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EXPLANATION OF  
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SALIHEEN**  
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SHEIKH MUHAMMAD BIN SALIH  
AL-UTHAYMEEN



DARUSSALAM

Commentary on  
**Riyaad As-Saaliheen**



By

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(may Allah shower blessings on him)

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Translation

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## Chapter 185: the merits of ablution

### Commentary

The author, may Allah shower blessings on him, said: **The Chapter on Merits of Ablution.**

The word *Al-wudu'* in Arabic language is derived from *Al-Wada'ah*, which means beauty and neatness. But in the *Sharee'ah*, it means purification of the four body parts in a specific manner; these body parts are the face, the two hands, the head and the two legs.

*Al-Wudu'* (ablution) is one of the bounties of Allah - Blessed is He, the Most High - to this *Ummah* for He commanded them to perform it and He attached rewards to it. This will be discussed in this chapter, Allah willing.

Allah, the Most High, said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ ۖ﴾

“O you who believe! When you intend to offer *As-Salat* (prayer) (the prayer)...”

Whenever you hear the statement of Allah, “O you who believe,” pay attention to it and listen carefully because you are being commanded with good, prohibited from evil or informed of an accurate report from which you would benefit.

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ

إِلَى الْمَرَافِقِ ۖ﴾

“O you who believe! When you intend to offer *As-Salat* (prayer) (the Prayer)”: that is, when you want to observe an obligatory or supererogatory Prayer, “wash your faces and your hands (forearms) up to the elbows.”

“Wash your faces.” Allah, the most High, did not mention



washing the hands because washing them before the face is merely recommended, not obligatory. The face is from ear to ear breadthways, and from the forehead to the lower part of the jaw lengthways. Also included are *Al-Madmadah* and *Al-Istinshaq*; *Al-Madmadah* refers to rinsing of the mouth while *Al-Istinshaq* refers to sniffing of water into the nostrils.

*“And your hands (forearms) up to the elbows”*; that is, wash your hands up to the elbows, which is the joint between the forearm and the upper arm. It is included in the washing because it was usual for the Prophet ﷺ to commence washing his hands from the upper arm and pour water on his elbows.

*“Rub (by passing wet hands over) your heads”*; the head should be wiped as washing it is not obligatory. This is from the mercy of Allah - the Mighty and Sublime - on His servants. The head contains hair, so it would have been burdensome for people if washing it were obligatory since water would drip unto the clothes and people would experience severe difficulty during winter. However, among of the mercy of Allah – the Mighty and Sublime - is that the head is to be wiped and not washed. In addition, the two ears are part of the head and they are to be wiped because the Prophet ﷺ used to wipe his ears.

*“And (wash) your feet up to the ankles”*; this refers to washing your feet up to the ankles. The ankles are the two protruding joints around the lower part of the leg and both are included in washing.

## These are the four limbs of ablution.

Then Allaah - the Mighty and Sublime said,

﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾

*“If you are in a state of Junub (i.e. after a sexual discharge), purify yourselves (bathe the whole body).”*

In the second verse: *“Faghsiloo”* meaning, it is obligatory for a person in a state of sexual defilement to purify his entire body, from his head to the underside of his feet. Also included are *Al-Madmadah* and

*Al-Istinshaaq*, *Al-Madmadah*, rinsing the mouth, and *Al-Istinshaaq*, sniffing water into the nostrils, are obligatory in ablution as well as in *Ghusl* (ritual bath).

“If you are in a state of *Junub* (i.e. after a sexual discharge), purify yourselves (bathe the whole body).” A *Junub* is a person in a state of sexual defilement which may be due to discharge of semen coupled with desire or sexual intercourse, even in the absence of ejaculation. When a person has sexual intercourse with his wife, it is obligatory for him to perform *Ghusl* irrespective of ejaculation. In the same vein, it becomes obligatory for him to perform *Ghusl* whenever he ejaculates regardless of whether he had intercourse or not. *Ghusl* is also obligatory for him if he thinks intently (about sex) until he ejaculates.

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ﴾

﴿فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ (6)

“But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with woman (i.e. sexual intercourse), and you find no water, then perform *tayammum* with clean earth...” (*Al-Ma'idah*: 6).

That is, if a person is required to perform ablution or *Ghusl* but he could not find water or using water would harm him because he is ill, then he should perform the *Tayammum*. He should wipe the earth with his palms and rub his face and hands: “And rub therewith your faces and hands. Allah does not want to place you in difficulty.” that is, with regard to what He – the most High - has made binding on us. He does not want to overburden us; rather, He is merciful to us than we are to our own souls, children and mothers. The proof that He – the most High - is more merciful to us than ourselves is His saying: “And do not kill yourselves (nor kill one another)” (*An-Nisa*: 29). The One that is admonishing you not to kill yourself is more merciful to you than yourself. Therefore, He does not want to cause hardship or difficulty for us with this obligation.



“**But He wants to purify you.**” This is, what Allah – the Mighty and Sublime – desires for us through ablution and *Ghusl* is to purify our outer selves with water and our inner selves with Islamic monotheism. As a result, it is prescribed to utter the Testimony of faith after completing the ablution by saying: *Ashhadu an laa ilaaha illallaah wahdahu laa shareekallaah wa ashhadu anna Muhammadan abduhu wa rasooluhu Allaahumma jalnee minat-tawwaabeen wajalnee minal-mutatahhireen* (meaning: I bear witness that there is none worthy of worship except Allah, alone without associates. And I bear witness that Muhammad is His servant and Messenger. O Allah, make me among those who repent and purify themselves).

“**And to complete His favour to you**”: that is, with this ablution that brings about wiping out of evil deeds and elevation in ranks. This is because whoever performs ablution, and perfects it and then says: “*Ashhadu an laa ilaaha illallaah wahdahu laa shareekallaah wa ashhadu anna Muhammadan abduhu wa rasooluhu Allaahumma jalnee minat-tawwaabeen wajalnee minal-mutatahhireen* (meaning: I bear witness that there is none worthy of worship except Allah, alone without associates. And I bear witness that Muhammad is His servant and Messenger. O Allah, make me among those who repent and purify themselves), the eight gates of paradise will be opened for him that he may enter through whichever of these gates he desires. And His saying: “That you may be thankful”; that is, so that you will be grateful to Allah for His Favours. Therefore, the obligation on an individual is to thank Allah for His Favours which are innumerable, particularly the religious Favours. This is because happiness of this world and the hereafter is attained through religious Favours. Gratitude entails upholding obedience to Allah – the most High - by adhering to His command and abstaining from His prohibition with the tongue, body and hearts. Gratitude is with the tongue, body and hearts.

We ask Allah to enrich you and us with gratitude for His Favour and excellence in His worship. Verily, He has power over all things.

## Hadeeth 1024, 1025 and 1026

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ



أَمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ، فَلْيَفْعَلْ». متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: I heard the Messenger of Allah صلى الله عليه وسلم saying: “On the Day of Resurrection, my followers (or Ummah ) will be summoned ‘ Al-Ghurr Al-Muhajjalun ’ from the traces of Wudu’ . Whoever can increase the area of his radiance should do so.” [ Al-Bukhari and Muslim ]

وَعَنْهُ قَالَ: سَمِعْتُ خَلِيلِي صلى الله عليه وسلم يَقُولُ: «تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: I heard my Khalil (the Messenger of Allah صلى الله عليه وسلم) as saying, “The adornment of the believer (in Jannah) will reach the places where the water of Wudu’ reaches (his body).” [ Muslim ]

وَعَنْ عَثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ». رَوَاهُ مُسْلِمٌ .

‘Uthman bin ‘Affan رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “He who performs the Wudu’ perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails.” [ Muslim ]

## Commentary

Al-Hafidh An-Nawawee (may Allah shower blessings on him) mentioned these hadeeths in *Riyaad us-Saliheen* under the chapter:

## The Merits of Ablution.

Aboo Hurayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah ﷺ saying: 'On the Day of Resurrection, my followers (or Ummah) will be summoned *'Al-Ghurr Al-Muhajjalin* from the traces of ablution. Whosoever can increase the area of his radiance should do so.' That is, this *Ummah* – the *Ummah* of Muhammad ﷺ- will be summoned on the Day of Resurrection *Al-Ghurr Al-Muhajjalin*.

*Al-Ghurr* refers to whiteness of the face while *at-Tahjeel* refers to whiteness of other body parts, the parts of the hands and legs. It means that these body parts of this *Ummah* will be radiating light on the Day of Resurrection. This is exclusive to us - and praise is to Allah - as stated by the Prophet ﷺ: 'The sign is not for others beside you'<sup>(1)</sup>. That is, a sign that would distinguish the *Ummah* of Muhammad on that Witnessed Day. This shows the excellence of ablution; the limbs of ablution will glitter with light on the Day of Resurrection.

He said: "Whosoever can increase the area of his radiance should do so." This sentence is not from the statement of the Prophet ﷺ; rather, it is the statement of Aboo Hurayrah (may Allah be pleased with him). However, this assertion is not correct from the Islamic legislative point of view because it apparently means that a person may lengthen or increase his white spot which would refer to "increase his face." This is impossible. The face is delimited from the ear to the other ear and from the forehead to the bottom of the jaw. This shows that this sentence is the statement of Aboo Hurayrah (may Allah be pleased with him). This statement is a product of his juristic deduction as pointed out by Ibn Al-Qayyim – may Allaah shower blessings on him – in his poetic stanza, *An-Nooniyah*:

And Aboo Hurayrah said that out of his Juristic Reasoning

And the people of knowledge began to differentiate it

And the extension of the *Gurrah* is not possible

1 Reported by Muslim, the Book of Purification, Chapter on Increasing the extent of radiance during ablution (247)



Again, this is clear explanation.

Anyways, what Allah – the Mighty and Sublime - made obligatory for us is to wash the face, the hands to the elbows and the legs to the ankles. This is the limit of ablution. It is enough pride that people would come on the Day of Resurrection with these body parts emitting light from the trace of ablution. This contains evidence of the merit of ablution and an affirmation of Resurrection, and that every nation will be summoned to its book in order to affirm their level of compliance.

As for the second hadeeth of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: “The adornment of a believer will reach as far as the water with which he performs his ablutions reaches.” Men and women will be adorned on the Day of Resurrection with ornaments made of gold, silver and pearls.

﴿ وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ ﴾ (٢١)

“They will be adorned with bracelets of silver” (Al-Insan: 21).

﴿ يُحَكِّتُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ﴾ (٢٣)

“Wherein they will be adorned with bracelets of gold and pearls.” (Al-Hajj: 23).

They will be decked in these three types (of adornments). Men and women will put on these three classes of adornments in Paradise: gold, silver and pearls. They are definitely going to be arranged in a manner that will enhance the beauty. There is no doubt that proper arrangement of these adornments will increase their splendour on the Day of Resurrection and “the adornment of the believer will reach as far as the ablution reaches”. Therefore, every arm will be packed with adornments made up of gold, silver and pearls. This indicates the excellence of ablution because a person will have the points of ablution adorned in Paradise, may Allah make you and I among its inhabitants.

As for the third hadeeth, the hadeeth of Uthman (may Allah be



pleased with him) which contains: “He who performs the ablution and performs the ablution perfectly (i.e. according to Sunnah), his sins will be wipe out.” That is, his sins will leave his body with this ablution even from under his nails.

On this basis, ablution is a means of wiping away sins even from the remotest point, which is beneath the nails. These hadeeths and similar ones indicate that ablution is one of the best forms of worship. It is a form of worship with which a person should intend to move closer to Allah, the Mighty and Sublime. That is, he should bring it to mind when performing ablution that he is seeking nearness to Allah as he would think when he observes prayer. Similarly, he should have a mental consciousness that he is complying with the order of Allah – the most High - in His statement:

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ﴾

“When you intend to offer As-Salat (prayer) (the prayer) wash your faces.” (Al-Maidah: 6).

He should also feel that he is following or emulating the Messenger of Allah ﷺ in his ablution. Equally, he should bring to mind that he desires reward and that he will be rewarded for the action so as to perfect it.

## Hadeeth 1027 and 1028

وَعَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ تَوَضَّأَ مِثْلَ وُضُوءِي هَذَا ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هَكَذَا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَكَانَتْ صَلَاتُهُ وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً». رَوَاهُ مُسْلِمٌ .

‘Uthman bin ‘Affan ؓ reported: I saw the Messenger of Allah ﷺ performing Wudu’ the way I have just done it and said, “He who performs Wudu’ like this, his previous sins will be forgiven and his Salat and walking to the mosque will be considered as

supererogatory act of worship.” [ Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوْ الْمُؤْمِنُ - فَعَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ، خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ، خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “When a Muslim, or a believer, washes his face (in the course of Wudu’), every sin which he committed with his eyes, will be washed away from his face with water, or with the last drop of water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be washed away with the water, or with the last drop of water; until he finally emerges cleansed of all his sins.” [ Muslim ]

## Commentary

One of the hadeeths mentioned by the author (may Allah shower blessings on him) in the chapter explaining the merits of ablution is this hadeeth of Uthman bin Affan (may Allah be pleased with him). It stated that when he performed ablution, he washed his palms three times, then rinsed his mouth and sniffed water into his nose three times with three handfuls. Thereafter, he washed his face three times and washed his hands to his elbow three times. Then he wiped his head with his hand, from the forehead to the back of his head and then back to the forehead. Then he wiped his ears and washed his legs three times up to the ankles.

The Prophet ﷺ said: “Whoever performs the like of this ablution



of mine then prays two Rak'ah, not letting his mind wander in them, Allah will forgive him all of his previous sins". This is a simple matter - to Allah belong all praise- that a person should perform this action then have his previous sins forgiven.

The scholars deduced from this that it is recommended for whoever performs ablution carefully to observe two *Rak'ah* which is referred to as the *Sunnah* of Ablution. It can be done in the morning or evening, night or day, after both *Fajr* or "*Asr* prayers because it is *Sunnah* that has a reason (for its performance). Therefore, if a person performs the like of the ablution of the Messenger of Allah ﷺ, he should pray the two *Rak'ah* so that his previous sins would be forgiven.

In this hadeeth, he said, "His walking to the mosque and his prayer is *Naafilah*." That is, it is an additional benefit to forgiveness of sins. The meaning of the word *Naafilah* here is not optional prayer because he could be on his way to a compulsory prayer. However, the word *Naafilah* means an extra reward distinct from the forgiveness of sins because his sins are forgiven with his ablution and his Prayer is more befitting of such. Therefore, his walking to the mosque and his prayer, even if it is a compulsory prayer, is *Naafilah*; that is, extra reward different from the forgiveness of sins. This is because the word *Nafil* in (Arabic) language is *Az-Ziyaadah* (addition) as stated by Allah, the Blessed and Most High:

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ، نَافِلَةً لَّكَ ﴾ (٧٩)

"And in some part of the night (also) after the Salat (prayer), as an additional prayer for you..." (Al-Isra': 79).

Then the author, may Allah shower blessings on him, mentioned the hadeeth of Aboo Hurayrah (may Allaah be pleased with him) that ablution removes sins. When you wash your face, every sin you have committed with your eyes will be washed away with the water, or with the last drop of water; the 'or' here is due to uncertainty on the part of the reporter.

Nevertheless, when a person washes his face, every sin which he



committed with his eyes will be washed away. When he washes his hands, every sin which he committed with his hand will be washed away. And when he washes his feet, every sin committed with the feet will be washed away until he finally emerges free from all his sins. All praise be to Allah. This is evidence of the excellence and virtues of ablution.

However, who among us brings this virtue to mind? Will this virtue and reward be recorded for a person irrespective of his mental consciousness? What is apparent, Allah willing, is that it will be written for him regardless of whether he recalls this or not. Nonetheless, it is better if he brings this to mind. In this case, he will hope for reward from Allah and he will be certain that he will be rewarded and recompensed for the action with an exact recompense. This is contrary to the one who is unmindful when performing ablution.

All the same, we hope that Allah, Blessed be He and the Most High, will record this reward even for the person who is unmindful – the one who performs ablution simply to acquit himself of its obligation.

## Hadeeth 1029

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى الْمَقْبَرَةَ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، وَدِدْتُ أَنَا قَدْ رَأَيْتُنَا إِخْوَانَنَا» قَالُوا: أَوْلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ» قَالُوا: كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرِي خَيْلِ دُهُمٍ بِهِمْ، أَلَا يَعْرِفُ خَيْلَهُ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ went to the ( Baqi' ) cemetery and said, "May you be secured from

*punishment, O dwellers of abode of the believers! We, if Allah wills, will follow you. I wish we see my brothers.” The Companions said, “O Messenger of Allah! Are not we your brothers?” He ﷺ said, “You are my Companions, but my brothers are those who have not come into the world yet.” They said; “O Messenger of Allah! How will you recognize those of your Ummah who are not born yet?” He ﷺ said, “Say, if a man has white-footed horses with white foreheads among horses which are pure black, will he not recognize his own horses?” They said; “Certainly, O Messenger of Allah!” He ﷺ said, “They (my followers) will come with bright faces and white limbs because of Wudu’; and I will arrive at the Haud ( Al-Kauthar ) ahead of them.” [ Muslim ]*

The author, may Allah shower blessings on him, reported this hadeeth in his book *Riyaad us-Saaliheen* on the authority of Aboo Hurayrah (may Allah be pleased with him) under the chapter: Merits of Ablution. He (may Allah be pleased with him) narrated that the Prophet ﷺ went to the graveyard and said: “Peace be upon you, abode of the believing people. Allah willing, we shall join you soon.”

The Prophet ﷺ had earlier prohibited visiting graveyard because people were recent converts from a period of associating partners with Allah. So he feared that their hearts could be attached to the graves, which would have become a source of temptation for them, hence he forbade such visits. But when faith had become established in their hearts, he directed them to make visitation; he ﷺ said: “I forbade you from visiting graves, but now you may visit them, for in visiting them there is a reminder of death.”<sup>(1)</sup>

So, the Prophet ﷺ commanded them to visit graveyards and he ﷺ explained the great wisdom behind this visitation, which is remembrance of death. It reminds a person that he is on the surface of the earth today but he will be beneath it tomorrow and he does not know when this would be. A person may be on the earth surface in the morning but beneath it in the evening, and he may be on the surface in the evening but beneath it the following morning.

1 Reported by Ibn Majah in the Book of Funerals, chapter on what is reported regarding visiting graves (1571)



Therefore, in visiting graveyards, there is reminder of death or the hereafter. If the one who passes by graves would ponder: these are his father, uncle, wife, brother or similar individuals, they were dining with him and frolicking in castles yesterday but they are faced with their deeds at this moment in the graves. He would recall that they were with us at this time last year, happy and delighted with the world, but today they have left it and become subjected to their deeds. Whoever does good will meet it and whoever does evil will meet it. Indeed, it is really a reminder of the hereafter and death. You should visit the graveyards. Think of those people, none knows their count except Allah - the Mighty and Sublime - or that cannot be counted except with difficulty, they were with us yesterday but they are beneath the earth today. And you do not know may be you will join them in a short while. It is a reminder of death as stated by the Prophet ﷺ.

Accordingly, he ﷺ would visit Al-Baqee' to greet and supplicate for its inhabitants. He ﷺ would greet them by saying: *Assalaamu alaykum Daar qaom mu'mineen*" (meaning: Peace be upon you, abode of the believing people). Apparently, and Allah knows best, he would greet them and they would hear because there is no benefit in an address that is impossible to hear for the addressee. However, they could not respond because they were in their graves. So he ﷺ would greet them saying, "*Assalaamu alaykum Daar qaom mu'mineen wa innaa inshaa Allaahu bikum laahikoon* (meaning: Peace be upon you, abode of the believing people. Allah willing, we shall join you). The Prophet ﷺ has spoken the truth; there is no living person that will not meet the dead by the will of Allah.

He ﷺ said: "Allah willing, we shall join you". The scholars, may Allah shower blessings on them, differ on why he would say, "*wa innaa inshaa Allaahu bikum laahikoon* (meaning: Allah willing, we shall join you) when it is a known fact. Why did he say Allah willing? The correct position is that this is no problem. The meaning of the comment here is: If we join you, we are joining you by the will of Allah and whenever He wills because the affair and dominion are His. He is the One who regulates whatever He wills regarding whomever He wills. Did Allah – the most High - not say:



﴿لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ﴾ (27)

“Certainly you shall enter Al-Masjid-al-Haram, if Allah will, secure” (Al-Fath: 27) despite the fact that they would enter it. Allah – the Mighty and Sublime - emphasized the entrance with a vow, *Lam* and *Noon*, two letters indicating emphasis. Hence, there was no doubt that they would enter it.

Therefore, when the truce was agreed to at Hodaybiyah and the Messenger ﷺ had to return without completing his *Umrah* (lesser Hajj), Umar (may Allah be pleased with him) said to him, “Didn’t you tell us that we shall enter the House, and perform the circumambulation?” He said, “Yes, but did I tell you it is this year? Umar said, No. He said, “You are going to enter it and perform the circumambulation.” In summary, the word ‘Allah willing’ here does not signify a person’s state of uncertainty; rather, it means our joining you is without our choice but the will of Allah, the Mighty and Sublime.

Then the Prophet ﷺ said, ‘I wish we meet our brothers’. He wished to meet his brothers, we beseech Allah to make you and me among them. They (i.e. the companions) asked: “O Messenger of Allah, are we not your brothers? He replied, ‘You are my companions’ which is more exclusive than brothers. A companion involves more than brotherhood while a brother may entail brotherhood without companionship. He ﷺ said, “You are my companions”. That is, you are more distinguished than them. They are the companions – brothers of the Messenger ﷺ and his companions- while the believers that come after them are his brothers but not his companions.

The Prophet ﷺ said. “I wish we meet our brothers.” They asked, ‘Are we not your brothers, O Messenger of Allah? He ﷺ replied, ‘You are my companions. But my brothers are those that will come after me, they will believe in me without seeing me.’ O Allah to you belong all praises. O Allah make us steadfast on that- they believe in the Messenger ﷺ; they believe that he ﷺ is the Messenger of Allah in truth without seeing him.

However, they are like those who saw him. They asked, ‘O

Messenger of Allah, how would you know them? That is, how would you recognize them? So the Prophet ﷺ made a similitude of a man who has a horse with white blazes on its head and legs in the midst of black horses, will he confuse it with others? They said, 'No'. He said: "They will come on the Day of Resurrection with white blazes from the trace of ablution." This is evidence showing the merits of ablution and that this Ummah will come on the Day of Resurrection with white blazes on their face and limbs from the trace of ablution. *Ghurr* refers to whiteness of the faces while *Muhajjalin* refers to whiteness of the legs and hands. This whiteness is whiteness of light. People will recognize them on the Day of Resurrection on this great day of witness. The Ummah of this noble Prophet ﷺ will be recognized with this sign that none beside them will possess. I ask Allah, the Most High, with His favour and Honour to gather all of us in this manner and to make us part of his Ummah outwardly and inwardly. Verily, He has power over all things.

## Hadeeth 1030, 1031 and 1032

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخَطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ؛ فَذَلِكَ الرِّبَاطُ». رَوَاهُ مُسْلِمٌ .

*Abu Hurairah* ؓ reported that the Messenger of Allah ﷺ said, "Shall I not tell you something by which Allah effaces the sins and elevates ranks (in Jannah)?" The Companions said; "Certainly, O Messenger of Allah." He ﷺ said, "Performing the Wudu' thoroughly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next As-Salat (the prayer) after observing Salat ; and that is Ar-Ribat , and that is Ar-Ribat ." [ Muslim ]



وَعَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطُّهُورُ شَطْرُ الْإِيمَانِ». رَوَاهُ مُسْلِمٌ .

Abu Malik Al-Ash'ari ؓ reported: The Messenger of Allah ﷺ said: "Wudu' is half the Iman ." [ Muslim ]

وَقَدْ سَبَقَ بِطُولِهِ فِي بَابِ الصَّبْرِ

وَفِي الْبَابِ حَدِيثُ عَمْرِو بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ السَّابِقُ فِي آخِرِ بَابِ الرَّجَاءِ، وَهُوَ حَدِيثٌ عَظِيمٌ، مُشْتَمِلٌ عَلَى جَمَلٍ مِنَ الْخَيْرَاتِ.

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبَلِّغُ - أَوْ فَيَسْبِغُ الْوُضُوءَ - ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؛ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ». رَوَاهُ مُسْلِمٌ. وَزَادَ التِّرْمِذِيُّ: «اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ».

'Umar bin Al-Khattab ؓ reported: The Messenger of Allah ﷺ said, "Whoever of you performs Wudu' carefully and then affirms: 'Ash-hadu an la ilaha illallahu Wahdahu la sharika Lahu, wa ash-hadu anna Muhammadan 'abduhu wa Rasuluhu [I testify that there so no true god except Allah Alone, Who has no partners and that Muhammad (ﷺ) is His slave and Messenger],' the eight gates of Jannah are opened for him. He may enter through whichever of these gates he desires (to enter)." [ Muslim ]

## Commentary

These hadeeths are about the merits of Ablution. We have earlier discussed a hadeeth with similar connotation. We also talked about

visiting the graves mentioned by the author (may Allah shower His Blessings on him) and we explained that it contains a great benefit, which is reminding one of death and the hereafter. It should be noted that visiting the graves is not permissible for women. It is not lawful for a woman to visit a grave because the Prophet ﷺ cursed the women who frequent graves, and the one who takes graves as place of worship<sup>(1)</sup>.

This is because a woman is weak and she cannot endure, which may make her wail, cry and strike her face. In addition, graveyards are usually devoid of human activities, so it is feared that some fools may trail her when she enters, which may result in harm. Thus, the Prophet ﷺ cursed the women that visit graves. However, if she passes by the grave, without going out with the intention of visiting a graveyard, it is not blameworthy for her to stop, greet the inhabitants and supplicate for them as a man would supplicate. This shows that there is difference between a planned visit and a chance visit.

Then it should also be known that irrespective of their righteous deeds and piety, the inhabitants of the graves have no power to benefit or harm themselves. Likewise, they do not have power to benefit or harm others. Hence, they would supplicate for them and would not supplicate to them. The visitors pray for them, as preceded that the Prophet ﷺ supplicated for them, without directing their prayers to the inhabitants of the graveyards because they are of no benefit. Allah - the Mighty and Sublime - said:

﴿ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ

عَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾ ﴾

*“And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are even unaware of their calls (invocation) to them?”*

1 Reported by Ahmad in Al-Musnad (1/229); Abu Dawud, Book of Funerals, chapter regarding females visiting graveyards (3236); At-Tirmidhee, Book of Prayer, chapter regarding the abhorrence of taking a grave as mosque (320); An-Nasaa'i, Book of Funerals, chapter on warnings against placing saddle on a grave (2043).



And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping” (Al-Ahqaf: 5-6).

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَا يَسْتَجِيبُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يُكْفَرُونَ بِشِرْكِكُمْ ۗ وَلَا يُنَبِّئُكَ مِنْ خَيْرٍ ﴿١٤﴾﴾

He - the Most High - said: *He merges the night into the day (i.e. the decrease in the hours of the night is added to the hour of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon: each runs its course or a term appointed. Such is Allah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the dated-stone). If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of everything). (Fatir: 13-14)*

As for what the author (may Allah shower blessings on him) mentioned about the other hadeeth, which is the hadeeth of Aboo Hurayrah (may Allah be pleased with him), the Prophet ﷺ said: “Shall I not tell you that by which Allah wipes away sins and raises the ranks?” He ﷺ introduced the statement as a form of question in order to draw attention of the audience to the discourse because the issue is important.

He said, “Shall I not tell you that by which Allah wipes away sins and raises the ranks?” They said, “Certainly, O Messenger of Allah, inform us.” He said, “Completing the ablution even when it is disliked, (taking) many steps to the mosques, and waiting for

the (next) prayer after the prayer. That is *ar-Ribaat* (defending the frontiers). That is *ar-Ribaat* (defending the frontiers)”.

“Completing the ablution even when it is disliked” means that a person performs ablution perfectly although he dislikes it. This may be because he has fever, which makes him avoid water, but he perfects his ablution in such state. Similarly, the weather may be cold, and he has nothing to boil the cold water, so he performs ablution in this detested state. Likewise, a downpour cuts him off and prevents him from reaching the ablution centre, so he is forced to perform ablution with difficulty.

The important point is that he performs ablution with difficulty in a displeasing state. However, he should not perform ablution if it can lead to harm; rather, he should do *Tayammum*. Nevertheless, if he performs ablution in a displeasing state and he is hurt, this is one of the means through which Allah expiates sins and raises in ranks. This does not mean that a person should burden himself by performing ablution with cold water rather than warm water or refusing to boil water when he has something to do that believing he would earn this reward by performing ablution with cold water. This is not legislated because Allah – the most High - said:

﴿ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ ﴾ (17)

*“Why should Allah punish you if you have thanked (Him) and have believed in Him” (An-Nisa’: 147)*

The Prophet ﷺ saw a man standing under the sun and said, “What is this?” They said, ‘He vowed to stand under the sun. So he ﷺ forbade him from that and ordered him to move to the shade<sup>(1)</sup>. A person is not mandated or encouraged to engage in what would cause him hardship and harm him; rather, acts of worship are better when they become easier. However, when this harm and displeasure is inevitable, he will be rewarded for that because this is not by his making.

Similarly, “many steps to the mosques” is proof that congregation

1 Reported by al-Bukharee, Book of Oaths and Vows, chapter on impossible matters and sins (6704)



prayers should be in the mosque and not in the house. It also contains evidence that a person will be rewarded for the many steps he takes to the mosque; Allah – the Mighty and Sublime - will raise him in degree with it and wipe away his sins. It is established from the Prophet ﷺ that if a man performs ablution in his house and perfects the ablution, and then goes to the mosque solely for the prayer, Allah will raise him in rank with each step he takes and erases a sin from him. This is a great bounty. When he reaches the mosque and prays, the angels will continue to pray for him as long as he is in his place of prayer saying: “O Allah bless him, O Allah forgive him, O Allah have mercy on him and each of you will continue to be in Salat (prayer) as long as he is waiting for prayer.

“And many steps” implies going to the mosque even if it is far. This does not mean intending to take a farther route nor shortening the pace. This is not legislated. Rather, he should walk in his usual manner and he should not aim at longer route. For example, if there is a short route and a longer route for him to reach the mosque, he should not intend to take the longer route. However, if the mosque is far, it is necessary for him to walk to the mosque and the many steps to the mosques is among that with which Allah wipes away sins and raises in degrees.

As for third: “Waiting for the (next) prayer after the prayer”, the meaning is that when a person finishes a Prayer, he yearns for the next (prayer). He finishes *Salatul ‘Asr* and he waits for *Salatul Maghrib* with his heart. He finishes *Salatul Maghrib* and he waits for *Salatul Isha’* with his heart. And this is how his heart becomes attached to the mosques. Whenever he finishes a prayer he waits for the next prayer. This is also among that which Allah – the most High - wipes away sins with and raises in degrees. He said, “That is *ar-Ribaat*, that is *ar-Ribaat*.” That is, guarding one’s territory and persistence upon good. It is included in the saying of Allah, the most High,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾

“O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units

*permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.” (Al-Imran: 200)*

Thereafter, the author mentioned the hadeeth of Abu Maalik al-Ash'ari (may Allaah be pleased with him) that the Prophet ﷺ said, “**Purification is half of faith.**” This encompasses purification using water, purification using earth and purification of the heart from polytheism, doubt, rancor and grudges towards Muslims and others from which one must be free. Therefore, it consists of the intangible and tangible aspects of purification. This is half of faith. The second half is adorning oneself with noble characters and righteous deeds. This is because a matter is not considered complete except it is free from stains and perfected with virtues. Thus, perfection with virtues is half and purification from blemish is another half. Consequently, he said, “**Purification is half of faith.**” As for the second half, it is complementing with noble characters and righteous deeds.

Lastly, the author concluded this chapter with the hadeeth of Umar bin Al-Khattaab (may Allah be pleased with him) who reported that the Messenger of Allah ﷺ said: “If a man completes his ablution and says: ‘*Asha-hadu an laa ilaha illallahu wahdahu la sharika lahu, wa ash-hadu anna Muhammadan ‘abduhu was rasuluhu* (I testify that there is none worthy of worship except Allah Alone, who has no partner and I testify that Muhammad is His slave and Messenger), the eight gates of paradise will be opened for him. He may enter through whichever of these gates he desires (to enter)”. And At-Tirmidhee - may Allah shower blessings on him - added, “*Allaahumma ij-alni minat-tawwabina, waj-alni minnal-mutahahirin* (O Allah make me among those who repent and purify themselves.)”

These are hadeeths on the virtues of ablution. The author (may Allah shower His Blessings on him) did not collect in this chapter all what has been reported regarding the virtues of ablution. However, if there is no hadeeth concerning its virtues except one, it would have been sufficient as invitation to ablution, doing it well and perfecting it.

May Allah grant us that which entails good and rectitude.



## Chapter 186: the merits of adhan

### Hadeeth 1033

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهَمُوا عَلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمْ مَا وَلَوْ حَبْوًا» متفقٌ عليه .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said: "Were people to know the blessing of pronouncing Adhan and the standing in the first row, they would even draw lots to secure these privileges. And were they to realize the reward of performing Salat early, they would race for it; and were they to know the merits of Salat after nightfall ( 'Isha' ) and the dawn ( Fajr ) Salat, they would come to them even if they had to crawl." [ Al-Bukhari and Muslim ]*

The author (may Allah shower blessings on him) said: Chapter on Merits of the *Adhan* (Call to Prayer), that is what has been reported about it. The *Adhan* is the announcement of the beginning of a prayer period. This is the *Adhan*. That is, a person makes a call to notify people that it is time for *Maghrib*, *Fajr*, *Asr* or *Zuhr* prayer, except they delay it until a cooler period. The *Adhan* is at the beginning of a prayer period. Similarly, if the *Ishaa* prayer is delayed, the *Adhan* should also be delayed; otherwise the call to prayer should be made when the time has begun based on the saying of the Prophet ﷺ: "When it is time for Prayer, one of you should make the call-to-Prayer".<sup>(1)</sup>

The legislated *Adhan* is that which is called for the five daily prayers. It was made obligatory in the second year of the Hijrah after the Prophet ﷺ migrated to Madinah. The companions differed during

1 Reported by Al-Bukhaari (628), Book of Adhan and Muslim (674).

deliberation on how to communicate the commencement of prayer period. Some of them said, 'We should light a great fire that will notify people of the commencement of a prayer period.' Others said, 'We should ring a bell, like a church bell.' Yet some said, 'We should blow a horn like the Jews.'

The Prophet ﷺ was not in favor of any of these options. One of the companions, Abdullah bin Zayd (may Allaah be pleased with him), saw a man in his dream carrying a bell in his hand. He said to him would you sell this? He replied, 'What will you do with it?' He said, 'I will call people to *Salat* (prayer) with it.' He said, 'Shall I not guide you to something better than that? He said, 'certainly! So he recited the *Adhan* and the *Iqaamah* to him. When morning came, he went to the Prophet ﷺ and informed him of the good (news). So the Prophet ﷺ said, "It is a true dream."<sup>(1)</sup> Then he taught Bilal (may Allaah be pleased with him) and he called to prayer with it; with this popular manner of the call to prayer.

When the population grew during the reign of Uthman bin Affan (may Allah be pleased with him), he instituted the first *Adhan* for the Friday Prayer before the second *Adhan* which is made when the Imam arrives. So, there were two *Adhans* for the Friday Prayer - the first and the second *Adhan*. In Ramadan, the Prophet ﷺ instructed Bilal (may Allaah be pleased with him) to pronounce the *Adhan* in the last part of the night when the time of pre-dawn meal is nigh. He said, 'Bilal used to pronounce the *Adhan* at night so as to wake those of you sleeping and for those of you praying to return. So eat and drink until you hear the *Adhan* of Ibn Umm Makhtum because he does not pronounce the *Adhan* until the dawn (*Fajr*) rises." So we now have a first *Adhan* for *Fajr*. However, this *Adhan* is not for the *Fajr* prayer but to inform that the time of *Suhoor* (pre-dawn meal) is due. The first *Adhan* of Friday prayer is prescribed from the *Sunnah* of Uthman (may Allah be pleased with him), who is one of the rightly guided caliphs whose *Sunnah* we were instructed to follow.

Some loudmouthed people who claim to be *Salafis* and Sunnis said,

1 Reported by Aboo Dawood (507), At-Tirmidhee (189), Ibn Maajah (706).



‘We will not accept the first *Adhan* of the Friday Prayer because it is an innovation; it was not practiced during the time of the Prophet ﷺ.’ This statement of theirs is a defamation of the Prophet ﷺ, the rightly guided caliphs and the companions, may Allah be pleased with them. These poor souls reached this low level without they knowing. It is a defamation of the Prophet ﷺ because he ﷺ said, “Adhere to my Sunnah and the Sunnah of the rightly caliphs after me.”

According to the consensus of the Muslims, Uthman (may Allah be pleased with him) is one of the rightly guided caliphs. Hence, it is a defamation of the rightly guided caliphs because it is a defamation of Uthman (may Allah be pleased with him), who is one of them. Defaming one of them is defamation of all of them just as one who rejects or disbelieves in a Messenger disbelieves in all of the Messengers.

Furthermore, it is a defamation of the companions because they did not criticize Uthman (may Allah be pleased with him) for it. If he had been wrong, they would have criticized him as they disproved him for completing (the prayer) in Mina during pilgrimage. They did not criticize him regarding the first *Adhan* of the Friday Prayer.

Are these loudmouthed more knowledgeable of the *Sharee’ah* of Allah and the goals of the *Sharee’ah* than the companions? However, the Messenger of Allah has spoken truth: “The last of this Ummah will curse and defame the first of the Ummah”<sup>(1)</sup>. The first *Adhan* of the Friday Prayer is legislated based on the indication of the Prophet ﷺ, the *Sunnah* of the leader of the believers, Uthman (may Allah be pleased with him) and the consensus of the companions - silence consensus. There is no excuse for anyone and may Allah cut off the tongue of one who protests against the rightly guided caliphs of this *Ummah* and the companions. Someone may ask, “Why didn’t the Prophet ﷺ institute it when the Friday Prayer was in existence during his time?”

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1 Reported by At-Tirmidhee, the Book of Trials, chapter on rise of distortion and loss (2210); Ibn Majah, Introductory note, chapter on the one who was asked about knowledge but concealed it (263)

The response is that the reason is that the population increased and Madinah expanded during the reign of Uthman and they needed a call to prayer to notify them before that which would announce the arrival of the Imam. So it was part of wisdom to pronounce the *Adhan*. And Uthman (may Allaah be pleased with him) built on the foundation, which was the instruction of the Prophet ﷺ to Bilal to pronounce the *Adhan* in the later part of the night. This was not to announce the arrival of the (*Fajr*) prayer, but to wake the sleeping person and for the praying person to return. This is the legislative intent. There is no problem in the legislation of the first call for the Friday Prayer. It is legislated based on the Sunnah of the rightly guided caliphs, signal from the leader of the Messengers, Muhammad and the consensus of the companions that witnessed this.

As for the *Adhan* in the later part of the night, it is legislated based on the Sunnah of the Prophet ﷺ in Ramadan to wake the sleeping person and return the praying person. However, is it legislated at other times other than Ramadan? We say, there is no harm in it, perhaps based on *Qiyaas* (analogy) from the action of Uthman, may Allah be pleased with him.

Here is the second issue, *As-Salaat Khayru mina Naom* (meaning: Prayer is better than sleep). Some contemporary (scholars) think that it should be said in the first *Adhan* which is before the appearance *Al-Fajr* (Dawn). They are making a big mistake because the Prophet ﷺ instructed Bilal (may Allaah be pleased with him) to say it in the *Adhan* of the *Fajr* prayer. He said: “When you pronounce the first *Adhan* for Subh prayer, say, “Prayer is better than sleep.” It is well known that the *Adhan* of a prayer is not pronounced before the commencement of its period based on the statement of the Prophet ﷺ, “When the time of Salat reaches, one of you should pronounce the *Adhan*.”<sup>(1)</sup> It was called the first *Adhan* in reference to *Iqaamah* because the *Iqaamah* is the second *Adhan* as stated by the Prophet ﷺ,

1 Reported by Al-Bukharee, the Book of Adhan, chapter on staying between two prostrations (819)



“Between every two *Adhans* there is *Salat*.”<sup>(1)</sup>

It is reported in Sahih Muslim from the hadeeth of Aishah (may Allah be pleased with her) that she said: “When the first *Adhan* of Fajr is pronounced; that is, the Prophet ﷺ will stand until *Mu’adhdhin* comes to inform him of *Fajr* prayer.”<sup>(2)</sup> This is clear evidence that the first *Adhan* of *Fajr* is that which is called during the period of the prayer. As for the *Adhan* in the later part of the night, it is not *Adhan* for the *Fajr* prayer. Rather, it is the *Adhan* for those who are sleeping so that they will wake up and for those who are praying to stop and eat their pre-dawn meal if it is during period of fasting.

*Adhan* is one of the best deeds. It is better than the position of an Imam; that is, the level of *Mu’adhdhin* (the one who calls to prayer) in terms of reward is superior to the position of Imam because the *Mu’adhdhin* calls to the greatness of Allah, His Oneness and attestation to the Messengership of the Messenger of Allah. Similarly, he calls people to *Salat* and success five times or more in a day and night. The Imam does not perform this duty. No being, a jinn or human, would hear the voice of the one who calls to prayer except that he would testify for him on the Day of Resurrection<sup>(3)</sup>. Hence, the status of *Adhan* in the Share’ah is superior to the level of *Imamah*.

Someone may ask, ‘If such is the case, why didn’t the Messenger of Allah and the rightly guided caliphs pronounce the *Adhan*? The scholars responded by saying that the Prophet ﷺ and the rightly guided caliphs were preoccupied with the general well-being of the people. This is because they are leaders of the *Ummah* administering and regulating the affairs of the *Ummah*.

1 Reported by Al-Bukhaari, the Book of Adhan, chapter on what is between Adhan and Iqamah, and the one who awaits the Iqamah (624); and Muslim, the Book of shortening the prayer of the travelers, chapter on ‘there is a prayer between every two Adhans’ (828).

2 Reported by Al-Bukhaari, the Book of Adhan, chapter on Awaiting the Iqamah (626); and Muslim, the Book of shortening the prayer of the travellers, chapter on the Night prayers and the number of Prophet’s rakat (736)

3 Its reference will follow soon.

Pronouncing the *Adhan* during the era of the Messenger of Allah ﷺ is not as it is in our time. Today, when someone wants to pronounce the *Adhan*, he only need to check the time to know whether it is time or not. However, during the time of the Messenger of Allah ﷺ, they would monitor the sun and observe the shadow until they noticed that the sun has passed the meridian. Similarly, they would monitor it until they affirm that it has set, they would observe the twilight and they would watch out for the first light of the day. This is burdensome. Hence, the Prophet ﷺ and the rightly guided caliphs did not take on the *Adhan* because they were preoccupied with more important matters, not because it is inferior to the position of Imam.

The Prophet ﷺ explained its virtue. He ﷺ stated that ‘were people to know the blessing of pronouncing the call to prayer, and they could not get it save by drawing lots, they would draw lot’. *Subhanallah al-Azim!* The meaning of this is that if people were to know the virtue and reward attached to pronouncing the *Adhan*, they would have drawn lots to know which of them will pronounce the *Adhan*. Unfortunately, today people are pushing it to one another. A person would tell another to make the call to pray, and he would say, ‘By Allah, my voice is not beautiful or loud’. Thus, the Devil would prevent him from carrying out good deed. Here the Prophet ﷺ is saying, “**And they could not get it save by drawing lots, they would draw lot**”.

So it is incumbent upon you to aspire to be a *Mu’adhdhin* when you are on a journey. It is well known that a journey, regardless of whether it is a tour or excursion, would have a leader; it is necessary to have a leader. So if the leader appoints someone to make the call, no one should strive to pronounce the *Adhan* because he has become a regular *Mu’adhdhin*. Similarly, if the leader says to one of them, ‘You are the Imam’, he becomes the Imam and no one should precede him based on the saying of the Prophet ﷺ, “**No man should lead another man in his domain except with his permission.**”<sup>(1)</sup>

1 Reported by Muslim, the Book of Mosques and Places of Prayer, chapter on the most appropriate person for the position of Imam.



May Allah aid everyone towards what contains good and righteousness.

## Hadeeth 1034 and 1035

وَعَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
«الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ». رَوَاهُ مُسْلِمٌ .

*Mu'awiyah ؓ reported: I heard the Messenger of Allah ﷺ saying: "The Mu'adhhdhinun (callers to prayer) will have the longest necks on the Day of Resurrection." [ Muslim ]*

وَعَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ  
رَضِيَ اللَّهُ عَنْهُ قَالَ لَهُ: «إِنِّي أَرَاكَ تُحِبُّ الْعَنَمَ وَالْبَادِيَةَ فَإِذَا كُنْتَ فِي  
عَنَمِكَ - أَوْ بَادِيَتِكَ - فَأَذَّنْتَ لِلصَّلَاةِ، فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لَا  
يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ، وَلَا إِنْسٌ، وَلَا شَيْءٌ، إِلَّا شَهِدَ لَهُ يَوْمَ  
الْقِيَامَةِ» قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. رَوَاهُ الْبُخَارِيُّ .

*'Abdullah bin 'Abdur-Rahman reported: Abu Sa'id Al-Khudri ؓ said to me: "I see that you like living among your sheep in wilderness. So whenever you are with your sheep or in wilderness and you want to call Adhan , you should raise your voice because whoever hears the Adhan , whether a human or jinn or any other creature, will testify for you on the Day of Resurrection." Abu Sa'id added: "I heard this from the Messenger of Allah ﷺ" [ Al-Bukhari ]*

## Commentary

The author (may Allah shower blessings on him) mentioned these two hadeeths under the Chapter on Virtues of the Call to Prayer from Mu'awiyah (may Allah be pleased with him). He (may Allah

be pleased with him) reported that the Prophet ﷺ said, “The callers to prayer will have the longest necks of all people on the Day of Resurrection.” When people are resurrected, the callers to prayer will have an exclusive distinguishing sign, which is they will have the longest necks of all people.

They would be recognized with that as a commendation for their excellence and manifestation for their nobility because they (the *Mu'adhhdhins*) pronounce the *Adhan*, the greatness of Allah, the Mighty and Sublime, His Oneness and attestation to the Messengership of His Messenger, and invitation to prayer and success. They make the call from a lofty position and their reward is from the form of action, hence their heads and faces which they raise to call this *Adhan* will be raised. And that is by lengthening their necks on the Day of Resurrection.

This shows that a person should aspire to be a *Mu'adhhdhin* even if he is on a trip with his friends. It is good to hasten towards that.

It was previously mentioned that the Prophet ﷺ said, “Were people to know the reward of pronouncing the *Adhan* and they could not get it save by drawing lots, they would draw lots.”

Another merit of *Adhan* is reported on the authority of Abu Sa'id al-Khudri (may Allah be pleased with him) that the Prophet ﷺ said, “Whoever hears the *Adhan*, whether a human being or jinn or any other creature will testify for him on the Day of Resurrection.” This is a virtue for the Call to Prayer; the caller will be affirmed on the Day of Resurrection as one of the callers to prayer, a commendation for his excellence and reason for his reward.

In summary, there are great virtues in making the *Adhan*. A person should strive to call it except there is a regular *Mu'adhhdhin* because it is not permissible for anyone to bypass him in order to pronounce the *Adhan*. However, he may delegate another person to call the *Adhan*; that is, you should not think that it is proper for a person to hasten to the mosque and pronounce the *Adhan* before the regular *Mu'adhhdhin*. This would be tantamount to oppressing him as the Prophet ﷺ said, “No man should lead another man in his domain except with his



permission.”

## Hadeeth 1036 and 1037

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ، أَدْبَرَ الشَّيْطَانُ، لَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ النَّدَاءُ أَقْبَلَ، حَتَّى إِذَا ثُوبَ لِلصَّلَاةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطِرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ: اذْكُرْ كَذَا، وَاذْكُرْ كَذَا - لَمَا لَمْ يَذْكُرْ مِنْ قَبْلُ - حَتَّى يَطَّلَ الرَّجُلُ مَا يَدْرِي كَمْ صَلَّى». متفقٌ عَلَيْهِ .

«التَّثْوِيبُ»: الإِقَامَةُ.

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "When Adhan for Salat is pronounced, the devil takes to his heels and breaks wind with noise so as not to hear the call. When the Adhan is finished, he returns. When the Iqamah is announced, he turns his back, and after it is finished, he returns again to distract the attention of one and makes him remember things which he does not recall in his mind before the Salat , and says 'Remember this, and this,' and thus causes one to forget how many Rak'at he performed." [ Al-Bukhari and Muslim ]*

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُّوا اللَّهُ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ» رَوَاهُ مُسْلِمٌ .

*Abdullah bin 'Amr bin Al-'As ؓ reported: I heard the Messenger*

of Allah ﷻ saying, “When you hear the Adhan , repeat what the Mu’adhdhin says. Then ask Allah to exalt my mention because everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me Al-Wasilah, which is a high rank in Jannah , fitting for only one of Allah’s slaves; and I hope that I will be that man. If any one asks Al-Wasilah for me, it becomes incumbent upon me to intercede for him.” [ Muslim ]

## Commentary

These hadeeths are also in relation to the virtues of the Adhan. One of it is the hadeeth of Aboo Hurayrah (may Allah be pleased with him) that when the Mu’adhdhin pronounces the Adhan, the Devil will retreat and flee because he dislikes hearing the remembrance of Allah, the Mighty and Sublime. This is the meaning of the saying of Allah, the Most High:

﴿وَأَتُوا النَّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِنَّهُ فَنَسُوا فَاكُلُوهُ هَنِيئًا مَّرِيئًا ﴿٤﴾﴾

“From the evil of the whisperer (devils who whispers evil in the heart of men) who withdraws (from his whispering in one’s heart after one remembers Allah)” (An-Nisa’: 4).

The one that withdraws, hides and flee when Allah -the Mighty and Sublime- is mentioned. This is because Satan detests and hates what entails the worship of Allah from men, and what he loves most is associating partners with Allah and sins because he enjoins indecencies.

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ﴿٢٦٨﴾﴾

“Shaytan (Satan) threatens you with poverty and orders you to commit Fahisha (evil deeds, illegal sexual intercourse, sins)” (Al-Baqarah: 268).

He loves that people carry out acts of disobedience and dislikes that they carry out acts of obedience. So when the Mu’adhdhin pronounces



the *Adhan* he flees from such place in order not to hear the *Adhan*. When the *Adhan* is over he returns to mislead or hoodwink the son of Adam. When the *Iqaamah* is called, he turns back and flee again. Then when the *Iqaamah* is over he returns so as to confuse a person in the prayer by reminding him of many things he had forgotten.

Experience affirms this matter. At times, a person might have forgotten some things but Satan would open the door of remembrance for him when he enters the prayer. It was mentioned that a man complained to another man that a deposit was placed in his custody but he failed to recall its location. So he advised him to perform ablution and observe two *Rak'ah* that he may remember it. The man did it and he remembered it, Satan reminded him of it. And the Messenger of Allah spoke the truth.

In this hadeeth, the Prophet ﷺ intended two great benefits:

**The first benefit:** explaining that the *Adhan* distances Satan. Hence, most scholars stated that it is recommended to pronounce the *Adhan* into the ears of a newborn in order to drive Satan away from him. Other scholars stated that the *Adhan* should be pronounced into his ears so that the first thing he will hear is the remembrance of Allah, the Mighty and Sublime.

In any case, remembrance of Allah drives away Satan. However, will the *Adhan* drive away Satan if a person pronounces it at other than the time of *Salat*? Allah knows best, but remembrance of Allah generally drives away Satan because *Al-Khannas* means the one that withdraws when Allah is remembered.

As for the second hadeeth, the Prophet ﷺ instructed us to say the like of what the *Mu'adhdhin* says when we hear him. When he says: *Allahu Akbar* (meaning: Allah is the Greatest), we should say, '*Allahu Akbar* (meaning: Allah is the Greatest). When he says, '*Ashhadu allaa ilaaha illaa Allah* (meaning: I testify that none deserves to be worshipped except Allaah), we should say, *Ashhadu alla ilaaha illaa Allah*. When he says, '*Ashhadu anna Muhammad Rasoolullaah* (meaning: I testify that Muhammad is the Messenger of Allaah)" We should say "*Ashhadu anna Muhammadar-Rasoolullah* and so on but

when he says, ‘Hayya alaas-Salaah, Hayya alaal-falaah (meaning: Come to the Prayer, come to success), we should not say it because we are the one being invited and the *Mu’adhdhin* is the one inviting. So it is not correct for us to repeat, ‘Hayya ala salaah when he says, ‘Hayya ala salaah. However, we should say the word of *Al-Isti’aanah* (seeking assistance), which is *Laa hawla walaa quwwata illa billah*. When he says, *Hayya alal falaah*, we should say, ‘*Laa hawla walaa quwwata illa billah*. This word means that we are ready to respond but we are seeking assistance from Allah. Hence, I say that this is a statement of *Isti’aanah*, seeking assistance, as it assists a person in his affairs. Therefore, he will be assisted in his affairs and the rectification of his conditions if he says it. As such, the believing man in the story of the companions of two gardens said to his companion:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

*“It was better for you to say when you entered your garden. That which Allah wills (will come to pass) There is no power but with Allah” (Al-Kahf: 39).*

That is, it would have been better for you and your garden would have been saved from destruction. This word is so great that the Prophet ﷺ told Abdullah bin Qays - Abu Musa Al- Ash’ari (may Allaah be pleased with him): “Shall I not guide you to a treasure from among the treasures of Paradise?” He said, ‘Certainly.’ He said, “*Laa hawla wa laa quwwata illa billah*.” Therefore, when the *Mu’adhdhin* says, ‘*Hayya alas-salah, Hayya alal-falaah*, we should say, *Laa hawla walaa quwwata illa billah*. When he says ‘*As-Salatu khairu minanawm* (meaning: prayer is better than sleep) in the *Adhan* of *Fajr* (dawn), we should say, *As-Salatu khairu minanawm*’ just as he said. When he says, *Allahu Akbar*, we should say, *Allahu Akbar*. When he says, ‘*Laa ilaha illa Allah*, we should equally say, ‘*Laa ilaha illaa Allah*. Then after that we should send salaah on the Prophet ﷺ by saying: “O Allah exalt the mention of Muhammad because whoever sends *salaah* upon him once, Allah will send ten *salaah* upon him in return.

Then we should ask Allah to grant him *Al-Wasilah: Allaahumma Rabba haadhihi ad-da’wati-taammah wasalaat il-qaaimah aati*



*Muhammadan al-waseela wal-fadeelah wab'athhu maqaaman mahmoodan alladhee wa'adtahu innaka laa tukhlif ul-Mee'aad* (meaning: O Allah, Lord of this perfect call of the established prayer, grant Muhammad the *Wasilah* and superiority and raise him up to a praise worthy position which You have promised him. For You do not break Your Promise). Thence, we become eligible for the intercession of the Prophet ﷺ when we ask Allah to bless him and grant him *Al-Wasilah*; that is, we become one of those entitled to his intercession.

What is *Al-Wasilah*? It is the highest station in paradise. It is meant for one of the servants of Allah. The Prophet ﷺ said, "I hope I will be the one." This hope, Allah willing, will come to reality because we know that the best of creatures in the sight of Allah is Muhammad. In addition, the Ummah of Muhammad beseech Allah for it after every *Adhan*, and the supplication between the *Adhan* and *Iqaamah* is never rejected. The entire Ummah say, 'O Allah, grant Muhammad *Al-wasilah*'; and by the merit of the Ummah of Muhammad with the permission of Allah, when they implore Allah, the Mighty and Sublime, to give Muhammad *Al-wasilah*, Allah will grant the request. Hence he ﷺ said, "I hope I will be the one."

Therefore, when we hear the *Mu'adhdhin*, it is good to say the like of what he says. Even if you are reciting the Qur'an, pause in order to respond to the *Mu'adhdhin* and continue with your recitation after completion of the *Adhan*. The scholars (may Allah have mercy on them) differ on the issue of the one performing prayer responding to the *Adhan*. Shaykhul-Islam Ibn Taymiyah (may Allah shower blessings on him) supported following it even if you are praying because the *Adhan* is a remembrance of Allah, hence it will not nullify the prayer. The Prophet ﷺ commanded us to say what the *Mu'adhdhin* says without making an exception of any situation.

However, most scholars opined that you do not respond to the *Mu'adhdhin* when observing the Prayer because it involves a specific preoccupation and the *Adhan* is lengthy; that is, it will engross you for a reasonable length of time. However, you should say *Al-hamdulillah* (meaning: All praise belongs to Allah) if you sneeze while praying because a single sentence will not consume you during *Salat*. On

the other hand, responding to the *Mu'adhhdhin* is lengthy, so you should not respond to the *Mu'adhhdhin*. However, when you finish your prayer, respond to the *Mu'adhhdhin* because you were mute and preoccupied with your *Salat*. Similarly, if a person is answering the call of nature, that is, he is urinating or defecating when the *Mu'adhhdhin* is pronouncing the *Adhan*, he should not respond to the *Mu'adhhdhin* because this is remembrance of Allah.

However, when you finish and come out of the toilet, you should respond to the *Mu'adhhdhin*. It is said that he should respond by following the *Mu'adhhdhin* with his heart. However, this opinion is questionable based on the saying of the Messenger of Allah: "Repeat what he says". Following with the heart is not the same as following with word.

Similarly, would you be required to respond to multiple *Mu'adhhdhins* or respond to the first call only and remain silent for others? We reply that if the calls are concurrent, if the second *Mu'adhhdhin* begins before the first *Mu'adhhdhin* completes his *Adhan* while you are preoccupied with the first one, complete with him and do not follow the second one because you are busy responding to the first one. But if you hear the second call after the completion of the first, repeat after him. For example, as soon as the first *Mu'adhhdhin* finishes the *Adhan*, you hear another *Mu'adhhdhin* beginning his *Adhan*, repeat after him because it is good. It is included in the general saying of the Messenger of Allah: "Repeat what the *Mu'adhhdhin* says." However, the scholars, may Allah have mercy on them, restricted this to the one who is yet to pray. If he prayed after the call to prayer, then he hears another *Adhan*, they opine that he should not respond to it because the *Adhan* is not inviting him. Since he has performed what is obligatory for him, he does not need to follow the *Mu'adhhdhin*.

However, this opinion is questionable because it contradicts the sweeping statement of the Prophet ﷺ: "When you hear the *Mu'adhhdhin*, repeat what the *Mu'adhhdhin* says." This is without exemption. As for their saying that this *Adhan* is not inviting him, we say that this *Adhan* may not be inviting him at the moment, but he will be called to Prayer in the future. The issue here is easy. We say,



respond to the *Mu'adhdhin* even if you have prayed, you are upon the right course and nothing will harm you.

## Hadeeth 1038, 1039, 1040 and 1041

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النَّدَاءَ، فَقُولُوا كَمَا يَقُولُ الْمُؤَدِّنُ». متفقٌ عليه .

*Abu Sa'id Al-Khudri* رضي الله عنه reported: *The Messenger of Allah* ﷺ said, "When you hear the *Mu'adhdhin* (pronouncing the call to Salat ), repeat after him what he says." [ *Al-Bukhari and Muslim* ]

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ، وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ» رَوَاهُ الْبُخَارِيُّ .

*Jabir* رضي الله عنه reported: *The Messenger of Allah* ﷺ said, "He who says upon hearing the *Adhan* : 'Allahumma Rabba hadhihid-da'wati-ttammati, was-salatil-qa'imati, ati Muhammadanil-wasilata wal-fadhilata, wab'athu maqaman mahmuda nilladhi wa 'adtahu [O Allah, Rubb of this perfect call ( Da'wah ) and of the established prayer ( As-Salat ), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him]', it becomes incumbent upon me to intercede for him on the Day of Resurrection." [ *Al-Bukhari* ]

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَدِّنَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيَتْ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ

دِينًا، غُفِرَ لَهُ ذَنْبُهُ». رَوَاهُ مُسْلِمٌ .

Sa'd bin Abu Waqqas ؓ reported: The Prophet ﷺ said, "He who says after the Adhan : ' Ash-hadu an la ilaha illallah Wah-dahu la sharika Lahu; wa ash-hadu anna Muhammadan 'abduhu wa Rasuluhu, radhitsu Billahi Rabban, wa bi Muhammadin Rasulan, wa bil Islami Dinan [I testify that there is no true god except Allah Alone; He has no partners and that Muhammad (ﷺ) is His slave and Messenger; I am content with Allah as my Rubb , with Muhammad as my Messenger and with Islam as my Deen ], his sins will be forgiven." [ Muslim ]

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ». رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Anas ؓ reported: The Messenger of Allah ﷺ said: "The supplication made between the Adhan and the Iqamah is never rejected." [ Abu Dawud and At-Tirmidhi ]

## Commentary

These are the remaining hadeeths quoted by the author under the chapter on the Virtues of *Adhan*. Among them is the saying of the Prophet ﷺ: "When you hear the call, repeat what the *Mu'adhdhin* says." And "Whoever says after hearing the call, " O Allah, Lord of this perfect call and of the established prayer, grant Muhammad the wasilah and superiority, and raise him up to a praiseworthy position which you have promised him. For You do not break Your promise." Among them is: "I testify that there Is no true God except Allah Alone, He has not partners and that Muhammad is His Messenger; I am content with Allah as my Lord, with Muhammad as my Messenger and with Islam as my Religion." Among them is: "Supplication between the *Adhan* and the *Iqamah* is never rejected."

As for the first hadeeth, it has been previously discussed that it is



essential for a person to repeat what the *Mu'adhdhin* says whenever he hears the *Adhan*. The exception is when he says: *Hayya alas-salaah, Hayya alal-falaah*, then he should say: *Laa hawla wa laa quwwata illa billah*, as we explained earlier.

As regards the second hadeeth, whoever says this after hearing the call; that is, after the *Mu'adhdhin* has finished as indicated by the previous hadeeth. When the *Mu'adhdhin* finishes, you should send *salaah* on the Prophet ﷺ then say, “*Allahumma Rabba hadhihid-da'wati-tamaati, was-Salatil-qa'imati, aati muhammadanil-wasilata wal-fadhilata, wab'athu maqwan mahmuda nilladhi wa'adtahu. Innaka Laa tukhli fu al-mi'aad.*” [O Allah, Lord of this perfect call and of the established prayer, grant Muhammad *Al-Wasilah* and superiority, and raise him up to a praise worthy position which you have promised him. Verily, You do not break Your promise.]

*Allahumma Rabba hadhihid-da'wati-tammah*: It is a call towards Prayer and success; this is the most complete form of calls. *Was-Salati-qa'imah*: that is, the Prayer that will be established. This is because the call is an announcement that the time of prayer has commenced. *Aati Muhammadanil-wasilata wal-fadilah*.” That is, give him *Al-Wasilah*. *Al-Wasilah* is the highest level in paradise, and it is meant for the Prophet ﷺ. “*Wal-Fadilah*” that is, a distinguished and high level above others, may the Peace and Blessings be upon him. Actually, that has happened to him. *Wab'athuhu maqaman mahmudanilladhi wa'adtahu*; Allah has indeed promised him this in His statement:

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ، نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴾ (٧٩)

“And in some parts of the night (also) offer the *Salat* (prayer) with it (i.e. recite the *Qur'an* in the prayer), as an additional prayer (*Tahajjud* optional prayer –*Nawafil*) for you (O Muhammad). It may be that your Lord will raise you to *Maqam Mahmud* (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection)” (*Al-Isra*: 79).

And from this station of praise and glory is the great intercession on the Day of Resurrection. People will experience anguish and grief

which they would not be able to bear during this great standing. Its period will be fifty thousand years on one plane, a caller will hear them and the eyes will penetrate them. They will be naked, barefooted with their eyes staring. They will have no power of benefit or harm to themselves. A man will flee from his brother, mother, father, friend and children. The sun will be a mile away from them<sup>(1)</sup>. There will be no corner, zigzag, shade, building or any such thing.

So they will seek for someone to intercede on their behalf before Allah. They will go to Adam, then to Nooh, then to Ibrahim, then to Musa, then to Isa until they will reach the Prophet ﷺ and he will stand and proceed to intercede<sup>(2)</sup>. In this station, the first and the last (generation) will praise him because the entire mankind is present in this place. When the noble and senior Prophets ﷺ: Ibrahim, Isa, Nooh and Adam, the father of mankind, would give excuse, this noble Prophet ﷺ would stand and proceed to intercede before Allah. At this moment, the first and the last generation will praise him. This is from the station of praise and glory which Allah the Mighty and Sublime – had promised him.

This hadeeth is reported by Al-Bukhari – may Allaah shower blessings on him - till his saying: “Which you have promised him.” However, the addition, “Verily, You do not break Your promise”<sup>(3)</sup>, is authentic. It is virtuous for someone to say it because it is authentic and this is the supplication of the believers:

﴿ رَبَّنَا وَعَيْنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾ ﴾

*“Our Lord! Grant us what you promised unto us through Your Messengers and disgrace us not on the Day of Resurrection for You never break (Your) promise” (Al-Imran: 194).*

He, the Mighty and Sublime, does not break promise because of the perfection of His truthfulness and power. The reason for breaking promise may be due to lie or incapability of the promisor. Allah,

1 Reported by Ahmad in Musnad (5/254)

2 Reported by Muslim, the Book of Faith, chapter on the lowest in status among the people of Paradise (193)

3 Reported by al-Bayhaqee in Sunan al-Kubraa (1/410)



the Mighty and Sublime, is the most truthful of speakers and Most Powerful of the powerful. He, Blessed be He and the Most High, promised His Prophet ﷺ in His saying:

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

*It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)” (Al-Isra’: 79).*

Allah - the most High - is truthful in His promise and He is able to implement it.

As for he who says after hearing the call to prayer: “I bear witness that there is none worthy of worship except Allah alone, He has no partners. And I bear witness that Muhammad is His slave and Messenger. I am content with Allah as my Lord, with Muhammad as my Messenger and with Islam as my Religion.” This should be said when the caller to prayer says, “I bear witness that there is none worthy of worship except Allah alone. I bear witness that Muhammad is the Messenger of Allah.” At this moment, you should say, “I am pleased with Allah as my Lord, with Islam as my religion and with Muhammad as my Messenger.”

As for the last hadeeth in this chapter, it encourages supplication between the *Adhan* and the *Iqaamah*; acceptance of such supplication is swift. Therefore, it is important for you to seize this opportunity to supplicate to Allah that He may respond to you.

## Chapter 187: the excellence of prayers

The author, may Allah shower blessings on him, said: The chapter on the excellence of Prayers. *As-Salawaat* are well-known acts of worship that begin with the *Takbir* (the saying, *Allahu Akbar*) and end with the *Taslim* (the saying, *Assalamu alaykum warahmatullah*). It is the most important, virtuous and beneficial pillar of Islam after

the two testimonies of faith. It is a link between a person and his Lord.

This is because a person will stand before Allah, the Mighty and Sublime, conversing with Him. He would say:

*“All the praise and thanks be to Allah, the Lord of the ‘Alamin (mankind, jinn and all that exists). Allah – the most High - will say, “My servant has praised Me.” “The Most Gracious, the Most Merciful.” Allah will say, “My servant has glorified Me.” When he says, “You (alone) we worship and you (alone) we ask for help,” Allah will say, “This is between Me and My servant.” When he says, “Guide us to the straight path.” He says, “This is for My servant and My servant will get what he asked for:” A dialogue and conversation.*

Also, all the actions and words entail glorification from the time a person starts by saying: *Allahu Akbar*; that is, Allah is greater than everything in knowledge, authority, honour, glory and any other way. Everything in the seven heavens and seven earths in His Hand are simply comparable to a grain in the hand of one of us. Allah will fold the heavens despite their greatness, He will fold them with His right Hand. Likewise, He will grab the earth despite its enormity like one of us would grab some thing with one of his hands. All the creatures are nothing to Him. *Allah Akbar!*

Then he would converse with Him with His word, then bows down as a form of glorification to Him with his action and exalt Him with his tongue by saying: *Subhaana rabbi Al-A’laa* (Glory be to my Lord, the Most High). Then he rises and prostrates. This rising is a way of separating between the pillar of glorification and pillar of submissiveness. The pillar of glorification is *rukoo’* (bowing) while the pillar of submissiveness is *sujood* (prostration). That is why the Prophet ﷺ said, ‘As for *rukoo’*, glorify the Lord in it.” Then he prostrates in submission and humility to Allah. He places his noblest part on the level of his feet which is the lowest part of him. He places his forehead on the ground in submission and humility to Allah then he says, “*Subhanna Rabbiya Al-A’la* (Glory be to my Lord, the Most High)” distancing his Lord from lowliness. A person is in low now, his head is on the ground while he says, “*Subhanna Rabbiya Al-A’la* (Glory



be to my Lord, the Most High).” It is as if he is saying, “Glory be to the One that is free from lowliness, He is High and above everything.”

*Salat* is a great act of worship, we ask Allah to open our hearts to recognize its worth. What will demonstrate to you its virtues, greatness and Allah’s love for it is this: there is no obligation except that it was legislated for the Prophet ﷺ by way of revelation through an intermediary. The only exception is *Salat*. Allah legislated it for his Messenger directly, He spoke to him, at the highest point mankind could reach. It was made obligatory for him during his noblest night, which is the Night of Ascension. A significant number was made obligatory for him: fifty *Salat* in a day and night because Allah loves it and its reward is great. However, out of Allah’s Kindness, He reduced it until it was lessened from fifty to five daily Prayers. O Allah, to you belong the praise.

The Prayer has noble and great benefits; one of such is what Allah mentioned in the verse with which the author began this chapter:

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

“Verily, *As-Salat* (the prayer) prevents from *Al-Fahsha* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed)”. [Al-Ankabut:45]

*Al-Fahsha*’ refers to indecent acts such as adultery, homosexuality and similar sins.

*Al-Munkar* is what is lighter than that.

However, when will *Salat* prevent *al-Fahsha* and *Munkar*? This is when it is established in a perfect way. For this reason, we do not usually see hearts change or hate *al-Fahsha* or *Munkar* or a person becoming better after the Prayer than he was before it. Why don’t we notice this? This is because the *Salat* we usually observe is not that which can prevent us from *al-Fahsha* and *Munkar*. Otherwise the word of Allah is the truth and His promise is true: *Salat* prevents from *al-Fahsha* and *Munkar*.

All intent and inclination to commit sin would vanish once you perform *Salat* provided that it is performed as prescribed by Allah - the Mighty and Sublime. Consequently, it is obligatory for us - we ask Allah for assistance- to attach importance to our Prayer, perfecting its pillars, conditions, its obligatory and recommended aspects in the most desirable manner. This is what prevents *al-Fahsha* and *Munkar*.

Some of the pious predecessors said that a person will only increase in remoteness from Allah if his *Salat* does not prevent him from *al-Fahsha* and *al-Munkar*, we ask Allah for wellbeing. This is because this is not the *Salat* desired from us; the required *Salat* should be in substance. When one of the pious predecessors would commence his Prayer, he would not sense anything and become oblivious of everything except Allah - the Mighty and Sublime.

Urwah bin Zubayr, may Allah shower blessings on him, was one of the famed jurists from the students of the companions. One of his limbs was afflicted with an infection which might spread to affect his entire body system. So the doctors resolved to amputate the affected leg so that the infection would not spread to other body parts. At that time, anesthetics were not known, so he advised them to wait until he begin his *Salat*. They amputated his leg when he was observing the Prayer without him feeling it because his heart was busy with Allah. When the heart is busy, it will never perceive what afflicts the body.

Consider the affairs of the luggage carriers, one of them would injure his hand or leg while carrying goods without sensing it because he is busy. However, he would feel the pain once he completes his task.

It is necessary for one to be with Allah - the Mighty and Sublime - in his *Salat* without his heart wandering, which is usual with most of us. Baseless whisperings and thoughts, bereft of value, would not dominate a person's heart until he begins the Prayer. The Devil would remind him of various matters in order to disrupt his *Salat*.

A person might complete the Prayer without having anything from it. Although he is absolved of its obligation, he did not benefit in any way from it. Umar, may Allah be pleased with him, once mentally planned a troop mobilization during *Salat*. The idle people deduced



from this incident that there is no harm if a person becomes lost in thought during *Salat*. So, he did it and left it. However, troop mobilization or organization is a struggle in the path of Allah, and it is permissible to consider such act during Prayer; hence, we see that Allah legislated *Salatul-Khawf*, the Prayer of Fear, for the Muslims.

*Salatul-Khawf* involves some actions that cannot be done in other form of Prayers, as it is well known to students of knowledge. Umar, may Allah be pleased with him, arranged his troop during his *Salat* with a present state of mind; his mind was not wandering as he was worshipping Allah, although he carried out a mental plan of troop mobilization while praying.

We ask Allah to make you and us among those whose *Salat* prevent from *Fahsha* and *Munkar*, and accept it from us. Verily, He has power over all things.

## Chapter 187: the excellence of as-salat (the prayer)

### Hadeeth 1042, 1043, 1044, 1045 and 1046

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؛ قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا» متفق عليه .

*Abu Hurairah* رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, "Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?" They replied, "No soiling would left on him." He ﷺ said,

” That is the five (obligatory) Salat (prayers). Allah obliterates all sins as a result of performing them.” [ Al-Bukhari and Muslim ]

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ غَمْرٍ عَلَى بَابٍ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ». رَوَاهُ مُسْلِمٌ .

Jabir رضي الله عنه reported: The Messenger of Allah ﷺ said, “The similitude of the five (obligatory) Salat is like a river running at the door of one of you in which he takes a bath five times a day.” [ Muslim ]

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ فَأَنْزَلَ اللَّهُ تَعَالَى: وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ فَقَالَ الرَّجُلُ: أَلَيْ هَذَا؟ قَالَ: «لِجَمِيعِ أُمَّتِي كُلِّهِمْ» متفقٌ عَلَيْهِ .

Ibn Mas‘ud رضي الله عنه reported: A man kissed a woman. So he came to the Messenger of Allah ﷺ and informed him about it. Then Allah revealed this Ayah : “And perform the Salat , between the two ends of the day and in some hours of the night. Verily, the good deeds efface the evil deeds (i.e., minor sins).” (11:114) The man asked the Messenger of Allah ﷺ whether this applies to him only. The Messenger of Allah ﷺ said, “It applies to all of my Ummah. ” [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تُغَشَّ الْكَبَايِرُ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “The five (daily) Salat (prayers) and the Friday (prayer) to the Friday



(prayer) expiate whatever (minor sins) may be committed in between, so long as major sins are avoided.” [ Muslim ]

وَعَنْ عُثْمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ أَمْرٍ مِثْلِ مُسْلِمٍ تَحَضَّرَهُ صَلَاةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضُوءَهَا، وَخُشُوعَهَا، وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبَلَهَا مِنَ الذُّنُوبِ مَا لَمْ تُؤْتِ كَبِيرَةً، وَذَلِكَ الدَّهْرَ كُلَّهُ». رَوَاهُ مُسْلِمٌ .

‘Uthman bin ‘Affan ؓ reported: I heard Messenger of Allah ﷺ saying, “When the time for a prescribed Salat is due and a Muslim performs its Wudu’ and its acts of bowing and prostration properly, this Salat will be an expiation for his past sins, so long as he does not commit major sins, and this applies for ever.” [ Muslim ]

## Commentary

These are some of the hadeeths discussing the virtues of *Salat*. The Prophet ﷺ equated the Prayers to a big flowing river; would there be any dirt on a person who takes his bath in it five times a day? None of his dirt would remain. Thus are the five obligatory prayers; Allah – the most High - wipes away sins with them until a person will become pure and free from sins. However, as earlier stated, this is with regards to the Prayer that a person perfects with a conscious heart and feeling of conversing with Allah, the Blessed and most High. Hence, this great reward will be achieved if the *Salat* is completed as required, which is Allah cleaning off sins with it.

Similarly, among the virtues of five daily obligatory Prayers is that they, and *Jumu'ah* prayer, expiate whatever (sin) is in between them as long as the major sins are avoided; hence, the five daily obligatory Prayers eliminate minor sins. Deception in dealings, for example, is one of the major sins because the Prophet ﷺ dissociated himself from whoever engages in it; he ﷺ said: “Whoever deceives us is not one

of us.”<sup>(1)</sup> Therefore, a swindler who performs the five daily obligatory prayers would not be absolved of his deceit because it is one of the major sins.

Another case in point is a prevaricator who makes false statement under oath to sell goods. He would say, ‘By Allah, I bought it for such and such’ or ‘By Allah, it is such and such product’ whereas he a liar; this is also one of the major sins as stated by the Prophet ﷺ: “There are three persons, Allah will not speak to on the Day of Resurrection nor purify nor look at them and for them is a great punishment: *al-Mannaan*, *al-Musbil* and the one who sells his goods with false oath.”<sup>(2)</sup>

Similarly, it is one of the major sins for a person to lower his garment below the ankle out of arrogance; his Prayers would not relieve him of this sin. In fact, it is still a major sin if his leaving it to go below his ankle is free from arrogance; hence, he will not achieve forgiveness through his *Salat* in such situation.

Another major sin is backbiting. If a person only backbites another person between the *Fajr* prayer and the *Zuhr* prayer, for instance, the *Zuhr* prayer will not atone for this act, even if it is only once, because it is one of the major sins.

Backbiting is what the masses called *As-Sabaabah*; that is, to mention about your brother what he dislikes. The Prophet ﷺ was asked about backbiting and he replied, “Mentioning about your brother what he dislikes.” The enquirer asked again: “What if my brother possesses the stated characters? He replied, “If he possesses what you said, you have backbitten him, but you have slandered him if he does not possess it.”<sup>(3)</sup>

The sin of backbiting varies due to its different effects and consequences. For example, backbiting the scholars is worse than backbiting the masses and backbiting the leaders is severer than

1 Reported by Muslim, the Book of faith, chapter on the statement of the Prophet, ‘Whoever deceives us is not one of us’ (102).

2 Al-Bukhaari (7212), Muslim (106)

3 Reported by Muslim, the Book of kindness, relationship management and etiquettes, chapter on the prohibition of backbiting (2089)



backbiting their subordinates. Based on this, we know that these magazines being circulated these days among the populace are embodiment of backbiting, and distributing them is one of the major sins. Moreover, one is committing a great sin with it because it requires that the readers abhor or hate the subjects of such publication and rebel against them. It will also bring about jealousy of the hearts and manifestation of troubles and chaos.

Therefore, backbiting the leaders is one of the greatest forms of the sin. The one who publishes or pictures it, and spreads it is a sinner who engages in a major sin. The sin of everyone affected by it will be placed on him, we ask Allah for safety and wellbeing. Undoubtedly, these are forms of backbiting: **“Mentioning about your brother what he dislikes.”**

Then what are the sources of these publications? Who affirmed the authenticity of these statements? As a result, some of these publications are complete pack of lies. We have witnessed such lies and falsities, which are usually a blend of spurious allegations and calumny, refuge is with Allah.

Secondly, what is the result of publishing these papers? Do they resolve the concerns? Do people desist from what they have been described with in these publications? Never! It only worsens the matter. Thus, we hold that spreading such publications that backbite people in authority is one of the major sins.

Such publisher, photographer or proprietor who distributes them among the populace is a sinner for what they contain of backbiting. This is because the theme of backbiting is **“Mentioning about your brother what he dislikes”**; this is indisputably a case of saying about your brother what he dislikes. Then great chaos will ensue due to this act unlike if he had backbitten one of the masses, which would have affected only his personality. Backbiting the leader harms his personality and threatens public security because it brings about mistrust and dislike of the leaders.

So we warn against publishing these papers and hold that whoever plays a part in publishing or distributing them is a sinner who engages

in one of the major sins. If we are certain that such action would lead to rectification, the matter might have been lighter. However, the issues are not remedied and it only increase friction and aversion for the leaders and continuous evil.

We ask Allah, the Mighty and Sublime, to recompense whoever attempts to publish them appropriately. Verily, He has power over all things.

May the Peace and Blessings of Allah be upon our Prophet ﷺ, his household and companions.

## Chapter 188: excellence of the morning (fajr) and 'asr prayers

### Hadeeth 1047 and 1048

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى  
الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ». متفقٌ عَلَيْهِ .

*Abu Musa ؓ reported: Messenger of Allah ﷺ said, "He who The observes Al-Bardain (i.e., Fajr and 'Asr prayers) will enter Jannah ."* [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي زُهَيْرٍ عُمَارَةَ بْنِ رُوَيْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ  
ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا»  
يَعْنِي الْفَجْرَ وَالْعَصْرَ. رَوَاهُ مُسْلِمٌ .

*Abu Zuhair 'Umarah Ruwaibah ؓ reported: I heard the Messenger of Allah ﷺ saying: "He who performs Salat (prayers) before the rising of the sun and before its setting, will not enter the Hell."* [ Muslim ]



## Commentary

The author, may Allah shower blessings on him, said: **The chapter on excellence of the *Subh* and *‘Asr* Prayers.** These two Prayers have some distinct merits which others lack.

As regards the *Fajr* prayer, Allah the Most High and Glorified said:

﴿ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ

مَشْهُودًا

“Perform As-Salat (iqamat-as-Salat) from mid-day till the darkness of the night (i.e. the *Zuhr*, *‘Asr*, *Maghrib*, and *‘Isha* prayers), and recite the Qur’an in the early dawn (i.e. the morning prayer). Verily, the recitation of Qur’an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).” (Al-Isra’: 78)

Allah and His angels witness it. This is a great merit. It is also distinct as its timing is separated from the other obligatory prayers. The last half of the night separates it from *Isha* Prayer while the first half of the day separates it from *Zuhr* Prayer. This is because the time of *Isha* ends by middle of the night and it does not extend to the appearance of the *Fajr*. The duration of *Isha* Prayer ends once the night is halved, and this period is not the time of any obligatory Prayer until dawn. However, it is a period for *Tahajjud* Prayers for whom Allah - the Mighty and Sublime – has made it easy. Then, the period between the rising of the sun and its descent from the zenith is also not a time for obligatory Prayers. However, voluntary Prayers such as *Duha* and similar Prayers may be observed. Hence, it holds the distinction of being separated from other Prayer times.

As for *‘Asr* Prayer, it has the merit of being the middle Prayer. That the *‘Asr* Prayer is the middle prayer is supported by text of hadeeth from the Prophet ﷺ<sup>(1)</sup>.

1 Reported by al-Bukharee, the Book of Jihad and movement, chapter on Supplicating for defeats and earthquakes for the disbelievers (2931); and Muslim, the Book of Mosques and places of Prayer, chapter on evidence of those who said that the

Likewise, it is distinct because Allah, the Most High, validated its virtues by alluding to it specifically after a general mention; He says:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ﴾ (238)

“Guard strictly (five obligatory) *As-salawat* (the prayers)” this is general, “*Especially the middle Salat*”. (Al-Baqarah: 238) that is, the ‘Asr Prayer.

Thus, He mentioned it specially due to its merits.

There are some of the shared virtues of both ‘Asr and *Fajr* Prayers, some of which the author, may Allah shower His Blessings on him, narrated in this chapter.

Firstly, whoever observes the *Bardayn* will enter Paradise. *Al-Bardayn* refers to the *Fajr* and the ‘Asr Prayers. This is because *Fajr* comes during the coolest part of the night, its last period, while ‘Asr Prayer comes around the coolest part of the day, its later period. Hence, the Prophet ﷺ said: “Whoever observes *al-Baradayn* will enter Paradise.”

Secondly, the Prophet ﷺ similarly stated that whoever prays before sunrise and sunset will not enter Hell-fire; that is, the *Fajr* Prayer and the ‘Asr Prayer.

The first information affirmed entrance into Paradise while the second negated entering Hell-fire. This is similar to the statement of Allah, the Most High:

﴿فَمَنْ رُحِّحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾ (185)

“And whoever is removed away from the fire and admitted to paradise, he indeed is successful” (Al-Imran: 185).

We ask Allah, the most High, to make you and us among those who guard the Prayers, especially the middle prayer. And we ask Him to save us from the Hell-fire and admit us into Paradise. Verily, He has power over all things.

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middle prayer is Asr prayer (627).



## Hadeeth 1049, 1050, 1051 and 1052

وَعَنْ جُنْدُبِ بْنِ سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَانظُرْ يَا ابْنَ آدَمَ، لَا يَطْلُبَنَّكَ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ». رَوَاهُ مُسْلِمٌ .

*Jundub bin Sufyan ؓ reported: The Messenger of Allah ﷺ said, "He who offers the dawn ( Fajr ) prayers will come under the Protection of Allah. O son of Adam! Beware, lest Allah should call you to account in any respect from (for withdrawing) His Protection." [ Muslim ]*

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ، وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمُ اللَّهُ - وَهُوَ أَعْلَمُ بِهِمْ - كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَآتَيْنَاهُمْ وَهُمْ يُصَلُّونَ». متفقٌ عليه .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ and by day, and they all assemble at the dawn ( Fajr ) and the afternoon ( 'Asr ) prayers. Those who have spent the night with you, ascend to the heaven and their Rubb , Who knows better about them, asks: 'In what condition did you leave My slaves?' They reply: 'We left them while they were performing Salat and we went to them while they were performing Salat .' [ Al-Bukhari and Muslim ]*

وَعَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَنظَرْنَا إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ

هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا فَافْعَلُوا». متفقٌ عليه .

Jarir bin 'Abdullah Al-Bajali ؓ reported: We were sitting with the Messenger of Allah ﷺ when he looked at the full moon and observed, "You will see your Rubb in the Hereafter as you see this moon having no difficulty in seeing it. So try your best to perform the prayers before the rising of the sun and that before its setting." [ Al-Bukhari and Muslim ]

وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ». رَوَاهُ الْبُخَارِيُّ .

Buraidah ؓ reported: The Messenger of Allah ﷺ said, "He who misses the 'Asr Salat (deliberately), his deeds will be rendered nul and void." [ Al-Bukhari ]

## Commentary

These hadeeths are elucidating on the virtues of *Fajr* and *'Asr* Prayers. One of them is the statement of the Prophet ﷺ: "Whoever observes the *Fajr* prayer is under the protection of Allah, the Mighty and Sublime." that is, under His security and care, "so do not disobey Allah concerning His protection with anything." That is, do not do an evil action and demand protection from Allah, the Most High. This is evidence that *Fajr* Prayer can be assumed to be the key to the day's Prayers; rather, to all the activities of the day. It is comparable to a covenant between Allah and the slave that the latter would uphold obedience to his Lord, compliance with His dictates and abstinence from His prohibitions.

Among the virtues of the *Fajr* and the *'Asr* Prayers are:

Allah, the Glorified and Exalted, assigns various angels to the slaves, they visit us in succession and guard us according to His command,



the Mighty and Sublime. They assemble during the *Fajr* and the *‘Asr* Prayers. Then those who had spent the night with us would ascend to Allah who will inquire from them though He, Glorified be He and Exalted, knows better: “*How did you leave My servants?*” He will ask them this in order to show the nobility of the servants and extol their virtues. It is not concealed from Allah, the Most High, since He knows the secret and that which is yet more hidden.

However, in order to showcase their merits, He would inquire from the angels, “*How do you leave My servants?*” They will reply: “We came to them while they were praying and we left them while they were praying.” This is because they arrive during the first part of the night and the first part of the day, so they change guard at the periods of *Fajr* Prayer and *‘Asr* Prayer: a party will be descending while another party will be ascending. Allah restricted the time of their descent and ascent to the periods of these two Prayers due to their virtues. This is because *‘Asr* Prayer is the middle prayer while *Fajr* Prayer is the witnessed prayer.

Another virtue of *‘Asr* Prayer and *Fajr* Prayer is reported by Jareer bin Abdullah al-Bajalee, may Allah be pleased with him. He narrated that they were with the Prophet ﷺ once when he ﷺ looked at the moon on a full moon night and said: “Surely, you will see your Lord as you are seeing the moon.” That is, the believers will see Him in Paradise on the Day of Resurrection as they see the moon on a clear night.

This does not mean that Allah is similar to the moon. There is nothing like Him; rather, He is the Greatest and the Sublime. The Prophet ﷺ said in an authentic hadeeth: ‘His veil is light. Were He to unveil it, the luminosity of His Face would destroy whatever His sight falls on from His creation’<sup>(1)</sup> However, the Prophet ﷺ intended comparison is the ease of beholding both; that is, we will see our Lord just as we see the moon on clear night in reality. There is no comparison in the subjects. We shall see our Lord - the Mighty and Sublime - as we see this moon, actual seeing with the eyes, and the essence is not to liken Him to the moon.

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1 Reported by Muslim, the Book of faith, chapter on his ﷺ statement, ‘Verily, Allah does not sleep’ (263)

You should know that the most pleasant of favors and sweetest of bounties for the people of Paradise - I ask Allah to count you and I among them- is looking at the Face of Allah; nothing is comparable to it. Hence, Allah said:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ (٢٦)

*“For those who have done good is the best (reward, i.e. paradise) and even more” (Yunus: 26).*

The Prophet ﷺ explained it, that is “even more”, as looking at the Face of Allah.

The Prophet ﷺ said as soon as he stated that we shall see our Lord as we see this moon on a full moon night: “So if you are able not to neglect the prayer before sunrise and after sunset, then do.” What is intended from his saying: “If you are able not to neglect the Prayer” is observing them perfectly and in congregation. “So if you are able not to neglect the prayer before sunrise and after sunset, then do.” This is evidence that guarding the *Fajr* and *‘Asr* Prayers is one of the means of glancing at the Face of Allah, the Most High; what a great value and an abundant earning. Guard both *Fajr* and *‘Asr* Prayers, you will look at the face of Allah, the Mighty and Sublime, on the Day of Resurrection in the Gardens of bliss.

Thus, he ﷺ said: “So if you are able not to neglect the prayer before sunrise and after sunset, then do.”

Also, one of the specific virtues of *‘Asr* Prayer is that whoever abandons it has wasted his deeds. This is because it is outstanding. So if you leave it, your deeds become voided. Some scholars inferred from this that whoever abandons *‘Asr* Prayer has disbelieved because nothing renders actions null and void except apostasy as Allah stated:

﴿وَلَوْ أَشْرَكُوا لَحِطَّ عَلَيْهِمْ مَا كَانُوا يَعْمَلُونَ﴾ (٨٨)

*“But if they had joined in worships others with Allah, all that they used to do would have been of no benefit to them.” (Al-*



An'am: 88) Allah also said:

﴿وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾﴾

“And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in the life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.” (Al-Baqarah: 217)

Specifically on ‘Asr Prayer, some scholars opined that whoever abandons it has become a disbeliever. Similarly, whoever abandons the remaining Prayers, in their entirety, has become a disbeliever. This opinion is not far from the truth because acts of disbelief and apostasy, refuge is with Allah, lead to nullification of deeds. There is evidence of the great status of this Prayer- ‘Asr - in this. Hence, Allah singled out guarding it among all other Prayers, He said:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾﴾

“Guard strictly (five obligatory) as-salawaat (the prayers) especially the middle Salat” (Al-Baqarah: 238) that is, ‘Asr Prayer. “And stand before Allah with obedience (and do not speak to other during the Salat)”.

## Chapter 189: the excellence of proceeding towards the mosque walking

### Hadeeth 1053, 1054, 1055 and 1056

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نُزُلًا كَلَّمَا غَدَا أَوْ رَاحَ». متفق عليه .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “He who goes to the mosque in the morning or in the evening, Allah prepares for him a place in Jannah whenever he goes to the mosque in the morning and returns from it in the evening.” [ Al-Bukhari and Muslim ]

وَعَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ، ثُمَّ مَضَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ؛ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ، كَانَتْ خُطُوبَاتُهُ، إِحْدَاهَا تَحُطُّ خَطِيئَتَهُ، وَالْآخَرَى تَرْفَعُ دَرَجَتَهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Prophet صلى الله عليه وسلم said, “He who purifies (performs Wudu’ ) himself in his house and then walks to one of the houses of Allah (mosque) for performing an obligatory Salat , one step of his will wipe out his sins and another step will elevate his rank (in Jannah ).” [ Muslim ]

وَعَنْ أَبِي بِن كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ لَا أَعْلَمُ أَحَدًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَتْ لَا تَخْطِيئُهُ صَلَاةٌ! فَقِيلَ لَهُ: لَوْ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظَّلْمَاءِ وَفِي الرَّمْضَاءِ قَالَ: مَا يَسْرُنِي أَنَّ مَنَزِلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمَشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ» رَوَاهُ مُسْلِمٌ .

Ubayy bin Ka'b رضي الله عنه reported: There was a man of the Ansar whose house was the farthest from the mosque. As far as I know, he never missed Salat (in congregation). It was said to him: “If you buy a donkey, you may ride upon it in the dark nights and in the hot days.” He said: “I do not like that my house should be situated close to the mosque. I desire that my walking towards the mosque and returning home be recorded to my credit.” Upon this



the Messenger of Allah ﷺ said, "Allah has gathered all (rewards) for you." [ Muslim ]

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَلَّتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ، فَأَرَادَ بَنُو سَلَمَةَ أَنْ يَنْتَقِلُوا قُرْبَ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ لَهُمْ: «بَلِّغْنِي أَنْتُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ؟! قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ! قَدْ أَرَدْنَا ذَلِكَ، فَقَالَ: «بَنِي سَلَمَةَ دِيَارُكُمْ تُكْتَبُ آثَارُكُمْ، دِيَارُكُمْ تُكْتَبُ آثَارُكُمْ» فَقَالُوا: مَا يَسْرُنَا أَنَا كُنَّا تَحَوَّلْنَا. رَوَاهُ مُسْلِمٌ، وَرَوَى الْبُخَارِيُّ مَعْنَاهُ مِنْ رِوَايَةِ أَنَسٍ .

Jabir ؓ reported: There were some plots of land lying vacant around the mosque. The people of Banu Salamah decided to move to this land and come nearer to the mosque. The Messenger of Allah ﷺ heard about it and said to them, "I have heard that you intend to move near the mosque." They said: "Yes, O Messenger of Allah! We have decided to do that." Thereupon the Messenger of Allah ﷺ said, "O Banu Salamah! Stay in your houses, because your footprints (when you come to the mosque) will be recorded." He said this twice. They said: "We would not have liked it, had we moved near the mosque." [ Muslim ]

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أْبَعْدُهُمْ إِلَيْهَا مَمْشَى، فَأَبْعَدُهُمْ، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ». متفقٌ عليه .

Abu Musa ؓ reported: The Messenger of Allah ﷺ said, "The person who will receive the highest reward for Salat (prayer) is the one who comes to perform it in the mosque from the farthest distance. And he

*who waits for Salat to perform it with the Imam (in congregation) will have a greater reward than the one who observes it alone and then goes to sleep.”[ Al-Bukhari and Muslim ]*

## Commentary

The author, may Allah shower blessings on him, said: **Chapter on excellence of walking to the mosque**; that is, in order to observe Prayer. There could be different reason for walking to the mosque. For example, it might be to attend a class, recite the Qur’an, rectify something there or other reasons. However, the focus of this chapter is he who comes to the mosque in order to observe Prayer. In the hadeeth of Aboo Hurayrah, the Prophet ﷺ said: “**He who goes to the mosque in the morning or in the evening, Allah prepares for him a place in the paradise whenever he goes to the mosque in the morning and in the evening.**” *Ghada* means going in the morning while *Raah* means going later in the day when the sun has passed the meridian. A place will be recorded for him whenever he goes in the morning or evening. We- and praises be to Allah- go to the mosque in the morning and in the evening five times daily.

Therefore, a place will be written for him in Paradise, which is an entertainment in Paradise, whenever he goes in the morning and in the evening. This is one of the virtues of walking to the mosque.

Another merit is that if a person purifies himself (i.e. performs ablution) in his house and goes to the mosque just to observe *Salat*, the hadeeth cited by the author here states that he would not take a step except that Allah would raise him in rank and wipe out his sins with the second step.

However, another hadeeth stated that “**No step he takes, except that Allah will elevate him with it and wipe away his sin with it.**” So, he will earn an elevation in rank and expiation of sin with each step provided he performed the ablution perfectly in his house then went to the mosque for the Prayer only. Allah will elevate his rank and wipe away his sin. This is a great bounty from Allah, the Mighty and Sublime.



One of the benefits of this is that it is good for one to walk to and from the mosque. This is the best. The evidence for this is the story of one of the *Ansar* whose house was far. So it was said to him, 'You should buy that which you could ride in the dark and when it is very hot' but he rejected stating that he seeks reward from Allah with his step while going and returning.

Hence, the Prophet ﷺ said, "Allah has recorded all that for you." This indicates that walking to the mosque on foot is better than going by ride because the reward of each step will be recorded for him. However, there is no harm to go with a car if one has an excuse. A single complete turn of the car's wheel is considered as one step. When it rotates, the part touching the ground would go up such that the other part touches the ground. This is comparable to raising the foot from the ground then dropping it again, hence a revolution of the wheel is considered as a step.

So when a person has an excuse there is no harm in going with a car, each revolution of the wheel will count as a step. This is also one of the virtues of walking to the mosque: Allah, the Most High, would record his steps whenever he goes and returns from the mosque.

Another evidence that shows the excellence of walking to the mosque, even if it is far, is the hadeeth of Jabir regarding *Banu Salamah* clan. A space became vacant around the mosque, so they wanted to move there in order to be closer to the mosque. The development reached the Prophet ﷺ who asked them about it and they affirmed it. So, he ﷺ said: "O *Bani Salamah!* Keep to your homes; your footprints will be recorded. Keep to your homes, your footprints will be recorded". That is, remain in your present abode and do not move closer because your every footstep will be recorded. This demonstrates that whenever a person's house is farther from the mosque, the reward will be more. This is because he ﷺ said, "Your footprints will be recorded."

However, this does not mean that a person should desire to reside far from the mosque. But if the easy alternative is for him to stay in a far place, his house or his clan's residential district, then his footprints

will be recorded for him. This indicates the virtues of walking to the mosque. And the Favours of Allah is ample and His good is abundant, He rewards a little action with an abundant reward.

We ask Allah for His great Favour.

## Hadeeth 1057, 1058, 1059 and 1060

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشَى، فَأَبْعَدُهُمْ، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمَ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ» متفقٌ عليه .

*Abu Musa ؓ reported: The Messenger of Allah ﷺ said, "The person who will receive the highest reward for Salat (prayer) is the one who comes to perform it in the mosque from the farthest distance. And he who waits for Salat to perform it with the Imam (in congregation) will have a greater reward than the one who observes it alone and then goes to sleep." [ Al-Bukhari and Muslim ]*

وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بَشِّرُوا الْمَشَائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ .

*Buraidah ؓ reported: The Messenger of Allah ﷺ said, "Convey glad tidings to those who walk to the mosque in the darkness. For they will be given full light on the Day of Resurrection." [ At-Tirmidhi and Abu Dawud ]*

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أَدُلُّكُمْ عَلَى



مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخَطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ؛ فَذَلِكَ الرِّبَاطُ، فَذَلِكَ الرِّبَاطُ» رَوَاهُ مُسْلِمٌ وَقَوْلُهُ: إِسْبَاغُ الْوُضُوءِ، أَي: اسْتِيعَابُ أَعْضَائِهِ بِالْغَسْلِ وَالْمَسْحِ. مَعَ اسْتِيفَاءِ آدَابِهِ وَمَكْمَلَاتِهِ، وَ«عَلَى» بِمَعْنَى «مَعَ». وَالْمَكَارِهِ جَمْعُ مَكْرَهٍ، وَهُوَ الْمَشَقَّةُ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "Shall I not tell you something by which Allah effaces the sins and elevates the ranks (in Jannah)." The Companions said: "Yes (please tell us), O Messenger of Allah." He said, "Performing the Wudu' properly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next Salat (prayer) after a observing a Salat ; and that is Ar-Ribat , and that is Ar-Ribat ." [ Muslim ]

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ» [التوبة: ٨] رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Sa'id Al-Khudri رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "When you see a man frequenting the mosque, testify that he is a believer because Allah says: 'Allah's mosques are visited only by those who believe in Allah and the Last Day.'" [ At-Tirmidhi ]

## Commentary

These are the remaining hadeeths about the excellence of walking to the mosque.

The author mentioned in the first hadeeth that the Prophet ﷺ said, “The greatest of people in reward in *Salat* is the one that walks farthest to it.” As previously stated, this is because if a person purifies himself in his house, then goes to the mosque with no other intention but the Prayer, Allah will elevate him in rank and wipe away a sin with every footstep. In addition, the angels will continue to pray for him as long as he remains in his place of prayer.

So if your house is far from the mosque and this does not prevent you from attending congregational prayer, you will have greater reward than the person living close to the mosque. This is because the neighbour of the mosque does not have any excuse as it is easier for him to reach the mosque. A person living far from the mosque may have an excuse due to the distance, but he endured that to go to the mosque and pray with the congregation. Thus, this is better.

Then he ﷺ mentioned that the one who waits in the mosque until he observes the Prayer with the Imam is better than the one who prays alone and left to sleep. This is concerning the *Isha* Prayer. It is legislated to delay the *Isha* Prayer until a third of the night. Once, the Prophet ﷺ prayed *Isha*’ Prayer when most part of the night has passed, he ﷺ said: “This is its time, if not that I fear difficulty for my Ummah.”

As for the one who prays alone and left for bed because it will be difficult for him to wait for congregational prayer because it was delayed, we would advise him that waiting to pray with the congregation is better for him. But if this is the usual practice of the Imam, then it is not permissible for a person to pray individually then go to bed. This is because congregational Prayer is obligatory so much that the Prophet ﷺ said, “I have thought of given orders for the Prayer to be established, then instruct someone to lead people in prayer, then go to the ones who were absent from the congregation and burn their houses down upon them.”<sup>(1)</sup>

Then he mentioned the hadeeth reported by at-Tirmidhee. He ﷺ said, “Give glad tidings of full light on the Day of Resurrection to

1 Reported by al-Bukharee, the Book of Adhan, chapter on the excellence of *Isha* Prayer in congregation and severe warning against missing it (1040).



those who walk in the darkness to the mosque.” This hadeeth is weak but there is no doubt that the one who walks to the mosque during dark days will attain reward that is akin to this form of action; that is, as he endured darkness to go to the mosque, hence light will be decreed for him on the Day of Resurrection.

Weaker than this hadeeth is the following one: “When you see a person frequenting the mosque, bear witness to his faith” for Allah says:

﴿إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ﴾

“The mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salat (iqamah-as-Salat), and give Zakat and fear none but Allah.” (Tawbah: 18).

This is also a weak hadeeth, attributing it to the Messenger of Allah ﷺ is not right. The previously mentioned clear and authentic hadeeths are enough concerning the virtues of walking to the mosque.

We ask Allah to enrich you and us with sincerity of action and conformity to what pleases Him.

Allah alone grants success.

## Chapter 190: the excellence of waiting for the prayer

### Hadeeth 1061, 1062 and 1063

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْبِسُهُ، لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا

## الصَّلَاةُ متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Everyone among you will be deemed to be occupied in Salat (prayer) constantly so long as Salat (the prayer) detains him (from worldly concerns), and nothing prevents him from returning to his family but Salat. ” [ Al-Bukhari and Muslim ]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مِصْلَاةِ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحَدِثْ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “The angels supplicate in favour of one of you so long as he remains in the place where he has performed Salat (prayer) in a state of Wudu’. They (the angels) say: ‘O Allah! Forgive him, O Allah! Have mercy on him.’” [ Al-Bukhari ]

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَّرَ لَيْلَةَ صَلَاةِ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ بَعْدَ مَا صَلَّى فَقَالَ: «صَلَّى النَّاسُ وَرَقَدُوا وَلَمْ تَزَالُوا فِي صَلَاةٍ مُنْذُ أَنْتَظَرْتُمُوهَا». رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported: Once the Messenger of Allah ﷺ delayed the night prayer ( ‘Isha’ ) till midnight. He ﷺ turned to us after Salat (prayer) and said, “The people slept after performing their Salat , but you who waited, will be accounted as engaged in Salat throughout the period of your waiting.” [ Al-Bukhari ]

## Commentary

These hadeeths explain the virtues of waiting for the Prayer,



regardless of whether it was after the prior Prayer or a person proceeds to the mosque early in order to wait for the Prayer. The Prophet ﷺ explained in these hadeeths that a person is considered to be observing Prayer as long as he is awaiting the Prayer. He ﷺ also explained that the angels pray for him so long he remains in his place of prayer, where he observed his Prayer, and his ablution does not become invalidated. The angels would say, “O Allah, bless him, O Allah forgive him, O Allah have mercy on him.”

His saying, “*Maa lam yuhdith*: it is said that it means so long he does not introduce innovation in Islam; that is, he does not commit or convey sin. It is also said that it means as long as he does not nullify his ablution. This is because if he does something that nullifies his ablution, it also nullifies the Salat and he is prevented from being in *Salat*. Notwithstanding, it contains evidence for the virtues of waiting for another Prayer after a Prayer, and the virtues of waiting for a Prayer even if it is not after a Prayer. It can be deduced from this that it is good for one to go to the mosque early.

Then he (may Allah shower His Blessings on him) mentioned an event when the Prophet ﷺ delayed the *Isha* Prayer until the middle of the night. That is, he ﷺ did not finish it until midnight while the companions waited for the Prophet ﷺ. So when he finished his Salat he said, “**People have prayed and slept. You will continue to be in Salat so long as you are waiting for the Salat.**” This was from the time of *Isha*’ Prayer until midnight. That is, the companions, who waited for the Prophet ﷺ to pray, would be considered to be observing Prayer while awaiting the Prayer. This hadeeth is evidence that it is better to delay the *Isha*’ Prayer except if it would cause hardship to the populace or some of them. In such situation, it would be better to observe it early.

Essentially, in the absence of hardship, it is better to delay it. Accordingly, it is better for a travelling band or a group of people in a place with no established congregational prayer to delay the Prayer until almost midnight. This is because the Prophet ﷺ said: “**This is its time, were it not that it will cause hardship for my Ummah.**”

The Prophet ﷺ would hasten to observe *Isha* Prayer when he sees them assemble (in the mosque) for it. Otherwise, he would delay it when they tarry.

Only Allah grants success.

## Chapter 191: the excellence of performing prayers in congregation

### Hadeeth 1064 and 1065

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَدَى بِسَبْعٍ وَعِشْرِينَ دَرَجَةً». متفقٌ عَلَيْهِ .

*Ibn ‘Umar* رضي الله عنه reported: The Messenger of Allah ﷺ said, “Salat in congregation is twenty-seven times more meritorious than a Salat performed individually.” [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ، لَا يَخْرِجُهُ إِلَّا الصَّلَاةُ، لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَاةٍ، مَا لَمْ يُحَدِّثْ، تَقُولُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا انْتَهَرَ الصَّلَاةَ» متفقٌ عَلَيْهِ. وهذا لفظ البخاري .

*Abu Hurairah* رضي الله عنه reported: The Messenger of Allah ﷺ said, “A man’s Salat in congregation is twenty-five times more rewarding than his Salat at home or in his shop, and that is because when he



*performs his Wudu' properly and proceeds towards the mosque with the purpose of performing Salat in congregation, he does not take a step without being raised a degree (in rank) for it and having a sin remitted for it, till he enters the mosque. When he is performing Salat, the angels continue to invoke Blessings of Allah on him as long as he is in his place of worship in a state of Wudu'. They say: 'O Allah! Have mercy on him! O Allah! Forgive him.' He is deemed to be engaged in Salat as long as he waits for it.'*  
[Al-Bukhari and Muslim]

## Commentary

The author, may Allah shower His Blessings on him, said: The chapter on excellence of congregational Prayer; he intended the virtue of praying with the congregation.

The scholars are in agreement that congregational prayer is among the best acts of worship and most honourable acts of obedience. However, they differ whether it is recommended, obligatory or a condition for the validity of the Prayer. These are the three opinions:

The first opinion is that it is recommended; a person would be rewarded for performing it but there is no sin on him if he forsakes it.

The second opinion is that it is obligatory for a person to pray in congregation; hence, he will be sinning for not observing the Prayer with the congregation but his Prayer will be valid.

The third opinion is that congregation is a condition for the validity of a Prayer; that is, his Prayer is void if he does not observe it with the congregation and it will not be accepted from him.

This last is the opinion of Shaykhul-Islam Ibn Taymiyyah, may Allah shower His Blessings on him, and one of the reports from Imam Ahmad, may Allah shower blessings on him. It stated that if a person prays alone without a legitimate excuse, his Prayer will not be accepted, being similar to the one who observed the Prayer without ablution. They justified this by stating that the congregational Prayer is obligatory and a principle specified that the Prayer of one who

abandons an obligatory aspect of Prayer is invalid.

However, the weightiest opinion is that it is obligatory, and a person is sinful for leaving it although his Prayer will be accepted if he prays alone. So it is not a condition for the validity of Prayer.

What points to this is the hadeeth of Abdullah bin Umar, may Allah be pleased with him and his father, that the Prophet ﷺ said, **“Congregational Prayer is twenty-seven times more meritorious than Prayer performed individually.”** The point of reference is that the comparison would not be valid if praying individually as no reward. However, one who does not pray in congregation is sinning.

As for the hadeeth of Aboo Hurayrah, the Prophet ﷺ explained that the congregational Prayer is superior to a man’s Prayer in his house or shop; it is twenty-five degrees better. The two hadeeths are not contradictory; rather, the increment will be taken because the bounty of Allah is immense. Then he ﷺ explained this: **“And that is because when he performs ablution in his house, and completes the ablution, then he comes out of his house and proceeds to the mosque with the purpose of performing Salat, he does not take a step without being raised a degree (in rank) for it and having a sin remitted for it.”**

One step has two benefits: He will be raised in degree with it and a sin will be expiated with it.

So when he observes the Prayer, which implies entering the mosque and praying, the angels will continue to pray for him as long as he is in his place of Prayer. They would say, **“O Allah, forgive him, O Allah have mercy on him’** as long as his ablution does not become invalidated. And he is deemed to be engaged in Salat as long as he waits for it.” This is a great reward and huge bounty.

It is not proper for an intelligent believing man to be negligent of it. If you were told that you will earn one hundred for selling your goods in your town but you will earn one hundred and ten if you travel to a particular town to sell them, you will make the journey in order to gain the additional ten percent profit. It will not be difficult for you to make the trip.



Many people, refuge is with Allah, are deprived of good. Although you see them close to the mosque, they abandon this huge bounty and great profit. One compared with twenty-seven multiples, he would still fail to go to the mosque, we ask Allah for wellbeing.

Notwithstanding the meagerness and transience of this worldly profit, he strives for it and attaches great importance to it. All the worldly bounties will either leave you or you leave them, it is a must; this world does not hold everlasting grace and it is not a place of eternal stay.

However, the bounty of hereafter is interminable; irrespective of that, you will see some people negligent of it without attaching any importance to it. Indeed, Allah, the Most High, bestows His Grace to whomever He wishes.

We ask Allah, the Most High, to aid you and us in His remembrance, His acknowledgement and perfecting His worship.

## Hadeeth 1066, 1067 and 1068

وَعَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى، فَقَالَ: يَا رَسُولَ اللَّهِ! لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ أَنْ يُرَخَّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ؛ فَرَخَّصَ لَهُ، فَلَمَّا وَلَّى دَعَاهُ فَقَالَ لَهُ: «هَلْ تَسْمَعُ النَّدَاءَ بِالصَّلَاةِ؟» قَالَ: نَعَمْ، قَالَ: «فَأَجِبْ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: A blind man came to the Messenger of Allah ﷺ and said: "O Messenger of Allah! I have no one to guide me to the mosque." He, therefore, sought his permission to perform Salat (prayer) in his house. He (ﷺ) granted him permission. When the man turned away, he called him back, and said, "Do you hear the Adhan (call to prayer)?" He replied in the affirmative. The Messenger of Allah ﷺ then directed him to respond to it. [ Muslim ]*

وَعَنْ عَبْدِ اللَّهِ - وَقِيلَ: عَمْرُو ابْنِ قَيْسِ الْمَعْرُوفِ بِابْنِ أُمِّ مَكْتُومِ الْمُؤَدَّنِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهَوَامِّ وَالسَّبَاعِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَسْمَعُ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ؛ فَحَيْهَلًا». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنِ. وَمَعْنَى «حَيْهَلًا»: نَعَالَ.

*‘Abdullah bin Umm Maktum, the Mu’adhhdhin ﷺ reported: I said to the Messenger of Allah ﷺ: “There are many poisonous insects and wild beasts in Al-Madinah, and I am blind. Please grant me permission to perform Salat at home.” He enquired whether he could hear the call: Hayya ‘alas-Salah; Hayya ‘alal-Falah (Come to the prayer, come to the salvation). When he replied in affirmative, the Messenger of Allah ﷺ directed him to come (to mosque) for prayer.” [ Abu Dawud ]*

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ فَيُحْتَطَبَ، ثُمَّ أَمُرَّ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا، ثُمَّ أَمُرَّ رَجُلًا فَيَوْمَّ النَّاسِ، ثُمَّ أَخَالَفَ إِلَى رِجَالٍ فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ» متفقٌ عليه .

*Abu Hurairah ﷺ reported: The Messenger of Allah ﷺ said, “By Him in Whose Hand my life is, I sometimes thought of giving orders for firewood to be collected, then for proclaiming the Adhan for Salat . Then I would appoint an Imam to lead Salat, and then go to the houses of those who do not come to perform Salat in congregation, and set fire to their houses on them.”[ Al-Bukhari and Muslim ]*

## Commentary

These three hadeeths explain the obligation of congregational prayer, and that it should be in the mosque.



One of them is the hadeeth of Aboo Hurayrah, the last hadeeth, that the Prophet ﷺ swore –and he is truthful and reverent without swearing- that he considered instructing that the Prayer be established and appointing someone to lead the people. Thereafter, he would go to the people who were not present for the Prayer with firewood and burn down their houses on them.

This shows the compulsion of attending congregational Prayers because the Prophet ﷺ would not have worried about it this much but because it involves abandoning an obligatory matter. He did not inform people of it except to warn them against abandoning it or disregarding it. Otherwise, there would not have been any benefit in informing them.

The fact that he considered punishing them in this manner shows the status of congregational Prayer, and that it is an important matter. It is reported with a weak chain of narration that he ﷺ said: “**Were it not that women and children are in the houses.**”<sup>(1)</sup> However, this is weak. But it is sufficient that he thought of it and he informed his Ummah.

Then, who is congregational prayer obligatory for? It is obligatory for one who is able to attend it and hears the *Adhan*; that is, anyone who hears the *Adhan* and has the ability must attend the congregational prayer. A man once sought the legal opinion of the Prophet ﷺ; he said: ‘O Messenger of Allah, I am a blind man with no guide to lead me to the mosque’; he wanted the Prophet ﷺ to grant him a concession, which he ﷺ readily approved. When he turned to leave, he ﷺ called him and asked: “**Do you hear the call to prayer?**” He replied, ‘Yes’. He ﷺ said, “**Then respond.**”

This proves the obligation of congregational prayer on the blind and that blindness is not an excuse for abandoning congregational prayer. This also indicates that it must be in a mosque, and the intent is not only to pray in congregation.

Likewise, it shows that what is essential is hearing the call to prayer. However, the intent is hearing the call to prayer naturally without the aid of speakers which can amplify voice to a far distance. The normal

1 Reported by Ahmad (2/367)

call, if there is no hindrance to hearing the voice, is that which makes attendance at congregational Prayers obligatory.

In addition, it demonstrates that it is not correct for someone outside the mosque to follow those in the mosque even if that is conceivable. For instance, a person who resides within the vicinity of the mosque where he hears the *Takbirs* of the Imam. Then, he tells his son, for example, that both of them should observe the Prayer with the congregation from their house. This is not correct. It is compulsory to be present at the place where the congregational prayer is being held except if the mosque is filled up and people extend to the streets. The ones outside the mosque should follow the mosque in joining the rows; otherwise, the Prayer of the one outside will be invalid without joining the rows. He must attend even if he hears each of the *Takbirs*.

Someone may ask about a sick person who is unable to attend but he can hear the call to prayer through a speaker following the Imam. We respond that he should not pray with the Imam, and he is excused for leaving the congregational prayer. If he usually observes Prayers with the congregation, he will be rewarded for whatever he used to do when he was healthy. This is based on the statement of the Prophet ﷺ: “Whoever is ill or travels, whatever he used to do when he was healthy and a residence would be written for him.”<sup>(1)</sup> Allah knows best.

## Hadeeth 1069

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ تَعَالَى عَدَاً مُسْلِمًا، فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ، حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَى، وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَلَقَدْ رَأَيْتَنَا وَمَا يَتَخَلَّفُ عَنْهَا

1 Reported by al-Bukharee, the Book of Jihad, chapter on the traveller earning rewards similar to what he does as a resident. (2774)



إِلَّا مَنَافِقٌ مَّعْلُومٌ النَّفَاقِ، وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ، يُهَادَى بَيْنَ الرَّجُلَيْنِ  
حَتَّى يَقَامَ فِي الصَّفِّ. رَوَاهُ مُسْلِمٌ .

*Ibn Mas'ud ؓ reported: He who likes to meet Allah tomorrow (i.e., on the Day of Requit) as a Muslim, should take care and observe the Salat when the Adhan is announced for them. Allah has expounded to your Prophet ﷺ the ways of right guidance, and these (the prayers) are part of the right guidance. If you have to perform Salat in your houses, as this man who stays away (from the mosque) and performs Salat in his house, you will abandon the Sunnah (practice) of your Prophet, and the departure from the Sunnah of your Prophet will lead you astray. I have seen the time when no one stayed behind except a well-known hypocrite. I also saw that a man was brought swaying (on account of weakness) between two men till he was set up in a row (in the mosque). [ Muslim ]*

## Commentary

The author, may Allah shower His Blessings on him, mentioned this report from Abdullah bin Mas'ud, may Allah be pleased with him, under the chapter on the excellence of congregational Prayers. It seems like a product of the Prophetic niche; that is, the statement of the Messenger in its eloquence, fineness and collocation. He, may Allah be pleased with him, said: "Whoever loves to meet Allah as a Muslim should guard these Prayers whenever the call to prayer is made" Everyone loves to meet Allah, the Glorified and Exalted, as a Muslim, turning back to Him and believing in Him. Hence, each person should safeguard his Prayers, the five daily Prayers, whenever the call is made for them. This should be in the place where the call is made, these are the mosques, because of the obligation of congregational Prayer being in the mosque.

So it is required of anyone who has the ability, among the set of people with obligation to pray in congregation, men, to pray in

the mosque. Then he (may Allah be pleased with him) mentioned that Allah, the Glorified and Exalted, has prescribed the paths of guidance for the Prophet ﷺ. Everything that the Prophet ﷺ came with is guidance and light that Allah legislated for him. “And they” that is, the five daily prayers, “are among the paths of guidance”. He has spoken the truth, may Allah be pleased with him; the five daily prayers are the greatest path of guidance after the two testimonies of faith. This is because Prayer is the most important pillar of Islam after the testimonies of faith.

Then he said, “If you pray in your homes just as this man stayed in his house to pray, then you have abandoned the Sunnah of your Prophet ﷺ, and if you abandon the Sunnah of your Prophet ﷺ, then you will go astray”. That is, if each person were to pray in his house like this person who stayed away, we would have abandoned the Sunnah, the mosques would be dormant and people would be separated from one another. They will not know each other nor love one another.

This great manifestation of Islamic religion will not be attained if each person prays in his house. However, from the mercy of Allah and His wisdom, He legislated for the slaves to pray in congregation. You will meet your brother five times daily, exchanging pleasantries and observing the Prayer behind one Imam. It is a great favour and one of the supreme connecting forces of brotherhood and source of affection and love.

Then he says, “We have seen a time when none stays away from them” that is, these five daily prayers in the mosque “expect a hypocrite.” Hypocrites are many especially when Islam is dominant and strong as it is impossible for anyone to exhibit his state of Disbelief. As a result, hypocrisy did not manifest or become pronounced during his ﷺ time until the Muslims’ victory at the Battle of *Badr* in the second year of the Hijrah. Thereafter, hypocrisy became manifest as the disbelievers were jittery, so they began professing Islam. They would go to the Messenger ﷺ saying, “We bear witness that indeed you are the Messenger of Allah.” So Allah says:

﴿ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ، وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴾



“Allah knows that you indeed His Messenger, and Allah bears witness that the hypocrites are lairs indeed.” (Al-Munafiqun: 1) that is, they did not say it sincerely. Rather;

﴿يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ﴾

“They say with their tongues what is not in their hearts.” (Al-Fath: 11).

He (may Allah be pleased with him) said, “None stays away from them except a hypocrite.” Why does the hypocrite stay away? This is because a hypocrite does not hope for reward nor believe in reckoning, hence he is not bothered. Accordingly, the Messenger ﷺ said, “The most burdensome Prayer to the hypocrites are *Isha* and *Fajr* Prayers”. This is because his absence would not be noticed if he stays away. During the era of the Prophet ﷺ, electricity and artificial lighting were nonexistent, an absconder could not have been discovered.

Also, *Isha* and *Fajr* Prayers are observed during the time of rest and sleep making them difficult for the hypocrites, hence they would not attend it. If they had known what they contain (of blessing and reward), they would have come crawling. Then he, may Allah be pleased with him, stated that a man will be brought supported by two men until he stood in the row; that is, two men would hold him because of his state of weakness. He is a sick man who is incapable of walking alone, so they would walk with him guardedly until he ends up in the row and prays with the congregation, may Allah be pleased with all of them.

With these actions and the like, they ruled the east and west of this world. When Islamic Ummah became lax and hearts became divided, it descended to what you see today: a humiliated nation of a billion men. Notwithstanding the numbers, they occupy the most abysmal position among nations because they are divided. Indeed, some of them are always warring and consider one another more dangerous than a Jew or Christian, refuge is with Allaah. This is because they are always at loggerhead, and disunited.

However, it was impossible for anyone to stay away from the congregational Prayers during the era of the Messenger ﷺ even if he is sick. Rather, he would come supported by two men until he stands in the row. If we had adhered to the path of the companions, may Allah be pleased with them, we would have become a mighty and eminent nation, which every nation will fear, flatter and love.

We ask Allah to return our religious glory and honour to us. Verily, He has power over all things.

## Hadeeth 1070

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ. فَعَلَيْكُمْ بِالْجَمَاعَةِ؛ فَإِنَّمَا يَأْكُلُ الذُّبُّ مِنَ الْغَنَمِ الْقَاصِيَةَ»  
رَوَاهُ أَبُو دَاوُدَ. بِإِسْنَادٍ حَسَنٍ.

*Abud-Darda' ؓ reported: I heard the Messenger of Allah ﷺ saying, "If three men in a village or in the desert, make no arrangement for Salat in congregation, Satan must have certainly overcome them. So observe Salat in congregation, for the wolf eats up a solitary sheep that stays far from the flock." [ Abu Dawud ]*

## Commentary

The author, may Allah shower blessings on him, reported this Hadeeth under the Chapter on the excellence of congregational prayer on the authority of Aboo Darda (may Allaah be pleased with him). He narrated that the Prophet ﷺ said: "There would not be three people in a town or desert who do not observe the Prayer except that the Devil would overpower them." The meaning of this is that if there are three persons in a town or desert who do not observe the congregational Prayer or Friday prayer, "the Devil would overpower them." This



shows that it is not permissible to abandon the congregational prayer.

Although, this hadeeth shows the impermissibility if there are three or more individuals, there are other hadeeths indicating that congregational Prayer is obligatory if there are 'two or more'.

As for the Friday prayer, it is not obligatory except there are three or more people, and not in a desert. It is not obligatory for villagers and travelers journeying on land, but it is required in cities and towns, the least number being three persons.

If it is asked: How can there be only three persons in a town or city? The response is that this is possible if majority of the inhabitants of this city, for instance, are travelers who came to study. This is found today in some communities in some foreign lands. There may be only three natives while the rest are travelers who came to study. The Friday prayer is mandatory on these people because there are three natives.

As for the inhabitants of the desert, the Friday prayer is not obligatory for them because it can only hold in towns and cities. For this reason, villagers who reside around Madinah during the time of the Prophet ﷺ would not observe the Friday Prayer.

In his saying, "So you must observe the Congregational prayer because a wolf devours a solitary sheep," is evidence that it is not good for the Muslims to be divided and disunited, and it is obligatory for them to be unified. And drifting away from the congregation is a means of destruction because the Prophet ﷺ likened it to a solitary sheep, the wolf would devour it and it would be destroyed.

So also is he who differs from the congregation in his opinion, he is alone and believes that the texts support his view. Whenever a person notices that his understanding of the texts is contrary to the opinion of the majority, it is obligatory for him to reflect on it. It is not possible for the majority to get the wrong idea while you are right.

Thus, when Hudhayfah told Ibn Mas'ud, may Allah be pleased with them, that people are observing the *I'tikaf* in Basra whereas the Messenger ﷺ said: "There is no *I'tikaf* except in three mosques:

Masjid al-Haram, the Prophet’s mosque, and al-Aqsa.”<sup>(1)</sup> He replied, ‘Perhaps they remembered while you have forgotten.’ Ibn Mas’ood considered Hudhayfah to have erred. This is because the Muslims are almost in total agreement that *I’tikaf* is valid in every mosque. If the hadeeth of Hudhayfah (may Allaah be pleased with him) were to be authentic, its import would have been that there is no complete *I’tikaf* except in these three mosques. Otherwise, it is not possible for Allah to address the Islamic Ummah in the Noble Qur’an saying:

﴿ وَلَا تَبْشُرُوهُنَّ وَأَنْتُمْ عَنْكُمْ فِي الْمَسْجِدِ ﴾

“And do not have sexual intercourse with them (your wives) while you are in *I’tikaf*.” (1--Baqarah: 187) Then we say that there is no *I’tikaf* except in three mosques which one percent of Muslims do not attend. This is contrary to eloquence and good style of expression.

However, some people love odd matters, they love to be mentioned; a popular adage is ‘A dissenter is usually well known.’ This is because if he deviates, dissents and brings that which is contrary to the evidence and the majority view, he will become famous this way. The Prophet ﷺ likened the one who stays away from the congregation to a stray sheep, which will be devoured by a wolf.

#### CHAPTER 192: ENCOURAGEMENT OF ATTENDING ISHA’ AND FAJR PRAYERS IN CONGREGATION

## Hadeeth 1071, 1072 and 1073

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
 «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ، فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى  
 الصُّبْحَ فِي جَمَاعَةٍ، فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ» رَوَاهُ مُسْلِمٌ .

‘Uthman bin ‘Affan رضي الله عنه reported: I heard the Messenger of Allah ﷺ

1 Check Mu’tasir al-Mukhtasar (1/153), al-Mu’jam al-Kabeer (9/302), Mu’jam Shuyookh Abee Bakr (3/721) and Siyar A’lam an-Nubalaa (15/81).



saying: "One who performs 'Isha' prayer in congregation, is as if he has performed Salat for half of the night. And one who performs the Fajr prayer in congregation, is as if he has performed Salat the whole night." [ Muslim ] The narration of At-Tirmidhi says: 'Uthman bin Affan ؓ narrated that he had heard the Messenger of Allah ﷺ saying: "He who attends 'Isha' in congregation, is as if he has performed Salat for half of the night; and he who attends 'Isha' and Fajr prayers in congregation, is as if he has performed Salat for the whole night."

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا» متفقٌ عَلَيْهِ. وَقَدْ سَبَقَ بَطُولُهُ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "If they knew the merits of Salat after nightfall ( 'Isha' ) and the morning ( Fajr ) Salat , they would come to them even if they had to crawl to do so." [ Al-Bukhari and Muslim ] This is part of a long Hadith which has already been mentioned. See Hadith No. 1033.

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى الْمُنَافِقِينَ مِنْ صَلَاةِ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًّا». متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "No Salat is more burdensome to the hypocrites than the Fajr (dawn) prayer and the 'Isha' (night) prayer; and if they knew their merits, they would come to them even if they had to crawl to do so." [ Al-Bukhari and Muslim ]

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, said:

The Chapter on the virtues of the *Isha'* and *Fajr* Prayers; that is, in congregation. He specified these two Prayers due to the abundant reward that they both hold. In the hadeeth of Uthman bin Affan, may Allah be pleased with him: "One who performs *Isha'* Prayer and *Fajr* Prayer in congregation is as if he has performed Prayer for the whole night." That is, as if he prayed all through the night, *Isha'* Prayer represents half of the night while *Fajr* Prayer represents the other half. This is a great virtue.

Although you are on your bed, it would akin to observing Prayer throughout the entire night if you observe both *Isha'* and *Fajr* Prayers in congregation. As reported by Aboo Hurayrah, the Prophet ﷺ said: "If they knew how much (blessing and reward) there is in *al-Atamah* and *Fajr* Prayers, they would come to them even if they had to crawl." *Al-Atamah* is *Isha'* Prayer and the *Fajr* Prayer is well known. They would come to them crawling on the ground as a child would crawl if they knew what they contained of blessing and rewards; this is due to the great reward they both hold.

Similarly, the subsequent hadeeth, the hadeeth of Aboo Hurayrah (may Allah be pleased with him), also detailed that. It stated that the most burdensome Prayers on the hypocrites are the *Isha'* and *Fajr* Prayers. This is because the hypocrites pray to show off and to be seen but both Prayers are observed in the dark, hence they would not be noticed. They come to these Prayers with aversion although they gladly go for *Zuhr*, *Asr* and *Maghrib* Prayers because people will notice them.

Hence, they show off to the people without remembering Allah but a little; however, there is no show off in *Isha'* and *Fajr* Prayers because these are periods of darkness.

During the era of the Prophet ﷺ, electricity and artificial lighting were nonexistent, so nobody would notice their absence. Hence, attending *Isha* and *Fajr* Prayers will be burdensome for them due to the absence of show off. This is one perspective.

In another perspective, the periods of *Isha'* and *Fajr* Prayers are times of rest and sleep. During the time of the Prophet ﷺ, people do



not stay awake as people do today, they would sleep early after the completion of *Isha*’ Prayer and wake up at dawn. There are some of them whom Allah blessed with praying during the night and some of them would only wake up for *Fajr* Prayer.

Both of them (i.e. *Isha* and *Fajr*) are difficult for the hypocrites, hence it is necessary for one to be devoted to them. However, *Isha*’ Prayer is not superior to *‘Asr* Prayer, which is the most virtuous. Hence, the *Fajr* Prayer becomes a twin of *‘Asr* prayer and a twin of *Isha*’ prayer in different ways.

It is a twin of *‘Asr* prayer as previously stated that “Whoever observes *al-Baradain* will enter Paradise.” He ﷺ said: “Surely, you will see your Lord as you can easily see the full moon. So if you are able not to neglect the prayer before sunrise- that is, *Fajr* Prayer- and after sunset- that is, *‘Asr* Prayer- then do.”

Likewise, *Fajr* and *‘Isha* Prayers are twins; if one observes both of them in congregation, it would be as if one has observed Prayer all through the night. Equally, “if people knew how much (blessing and reward) there is in *Isha* and *Fajr*, they would come to them even if they had to crawl.”

Therefore, O my brother, be devoted to these Prayers and safeguard them. Allah, the Mighty and Sublime, said:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝٢ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝٣ وَالَّذِينَ هُمْ لِلرَّكُوعِ مُعْبِتُونَ ۝٤ وَالَّذِينَ هُمْ لِقُرُوبِهِمْ حَافِظُونَ ۝٥ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦ فَمَنْ آتَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝٧ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝٨ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۝٩ أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝١٠ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝١١ ﴾

“Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness. And those who

turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). And those who pay the Zakat. And those who guard their chastity (i.e. private parts, from illegal sexual acts) Except from their wives or (the slaves) that their right hand possess, - for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors; Those who are faithfully true to their Amanat (all the duties which Allah has ordained, honesty, moral responsibility and trusts) and to their covenants; And those who strictly guard their (five compulsory congregational) Salawat (prayers) (at their fixed stated hours). These are indeed the inheritors who shall inherit the Firdaus (paradise). They shall dwell therein forever.” (Al-Muminun: 1-11)

Allah mentioned Prayer as the first and the last praiseworthy attribute. He, the Most High, said in Suratul-Ma’arij:

﴿ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ وَإِلَّا الْمَصْلِينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ ﴾

“Verily, man (disbeliever) was created very impatient; irritable (discontented) when evil touches him; and niggardly when good touches him. Except those who are devoted to Salat (prayers). Those who remain constant in their Salat (prayer).” (Al-Ma’arij 19-23).

And in the last praiseworthy attributes, He said:

﴿ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ ﴾

“And those who guard their Salat (prayer) well. (Al-Ma’arij: 34).

In this light, it is known that Prayer is the greatest action after the two testimonies of faith: to testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah.

May Allah count us among those who observe Prayer, give Zakat and those who carry out the obligations of Allah – the Mighty and Sublime - and abstain from His prohibitions.



## Chapter 193: the command to persevere in the prescribed prayers and the strongest prohibition and severe warning against abandoning them

### Hadeeth 1074

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» متفقٌ عليه .

*Ibn Mas'ud ؓ reported: I asked the Messenger of Allah ﷺ: "Which act is the best?" He said, "As-Salat at their fixed times." I asked, "What next?" He said, "Being dutiful to parents." I asked, "What next?" He said, "Striving ( Jihad ) in the way of Allah." [Al-Bukhari and Muslim]*

## Commentary

The author, may Allaah shower Blessings on him, mentioned this hadeeth under the chapter on the command to persevere in the prescribed prayers and the strongest prohibition and severe warning against abandoning them.

Allah, the Mighty and Sublime, has made the five Prayers obligatory for His servants every day and night. This is based on His statement, Blessed be He and Exalted, when the Prophet ﷺ pleaded with Him to lighten them for the servants. He said, "They are five and they are fifty."<sup>(1)</sup> That is, they are five in deed but fifty on the scale.

1 Al-Bukharee: Book of Prayer, chapter on how the Prayer was legislated during al-Israa (336); and Muslim: Book of Faith, chapter on al-Israa of the Messenger of

A man asked the Prophet ﷺ about Islam, which included the Prayers, so he ﷺ mentioned the five obligatory prayers to him. The man asked, “Am I obligated to pray any other ones? He replied, ‘No, except you want to observe supererogatory prayer.’ Likewise, when he ﷺ sent Mu’adh to Yemen, he said, “Inform them that Allah as made five prayers obligatory upon them every day and night.”

Allah has commanded that they should be guarded strictly; He said:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾ (٢٣٨)

*“Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer – “Asr ). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].” (Al-Baqarah: 238).*

He mentioned it specifically due to its merits and virtues. ‘The middle prayer’ refers to the ‘Asr Prayer. The Prophet ﷺ, who is the most knowledgeable being regarding the Book of Allah and His intent, interpreted it as such, and no other opinion supersedes his opinion ﷺ. Allah said:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ﴾ (٥)

*“But if they repent and perform As-Salat (iqamat-as-Salat) and give Zakat, then leave their way free” (Taubah: 5).*

I wish the author had brought the other verse:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾ (١١)

*“But if they repent, perform As-Salat (iqamat-as-Salat) and give Zakat then they are your brethren in religion.” (Taubah: 11).* This is because this verse indicates that whoever does not observe Prayer is a disbeliever.

Then he mentioned the hadeeth of Ibn Mas’ood, may Allah have mercy on him, in which he asked the Prophet ﷺ about the most



beloved actions to Allah. He replied, “Observing the Prayers at their fixed times” that is, the legislated desired time. If hastening that particular *Salat* is desired, then it is more appropriate to hasten it. And if it is one of the Prayers which are preferred to be delayed, then it is better to delay it.

It is better to observe the five daily Prayers early except the *Isha* prayer, which is better delayed as long as it does not bring about difficulty on the people, and *Zuhr* Prayer during hot weather, which is better delayed in order to bring ease and relief to people. As for the *Fajr*, *Asr* and *Maghrib* Prayers, it is better to hasten them at all times. However, some scholars, may Allah have mercy on them, explained that the desired promptness is for a person to stand up after hearing the call to Prayer, perform ablution and prepare for the Prayer. That is, it does not imply observing Prayer once the *Adhan* is pronounced, but the important point is to prepare for it at its earliest time.

Then, Ibn Mas’ood (may Allah be pleased with him) asked, ‘What next?’ He replied, “Being dutiful to parents.” That is, kindness to them in word, deed, wealth, status, service and any other way. He asked, ‘What next?’ He replied, “Striving (jihad) in the way of Allah.” Ibn Mas’ood said, “Had I requested for more he would have added.” He said that based on his understanding of the situation.

There is evidence in this hadeeth affirming the attribute of love for Allah, the Mighty and Sublime; that He loves actions just as He loves those who perform the actions; and that there is variance in His love, Blessed be He and Exalted: some things are more beloved to Him than others.

It also indicates that dutifulness to parents is superior to Jihad in the path of Allah: if the obligatory state of dutifulness to parents is considered with the obligatory right of Jihad, and if the meritorious right of the former is compared with the meritorious right of the latter. For example, if the parents do not have anyone to take care of them or serve them and they are in need of the child, it is obligatory for him to stay behind and not to go for Jihad. However, if there is someone to cater for them and serve them, so his staying behind

is only recommended, then Jihad, if he is needed, is better for him. Otherwise, kindness to parents is superior.

The explanation of the hadeeth of Ibn Umar shall follow Allah willing. Allah knows best.

As regards the *Fajr* Prayer, it is known that the timing in the hands of people today is at least five minutes earlier than the normal timing. Some brothers went to the desert and found out that the difference between the timing in the hands of people and the appearance of *Fajr* is about twenty minutes. So this is a dangerous issue. Consequently, it is not good for one to hasten to observe the *Fajr* prayer; rather, one should delay it for twenty minutes or twenty-five minutes to be certain that it is time for *Fajr*.

## Hadeeth 1075

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ؛ وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ» متفقٌ عليه .

*Ibn 'Umar* رضي الله عنه reported: The Messenger of Allah ﷺ said, "Islam is based on five (pillars): testifying that there is no true god except Allah and that Muhammad (ﷺ) is His slave and Messenger; performing of Salat (*Iqamat-as-Salat*) ; the payment of Zakat ; performing Hajj (pilgrimage) to the House [of Allah (*Ka'bah*)]; and Saum (fasting) during the month of Ramadan." [ *Al-Bukhari and Muslim* ]

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, mentioned in the chapter on virtues of the five obligatory Prayers and strongest prohibition and severe warning against abandoning them, what Ibn Umar, may Allah be pleased with him and his father,



reported. He narrated that the Prophet ﷺ said, “Islam is built upon five (pillars): to testify that there is no true god except Allah,” this is one. “To observe the Prayers,” this is the second. “To give Zakat,” this is the third. “To perform pilgrimage,” this is the fourth. “And to fast in the month of Ramadan.” this is the fifth. This is how Ibn Umar, may Allah be pleased with him and his father, reported it. In another version, fasting preceded the pilgrimage.

Based on the first version, Al-Bukharee put up the arrangement of his book, *As-Saheeh*, by starting with pilgrimage before fasting. However, most of the hadeeths mention fasting before pilgrimage.

His saying: “Islam is built on” that is, he likened Islam to a palace with five pillars, upon which it was built. It is well known that pillars are the foundation of a building, so a building will collapse and fail if the pillars collapse. And if it is built without a pillar, it becomes a weak structure. However, Islam is a strong and enduring building which Allah has legislated for His servants. He said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ (3)

*“This day, I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion.” (Al-Maidah: 3).*

These five pillars have been explained while explaining his saying: “To testify that there is no true God except Allah and Muhammad is the Messenger of Allah.”

This means to testify by confessing with your tongue, and believing with your heart that none deserved to be worshipped except Allah, and everything being worshipped beside Allah is baseless. There are some people worshipping sun while others worship the moon. There are those who are worshipping the stars, and there are those worshipping trees, cow and women’s private parts. Different nations.

However, who is the true Lord? This is Allah. So I testify that there is no true God except Allah, I am confessing this with my tongue, believing in my heart that none deserves to be worshipped except

Allah. This is what the Sharee'ah and intellect dictate. This is because the One that deserves worship is the Creator of the creature. Who created the creature? Allah, the Mighty and Sublime! Allah, the Blessed and Exalted said:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴾ (٣٥)

*“Were they created by nothing? Or were they themselves the Creators?” (At-Tur :35)*

He - the Most High, said:

﴿ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ ﴾

*“Then tell me (about) the (human) semen that you emit. Is it you who create it (i.e. make this semen into a perfect human being), or are we the Creator? (Al-Wqiah: 58-59).*

If the entire creatures assemble together to create a single fetus, they will not be able to create it. Rather, Allah, the Mighty and Sublime, said,

﴿ يَتَأْتِيهَا النَّاسُ ضُرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴾ (٧٣)

*“O mankind! A similitude has been coined, so listen to it carefully.” Allah draw up a similitude for us and ordered us to listen to it. “Verily those on who you called beside Allah.” All those you called besides Allah, “Cannot create (even a fly, even they combine together for that purpose” (Al-Hajj: 73).*

Subhanallah! Everything being worshipped, irrespective of their different classes, cannot create a fly even if they come together for that purpose. Even if all the things worshipped with the exception of Allah form a syndicate to create a fly, they will not be able to do it. This is concerning ability.



In the Sharee'ah, Allah - the Blessed and Exalted, said:

﴿ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ ۗ ﴾ (٨٨)

“Say: “If the mankind and jinn were together to produce the like of this Qur’an, they could not produce the like thereof, (Isra’: 88). Thus, no one is able to produce the like of the word of Allah nor able to create the like of His creature.

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ ﴾ (٢٥)

“And if you ask them: who has create the heaven and the earth” they will certainly say: “Allah”. (Luqman: 25)

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴾ (٨٧)

“And if you ask them who created them, they will surely say: “Allah.” (Az-Zukhruf: 87)

He – the most High - said:

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ ﴾

﴿ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأُمُورَ فَسَيَقُولُونَ اللَّهُ ۗ ﴾ (٣١)

“Say (O Muhammad): “Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allah”. (Yunus: 31).

Hence, this Lord, who is described with these attributes, is the One that deserves to be worshipped. Does something that is being managed deserve worship? The sun is being controlled.

﴿ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴾ (٣٨)

“And the sun runs on its fixed course for a term (appointed). That is the decree of All-Mighty, the All-Knowing (Yasin: 38).

Does it deserve to be worshipped? Does the moon deserve to be worshipped? Does the star deserve to be worshipped? No

one deserves to be worshipped. All of these are creatures and subservient to His Lordship.

Ibrahim, may the Peace of Allah be upon him, disputed with his people. When the night came upon him and it became dark he saw stars, which some people worship, he said, ‘This is my lord.’ Why did Ibrahim say that? This is to establish the evidence against them, hence he said, ‘This is my lord.’ And as usual, the star set and he said, ‘I do not like those that set.’ This is because the Lord does not conceal Himself from His servant. But this has disappeared.

When he saw the moon rising up –which is superior to the stars in lustre- he said, ‘This is my lord.’ This is because there are those that worship the moon. When it set, he said,

﴿لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾﴾

“Unless my Lord guides me, I shall surely be among the people who went astray.” (Al-An’am: 77).

This is worse than the first. Then he said, “I like not those that set”. If I worship this, then I am astray. He considered something far greater, the sun, which is also an object of their worship. When he saw the sun rising, he said, this is my lord. Can a lord be hidden from its creatures? Never! So when it set, he pronounced the Oneness of Allah. When he saw the sun rising up, he said: “This is my Lord. This is greater.” But when it set, he said:

﴿فَلَمَّا رَأَى السَّمَاسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾﴾

﴿الْمُشْرِكِينَ ﴿٧٨﴾﴾

“O my people! I am indeed free from all that you join as partners (in worship with Allah). “Verily, I have turned my face towards Him Who created the heavens and the earth Hanifa, (Islamic Monotheism, i.e. worshipping none but Allah Alone), and I am not Al-Mushrikun” (Al-An’am: 78-79)



Therefore, none deserves to be worshipped except Allah and every other object of worship is falsehood. My brethren, the interesting part is that these idols, which are being worshipped, will be gathered together and made fuel for Hell just as pebbles would be used on the Day of Resurrection. Likewise, those that worship them will be fuel for Hell.

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾ لَوْ كَانَتْ هَتُولَاءَ آلِهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾﴾

*“Certainly you (disbelievers) and that which you are, worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it. “Had these (idols) between alihah (gods), they would not have entered there (Hell), and all of them will abide therein.” (Al-Anbiya’: 98-99).*

Right! If these idols were real gods, would they end up in the fire? The answer is no, but they entered the fire; hence, they do not deserve to be gods. They could not save themselves, so how could they save others. So also are those that worship them.

When this verse was revealed, the polytheists wanted to apply it to Eesa the son of Maryam, that he is also an object of worship. Who are those worshipping ‘Eesa? The Christians!! Hence, he will also be thrown into the fire. So, Allah, the Most High revealed,

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾﴾

*“Verily, those for whom the good has preceded from Us, they will be removed far there from (Hell) [e.g. Eesa (Jesus), son of Maryam (Mary); ‘Uzair (Ezra)].” “They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.” (Al-Anbiya’: 101-102).*

‘Eesa the son of Maryam is one of those for whom the good has preceded from Allah because he is one of the Messengers of strong

will. O my brethren, the important point is that you should know that every other object of worship is falsehood, be it a star, a saint, a righteous man, a banner or a leader. Every object of worship and their worship are falsehood.

Accordingly, who deserves the right of worship? The response is Allah, the Mighty and Sublime, and any other object is falsehood. Therefore, pay attention to the meaning of 'There is no true god except Allah'. The testimony that there is none worthy of worship except Allah encompasses sincerity, which is a condition for the correctness of an act of worship, and following, which encompasses the testimony that Muhammad is the Messenger of Allah. Hence, this is considered as the first pillar.

The second is observing the Prayer; that is, the five daily Prayers, their accompanying voluntary Prayers and the independent voluntary Prayers. Observing *Salat* is one of the pillars of Islam. The five daily prayers are obligatory by consensus; they are: *Subh*, *Zuhr*, 'Asr, *Maghrib* and *Isha*', and the *Jumu'ah* stands in place of *Zuhr*. There is difference of opinion regarding the other forms of Prayers. The scholars differ regarding *Witr*; is it compulsory, making whoever abandons it a sinner, or simply supererogatory? Does it require further elucidation: which is its obligation for anyone who usually observe Prayer at night, while it is not obligatory for anyone who usually sleep after observing *Ishaa*' Prayer until *Fajr*?

Likewise, opinions differ regarding the Eclipse Prayer (*Salatul-Kusuf*). Some scholars say it is obligatory and some say it is not obligatory. The correct opinion is that it is obligatory because the Prophet ﷺ commanded it. He ﷺ was frightened when the solar eclipse occurred and he observed a strange Prayer for it. However, it is collective obligation, the inhabitants of a town will be free of the obligation if some people perform it in the town.

Similarly, scholars differ regarding the obligation or otherwise of *Tahiyyatul-Masjid* (the two units of prayer one performs when one enters a mosque and intends to sit). The opinion that is obligatory is strong but some hadeeths which indicate that *Tahiyyatul-Masjid*



is not obligatory inhibit a definite pronouncement. For instance, the coming of the Imam for the Friday prayer: when the Prophet ﷺ enters the mosque on Friday, he would climb the pulpit and address the people, sit between the two admonitions without observing *Tahiyatul-Masjid*. Similarly, there are other reports which apparently connote that *Tahiyatul-Masjid* is not obligatory.

Scholars also disagree regarding the ruling of 'Eid prayers; some opine that it is obligatory, some state that it is merely meritorious, while others believe that it is a collective obligation.

The important point is that the Prayers with consensus on their obligation are five, with *Jum'uah* Prayer standing in place of *Zuhr* Prayer on Fridays.

The meaning of 'observing the Prayer' is for one to perform it in its time, perfecting its conditions, pillars and obligatory aspects with its recommendations. This is the meaning of observing the Prayer.

As for giving Zakat, it is giving Zakat to those who are entitled to it. Zakat is a portion from your wealth that Allah has made obligatory for you on gold, silver, money, proceeds of business, produce from earth and livestock. It is obligatory to give Zakat on these items to those who are entitled to it. In His words, the beneficiaries are:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي

الرِّقَابِ وَالْغَنَمِمْ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ

حَكِيمٌ ﴿٦٠﴾

*"As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Mansakin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam), and to free the captives, and for those in debt, and for Allah's Cause (i.e. for Mujahidun- those fighting in holy battle), and the wayfarer (a traveler who is cut off from everything); a duty impose by Allah. And Allah is All-Knower, All Wise. "* (At-Taubah: 60).

As regards pilgrimage to the House, it is travelling to Makkah in order to perform some specific rites. Allah, the Mighty and Sublime, made it obligatory for this Ummah in the ninth year or tenth year of the Hijrah.

As for the fast of Ramadan, it is fasting the month between Sha'ban and Shawwal. It was made obligatory in the second year of the Hijrah.

These are the pillars of Islam. Whoever accomplishes them is a Muslim and he has built on a solid foundation. And whoever does not accomplish them is in between a sinner and a disbeliever. Whoever does not fulfill the testimonies of faith is a disbeliever. Whoever does not pray is a disbeliever. Whoever withholds Zakat is a sinner. Whoever does not perform pilgrimage is a sinner and whoever does not fast is a sinner.

Allah alone grants success.

## Hadeeth 1076

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ» متفقٌ عَلَيْهِ .

*Ibn 'Umar ؓ reported: The Messenger of Allah ﷺ said, "I have been commanded to fight against the people till they testify La ilaha illallah (There is no true god except Allah) and that Muhammad (ﷺ) is His slave and Messenger, and to establish As-Salat (Iqamat-as-Salat) , and to pay Zakat ; and if they do this, then their blood and property are secured except by the rights of Islam, and their accountability is left to Allah." [ Al-Bukhari and Muslim ]*



## Commentary

Al-Hafidh, may Allah shower blessings on him, reported this hadeeth on the authority of Abdullah bin Umar, may Allah be pleased with him and his father, under this chapter. He narrated that the Messenger of Allah ﷺ said, “I have been commanded to fight against the people till they testify that there is no true God except Allah and that Muhammad is His slave and Messenger and to establish Salat, and to pray Zakat.”

“I have been commanded,” the one commanding Him is Allah, the Mighty and Sublime, “to fight against the people till they testify that there is no true God except Allah and that Muhammad is His slave and Messenger and to establish Salat, and to pray Zakat.”

The One who commanded him to fight them is the One that created them. He has the right to act in His kingdom as He wishes. He has the right to order the killing of these people, and He has the right to order fighting them until they accept Islam. However, you should restrain from harming them if they accept Islam. This hadeeth is regulated by the saying of Allah, the Most High:

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾

“Fighting against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad) (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.” (At-Taubah: 29).

Similarly, the hadeeth of Buraydah bin Hasib, may Allaah be pleased with him, limits its broad sense. He reported that whenever the Prophet ﷺ appointed a leader for a troop or squadron, he would

enjoin him with the fear of Allah, the Mighty and Sublime. The hadeeth mentioned: “If they want *Jizyah* accept it from them and restrain from them.”<sup>(1)</sup>

Thus, the disbelievers are fought for two reasons: either they accept Islam or they (i.e. the Muslims) collect *Jizyah* from them while they feel themselves subdued.

However, if they do not accept any of the two alternatives, it becomes obligatory for the Muslims to fight them. The Muslims fighting them is based on the command of Allah, their Lord and Lord of the disbelievers, and not out of the sheer partisanship of the Muslims to their religion. Nonetheless, they have the right to be partisan because it is the religion of Allah and every other religion, different from the religion of Muslims, is falsity and abrogated, and Allah, the Mighty and Sublime, will not accept such religion from anyone. He, the Most High, stated:

﴿ وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ﴾

“And whoever seeks a religion other than Islam, it will never be accepted of him” (Al-Imran: 85).

His saying: “Until they testify that there is no true God except Allah and that Muhammad is the Messenger of Allah, and to establish *Salat*, and give *Zakat*.” We have earlier discussed this.

“If they do this, then their blood and property are secured from me.” There is evidence in this that the properties of the disbelievers, when they are engaged in battles, is lawful for us. Since we deem their blood lawful, their properties are more appropriate to be taken. Similarly, their wives are lawful and their children would be ours and slaves to the Muslims. This is because we took them with the word of Allah, the Mighty and Sublime, His command, His religion and law.

“If they do this, then their blood and property are secured from me except by the right of Islam, and their accountability is left to Allah.”

1 Reported by Muslim, the Book of Jihad and Travelling, chapter on the Supreme leader choosing a leader for a squadron and advising him (3261).



Aboo Bakr As-Siddiq, may Allah be pleased with him, fought those who withheld the Zakat so much so that the companions reassessed it with him and Umar (may Allaah be pleased with him). However, Aboo Bakr remained adamant on fighting those that withheld Zakat. He said, 'By Allah, if they withhold from me a small goat, or a head band as stated in another version, that they used to give the Messenger of Allah, I will fight them for this'<sup>(1)</sup>. He said: 'When I realized that Allah has guided Abu Bakr to fighting, I knew that it is the truth.'

This shows importance of Prayer, and that people would be fought for abandoning it until they pray.

Allah alone grants success.

## Hadeeth 1077

وَعَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ إِلَى الْيَمَنِ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّي رَسُولُ اللَّهِ، فَإِنْ أَطَاعُوا لِدَلِكِ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِدَلِكِ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيَانِهِمْ فَرُدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِدَلِكِ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَأَتَقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ» متفقٌ عَلَيْهِ .

*Mu'adh ؓ reported: The Messenger of Allah ﷺ sent me as a governor to Yemen and (at the time of departure) he instructed me thus: "You will go to people of the Scripture (i.e., the Jews and the Christians). First of all invite them to testify that La ilaha illallah (There is no true god except Allah) and that Muhammad (ﷺ) is*

1 Reported by al-Bukharee: the Book of Zakat, chapter on the obligation of Zakat (1312); and Muslim: the Book of Faith, chapter on the command to fight people until they say 'La ila ilaa Allah' (29)

*His slave and Messenger; and if they accept this, then tell them that Allah has enjoined upon them five Salat (prayers) during the day and night; and if they accept it, then tell them that Allah has made the payment of Zakat obligatory upon them. It should be collected from their rich and distributed among their poor; and if they agree to it, don't take (as a share of Zakat ) the best of their properties. Beware of the supplications of the oppressed, for there is no barrier between it and Allah." [ Al-Bukhari and Muslim ]*

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, reported this hadeeth of Ibn Abbas, may Allah be pleased with him and his father, in the chapter. He narrated on the authority of Mu'adh bin Jabal (may Allaah be pleased with him) that the Prophet ﷺ sent him to Yemen, which is in the southern part of the Arabian Peninsula, in *Rabi'ul-Awwal* of the tenth year of Hijrah. When sending him off, he ﷺ told him: "You are going to a people among the people of the Book".

The people of the book are the Jews and the Christians because Allah revealed the *Tawrah* to the Jews and *Injil* to the Christians. He informed him of them so that he would be prepared for them. This is because the people of the Book were the most knowledgeable of people at that time of the laws of Allah. So, it is necessary for one to be acquainted with their reality in order to debate with them with what will neutralize them.

"Let the first thing you will invite them be to testify that there is no true God except Allah and that Muhammad is the Messenger of Allah.' This is the key to Islam: The testimony that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah. This does not mean limit the message to the Messenger of Allah ﷺ; there were Messengers before him: Musa, Hud, Eesa and others. However, the Messenger of Allah ﷺ is the seal of the Prophets, and his *Sharee'ah* has abrogated all previous legislations.

"If they obey you in this, inform them that Allah has made five Prayers



obligatory for them every day and night.” This is the point of reference. The Prayers are *Zuhr*, *‘Asr*, *Maghrib*, *Isha’* and *Fajr*, and *Jum’uah* Prayer replaces *Zuhr* (on Fridays). “If they obey you in this, inform them that Allah has made Zakat obligatory on their wealth, which will be taken from their wealthy ones and given to their poor.” “...on their wealth” is from one of the versions reported by Al-Bukharee.

“Which will be taken from their wealthy ones and given to their poor.” The wealthy ones are those who possess the minimum amount for Zakat, and the classification of a rich person is relative in every sphere. The minimum amount for Zakat is explained in the chapter on the Obligation of Zakat, and the people of Zakat are those who possess what is sufficient for themselves and their dependents for a year or more.

“If they obey you in this, stay away from the best of their wealth.” that is, beware of taking the finest of their wealth; rather, take the average ones. You should not be unjust in your dealings and you should not be dealt with unjustly. Hence, you should not collect inferior commodities thereby wronging those entitled to the Zakat. In the same vein, you should not pick the best in order not to wrong the ones with obligation to pay Zakat. Stay midway.

“Fear the supplication of the oppressed.” That is, you have oppressed them by taking the finest of their wealth, hence they may invoke evil upon you. “Fear the supplication of the oppressed because there is no veil between it and Allah.” It will reach Allah, the Mighty and Sublime, and He will respond to it, even if the victim is a disbeliever.

If a victim of oppression supplicates to Allah, even if he is a disbeliever, Allah will avenge for the wrongdoing in time. This is because it entails instituting justice and Allah, the Most High, is the Best of Judges. An aspect of His Perfect Judgement is bringing about justice among His slaves, hence He punishes the persecutor on behalf of the victim. So, “fear the supplication of the oppressed because there is no veil between it and Allah.”

The point of reference is his statement 葵: “Inform them that Allah has made five prayers obligatory for them every day and night.”

## Hadeeth 1078, 1079 and 1080

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشُّرْكِ وَالْكَفْرِ تَرْكُ الصَّلَاةِ» رَوَاهُ مُسْلِمٌ .

*Jabir ؓ reported: The Messenger of Allah ﷺ said, "Between a man and disbelief and paganism is the abandonment of Salat (prayer)." [ Muslim ]*

وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Buraidah ؓ reported: Messenger of Allah ﷺ said, "That which differentiates us from the disbelievers and hypocrites is our performance of Salat . He who abandons it, becomes a disbeliever." [ At-Tirmidhi ]*

وَعَنْ شَقِيقِ بْنِ عَبْدِ اللَّهِ التَّائِبِيِّ الْمُتَّفَقِ عَلَى جَلَالَتِهِ رَحِمَهُ اللَّهُ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ لَا يَرَوْنَ شَيْئًا مِنَ الْأَعْمَالِ تَرَكَهُ كُفْرٌ غَيْرَ الصَّلَاةِ. رَوَاهُ التِّرْمِذِيُّ فِي كِتَابِ الْإِيمَانِ بِإِسْنَادٍ صَحِيحٍ.

*Shaqiq bin 'Abdullah reported: The Companions of the Messenger of Allah ﷺ did not consider the abandonment of any action as disbelief except neglecting Salat . [ At-Tirmidhi ]*

## Commentary

These hadeeths warn against missing or abandoning Prayer. As for the hadeeth of Jabir, the Prophet ﷺ said, "Between a man and disbelief and paganism is the abandonment of Prayer." The hadeeth



of Buraidah (may Allah be pleased with him) states: “**The pact between us and them is the Prayer. Whoever abandons it commits disbelief.**” These two hadeeths show that the one who abandons the Prayer has become a disbeliever, an act of disbelief which expels him from the Religion.

The one who refuses to observe Prayer is worse than the Jews and the Christians. One may eat an animal slaughtered by a Jew but one cannot eat an animal slaughtered by a person who abandons the Prayer as it is not lawful. Similarly, it is not permissible to marry a female who does not pray whereas it may be permissible to marry a Jew or Christian woman. Moreover, it would not be conceded to such deserter to abandon the Prayer; rather, he would be told, ‘Pray, otherwise we will kill you’. But a Jew and a Christian is left on his religion by way of treaty, immunity or protection. This shows that abandoning the Prayer is worse than Judaism and Christianity.

This is the issue that people take lightly today. It should be noted that a woman’s marriage to the one who abandons the Prayer is not valid; hence, he commits fornication whenever he cohabits with her. Similarly, if the contract of marriage was done when he used to observe Prayer, but he later abandons the Prayer, the marriage contract becomes invalid. It is obligatory to separate him and the woman unless he repents and return to Islam. Then, the marriage contract subsists.

It should also be noted that if the deserter dies in such state, he would not be washed, shrouded and the Funeral prayer would not be observed for him. In addition, he would not be buried with the Muslims, they would not invoke Allah’s Mercy on him, and he would not benefit from the intercession of the Prophet ﷺ on the Day of Resurrection.

However, what do we do with him? Should we leave his dead body for dogs to eat while we watch? No, because this will break the hearts of his relatives. Rather, we will take him to a land and dig a hole, not a grave but a hole, and throw him inside with his cloth, without shrouding, bathing or Funeral prayer. He has no honour. If not that

his relatives would be heartbroken, we would have said that he should be left on the earth surface for dogs to devour while people witness his end. However, he will be buried as a precaution against his stench, filth and decay. Meanwhile, on the Day of Resurrection, the Prophet ﷺ said, “He will be resurrected with Pharaoh, Haman, Qarun and Ubay ibn Khalaf”<sup>(1)</sup>; the leaders of disbelief, refuge is with Allah. He will not be resurrected with Aboo Bakr, Umar, Uthman and Alee - may Allah be pleased with all of them.

Thus, we recognize that abandoning the Prayer is a grievous matter, and that it is obligatory for one who loses such deserter to distance him from the mosques of the Muslims. It is not lawful for him to bring him before the Muslims in order to pray for him while he knows that he died without observing the Prayer. Never! If he does that, he has offended the Muslims and the Muslims have no blame because they did not know. This is because Allah – the most High – said:

﴿ فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ نَخْرُجَ مَعِيَ أَبَدًا وَلَنْ تُقْبِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَائِفِينَ ﴾ (83)

“If Allah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: “Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind.” (At-Taubah: 83).

The one that does not pray is a disbeliever in Allah and His Messenger even if he says, ‘I believe that Allah exists and that Muhammad is His Messenger’. This is not sufficient because the hypocrites said similar statement:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَتَّبِعُكَ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ، وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴾ (1)

“When the hypocrites come to you (O Muhammad), they say:

1 Reported by Ahmad (2/169)



***“we bear witness that you are indeed the Messenger of Allah.”  
Allah Knows that you are indeed His Messenger, and Allah bear  
witness that the hypocrites are liars indeed.” (Al-Munafiqun: 1)***

You should know that if you lose anyone that does not pray, you are not entitled to inherit anything from his wealth according to the opinion of the majority of the people of knowledge. This is because his inheritors are not his Muslim relatives. Similarly, he cannot inherit from his dead Muslim relative.

For instance, a dead person has a child who does not pray and a distant cousin who prays, who will inherit him? His distant cousin will inherit him and his child will not receive any of his wealth. If a wealthy child dies leaving a Prayer deserter of a father but he has an uncle who observes Prayers, who would inherit the wealth? It belongs to the uncle based on the saying of the Prophet ﷺ: **“A Muslim will not inherit a disbeliever and a disbeliever will not inherit a Muslim.”**<sup>(1)</sup> This is what the texts of the Book, Sunnah and the consensus of the companions indicate as reported from them by Abdullah bin Shaqeeq or Shaqeeq bin Abdullah. He said, “The companions do not consider abandoning any action as disbelief except the Prayer.” An-Nawawee said regarding this man: “There is consensus on his dignity, reliability, uprightness and his learning”. Our contemporary scholars like Shaykh Abdul-Aziz bin Baz, may Allah shower blessings on him, have declared that whoever abandons the Prayer is guilty of disbelief, which expels him from the fold of Islam. He is an apostate who abandons the Religion of Islam.

Unfortunately, people are lackadaisical about this great issue today. We ask Allah to guide us all to what entails goodness and piety.

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1 Reported by al-Bukharee: The Book of Inheritance, chapter on A Muslim does not inherit a disbeliever and a disbeliever does not inherit a Muslim (6267); and Muslim: The Book of Inheritance (3027).

## Hadeeth 1081

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ، فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ، فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْئًا، قَالَ الرَّبُّ، عَزَّ وَجَلَّ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ، فَيُكَمَّلُ مِنْهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ؟ ثُمَّ يَكُونُ سَائِرُ أَعْمَالِهِ عَلَى هَذَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "The first of man's deeds for which he will be called to account on the Day of Resurrection will be Salat . If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salat , the Glorious and Exalted Rubb will command to see whether His slave has offered any voluntary Salat so that the obligatory Salat may be made up by it. Then the rest of his actions will be treated in the same manner." [ At-Tirmidhi ]*

## Commentary

This is the last hadeeth in the chapter on the virtues of obligatory prayers and stern warning against whoever abandons them and the absolute prohibition. It stated that the first thing a servant will be called to account for from his actions on the Day of Resurrection is the Prayer. This is with regard to the right of Allah. The first thing His servants will be called to account for is Prayer. If it is good, he is successful and saved, otherwise he will be ruined and lost. But with regard to the rights of human beings, the first matter to be adjudged among people will be blood; that is, murder. This is because it is



greatest of rights. Then, the account of other deeds will follow.

However, if Allah, the Mighty and Sublime, calls a servant to account for the Prayer and it is good he is successful and saved; otherwise, he is ruined and lost. Thereafter, Allah will instruct that his actions should be looked into: does he have optional prayers in order to augment the obligatory Prayers with them?

Hence, Allah, out of His Bounties, Mercy, Favour and Kindness, legislated supererogatory Prayers for us before and after the obligatory prayers, and at any other time except during the prohibited times. This is because there must be a defect in a person's Prayer that needs refinement, so these supererogatory Prayers will ameliorate such defects.

*Zuhr* Prayer has an accompanying four *rak'at* supererogatory Prayer, with two *Tasleems*, before it and two *rak'at* supererogatory Prayer after it. *Asr* Prayer does not have an accompanying supererogatory Prayer but it has a general supererogatory Prayer as stated by the Prophet ﷺ: "There is a *Salat* between every two *Adhans*"<sup>(1)</sup>. The *Maghrib* Prayer has an accompanying supererogatory Prayer after it, which is two *rak'ah*, and general supererogatory Prayer before it. The *Ishaa'* Prayer has two *rak'ah* after it while the *Fajr* Prayer has two *rak'ah* before it. The night supererogatory Prayer, the *Witr* Prayer and the *Duha* Prayer are all supererogatory Prayers which increase the reward of the one who observes them, and mend the defects that occurred in the obligatory prayers. This is one of the bounties of Allah.

We ask Allah to assist you and us in remembering Him, thanking Him and perfecting His worship.

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1 Reported by al-Bukharee: The Book of Adhan, chapter on the duration between the Adhan and the Iqamah, and the one who awaits the Iqamah (588); and Muslim: The Book of the Prayer of a Traveller and shortening it, chapter on Salat between every two Adhans (1384).

## Chapter 194: the excellence of standing in the first row and the command to complete the first rows and make them straight and compact

### Hadeeth 1082 and 1083

عَنْ جَابِرِ بْنِ سَمُرَةَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ، ﷺ، فَقَالَ: «أَلَا تُصَفُّونَ كَمَا تُصَفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ! وَكَيْفَ تُصَفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتَمُونَ الصُّفُوفَ الْأُولَى، وَيَتَرَاصُونَ فِي الصَّفِّ» رَوَاهُ مُسْلِمٌ .

*Jabir bin Samurah* رضي الله عنه reported: The Messenger of Allah ﷺ came out to us (once) and said, “Why do you not stand in rows as the angels do before their Rubb ?” We asked: “O Messenger of Allah! how do the angels stand in rows before their Rubb ?” He replied, “They complete each row beginning with the first and filling all the gaps.” [ Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهْمُوا» مُتَّفَقٌ عَلَيْهِ .

*Abu Hurairah* رضي الله عنه reported: The Messenger of Allah ﷺ said, “If people came to know the blessing of calling Adhan and the standing in the first row, they could do nothing but would draw lots to secure these privileges.” [ Al-Bukhari and Muslim ]



## Commentary

The author, may Allah shower blessings on him, said: The chapter on the excellence of standing in the first row, standing closely in the rows, arranging it and completing them in succession. The author explained rulings of the various issues with the cited hadeeths.

The first hadeeth is on the authority of Jabir bin Samurah, may Allah be pleased with him, who said: “The Messenger of Allah came out to us one day and said, “Why do you not stand in the rows as the angels do before their Lord?” The angels have various forms of worship, and they are not proud to worship Allah nor are they weary of His worship, may the Peace and Blessings of Allah be upon them.

They glorify Allah’s praises night and day and they never slacken to do so. Ponder over His saying:

*“They (i.e. the angels) glorify His praises night and day.” (Al-Anbiya’: 20).*

He did not say they glorify His praises only in the night and day because they spend all the time in His glorification. They glorify His praises night and day and they never slacken in doing so. Among their forms of worship of their Lord is standing in row before Him, the Mighty and Sublime, as stated by the Most High:

﴿ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الصَّافُونَ ﴾

*“And verily, we (angels) we stand in rows) for the prayers as you Muslims stand in rows for your prayers); and verily, we (angels) indeed are those who glorify (Allah’s Praises i.e. perform prayers).” (As-Safat: 165-166).*

How are their rows? The Prophet ﷺ said, “They complete each row beginning with the first and filling all the gaps.” Therefore, it is important to imitate the angels when we stand before Allah in our Prayer: they complete each row beginning with the first and filling all the gaps.

“One after the other” as the angels would stand before Allah, the

Mighty and Sublime. This desire of the Prophet ﷺ should be one of the appropriate matters of competition among people. This is because the Prophet ﷺ said in the hadeeth of Aboo Hurayrah: “If people only know what was in the call to Prayer and the first row” that is, of reward, “and they could find no other way to get it except by drawing lots for them, they would certainly draw lots for them.” This means if they would not find a way to reach the first row except to draw lots, they should do so. This shows the excellence of standing in the first row and that the best is to fill up the rows in succession. It also indicates that it should be completed one after the other. It is necessary for one to pay attention to these three issues:

Firstly, one should not stand in a row until the row before it is completed. It should be filled in succession.

Secondly, the gaps should be filled up while observing Prayer. Each person should join his ankle with the ankle of his brother and his shoulder with the shoulder of his brother until the gap is completed. Do you know what will happen if they are not close? The Devil will enter upon them like a young goat and muddle up their Prayer. So if they are closely packed together, no place will be left for the devils.

However, it is obligatory to pay attention to these issues:

**The first issue:** The intended compactness should not be a source of frustration to others; that is, standing so close until he wears his brother out and hurts him. This is not allowed. The intent is to leave no space between the other worshipper and you. This is the desired closeness, not that which bring about harm and confusion to your brother by your side.

**Secondly:** The first row, “if they could find no other way to get it except by drawing lots for it, they would certainly draw lots for it.” The act of putting handkerchief, book or other similar materials, or booking a place are not permissible means of attaining precedence.

I have heard some people who were present for *Jumu'ah* Prayer while a man came moving forward. He found a vacant spot in the first row, so he moved toward the spot and prayed there. Thereafter,



a man, who has made a habit of praying at that spot as if he bought it with his wealth, came. So when he noticed that another person has preceded him, he addressed him, 'What do you want here?' The other man replied that he is not usurping his place, explaining that he found an unoccupied spot and sat there. He said, 'No, this is my space. I used to sit there regularly and I have placed a particular material there.' *Subhanallah!* Where did he get that? The mosques are for Allah. Whoever comes first is entitled to it, no one has more right to the spot than him. It is essential for one to avoid such practice.

Indeed, our Shaykh Abdur-Rahman bin Sa'dee, may Allah shower blessings on him, stated that booking a place is unlawful and not acceptable. In fact, some jurists opine that his Prayer is not valid because he is comparable to a land usurper since he sat where he does not deserve.

The most entitled person to a space is the one who comes to the mosque first. Other than the fear of pandemonium, I would have gone to all those who place materials down to reserve space and throw them into the street. However, I am afraid of chaos, enmity and hatred, which we do not need.

The saying of the Messenger ﷺ, "**Then they could not except to draw lots, they would draw lots.**" that is, they should hasten towards it and compete for it. Hence, reserving a particular space is harmful. A person says, "My place is now guaranteed", so he tarries and he is prevented from good due to the belief that his space is secure.

Indeed, there is no harm in a person going to the mosque but he wants to stay away from the first row in order to recite the Qur'an, observe Prayer, revise or sleep, and there is no problem in sleeping in the mosque, because he deserves it. However, it is obligatory for him to reach his space before the completion of the row in order not to step over people's necks. Once, the Prophet ﷺ saw a man stepping over necks, so he said ﷺ, "**Sit down, you have harmed (the people)**".<sup>(1)</sup>

In the second hadeeth reported by Aboo Hurayrah (may Allaah be pleased with him), there is evidence for the permissibility of drawing lots if two persons differ concerning the right to call to prayer. A

1 Al-Mustadrak (1/424)

person claims the right but another person counters him, perhaps there is no regular *Mu'adhdhin* and all of them are interested in the desired attributes of *Adhan*. Therefore, we will draw lots between the two and the successful person will call the *Adhan*.

Unfortunately, you will see a group of people on a journey, excursion or similar activities rejecting and designating the right to *Adhan* to another person, without knowing what the call to Prayer entails of good. Any tree, built structure or stone that hears your voice will testify for you on the Day of Resurrection. So why should you abandon this booty which you are meant to hasten towards?

Both men, the one who designates the call to Prayer to another person and the one waives his right to the first row, are mistaken even if we assume that they did that in order to placate others. Why? This is because it is more appropriate for him to observe the Sunnah. But if he refuses and becomes obstinate, then he is a sinner.

**Benefit:** You will see a brother separating his legs wide within the row, so he aligns his foot with the next person but his shoulder is far from him, believing that it is the Sunnah. This is a mistake, and it is not part of the Sunnah. Whenever the companions, may Allah be pleased with them, stand in Prayer, they would be close such that their shoulders and ankles would be touching the shoulder and ankle of the next person.

Each process should be usual. The intent is not to stick your feet to the feet of the next person; this is contrary to the exact understanding of the Sunnah.

We ask Allah to guide us towards good and make us among those who vie for it. Verily, He has power over all things.

## Hadeeth 1084, 1085 and 1086

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا، وَشَرُّهَا  
آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوْلَاهَا» رَوَاهُ مُسْلِمٌ .



Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “The best of the men’s rows (in Salat ) is the first row and the worst is the last; but the best of the woman’s row is the last and the worst of their rows is the first.” [ Muslim ]

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، رَأَى فِي أَصْحَابِهِ تَأَخَّرًا، فَقَالَ لَهُمْ: «تَقَدَّمُوا فَأَتَمُّوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخَّرَهُمُ اللَّهُ» رَوَاهُ مُسْلِمٌ .

Abu Sa‘id Al-Khudri رضي الله عنه reported: When the Messenger of Allah صلى الله عليه وسلم perceived a tendency among his Companions to stand in the back rows, he said to them, “Come forward and be close to me and let those who come after you, follow your lead. If people continue to fall behind (i.e., in acquiring virtues), Allah puts them behind.” [ Muslim ]

وَعَنْ أَبِي مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ، وَيَقُولُ: «اسْتَوُوا وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِينِي مِنْكُمْ أَوْلُو الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» رَوَاهُ مُسْلِمٌ .

Abu Mas‘ud رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم used to gently pat our shoulders when we were standing in rows at the time of Salat and say, “Keep (the rows) straight; do not differ from each other lest your hearts should suffer from discord. Let those of you who are mature and prudent be nearer to me, and then those who are next to them.” [ Muslim ]

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, cited

these hadeeths to elucidate on the excellence of the rows.

One of them is the hadeeth of Aboo Hurayrah (may Allaah be pleased with him) that the Prophet ﷺ said, **“The best of rows for men are the first and the worst are the last. And the best of rows for women are the last ones and the worst are the first ones.”** This is because the rows of women are behind the men; this is the Sunnah. Since the first female row is closer to the men, hence it is the worst of them while the last, which is farthest from the men, is the best.

As for men, every step closer to the front makes it better as stated by the Prophet ﷺ while cautioning against tardiness: **“People will continue to lag behind until Allah causes them to remain behind.”** This is dangerous! Whenever a person stays away from the first or second row, preferring the third row, or stays away from the third row, preferring the fourth row, Allah will put the love of tardiness in every righteous deed in his heart. As a result, the Prophet ﷺ said, **“People will continue to lag behind until Allah causes them to remain behind.”** So, my brother, move to the first row.

His saying, **“The best of rows for women are the last ones and the worst are the first ones,”** refers to situation where the women are not in their specific private space. In such case, the best row for them would be the first because it is closer to the Imam and there is no inherent risk since they are far from the men.

Then he mentioned that the Prophet ﷺ used to straighten the shoulders of his companions while aligning the rows. He ﷺ would say, **“Straighten your rows and do not differ among yourselves else your hearts will be in disaccord.”** This implies that the congregation’s varying bearings – extending out of space in the forward or backward direction- would bring about the separation of hearts.

And in the other hadeeths, the Prophet ﷺ commanded straightening of the row by saying: **“Straightening the row is part of the completion of the Prayer.”** And so it is. In another report, **“Straightening the rows is part of the establishment of the Prayer.”** What is required of us is to straighten our rows, complete them in succession and be close until it is part of the completion of our Prayer.



**Benefit:** I wish to call attention to a previously unknown trait which people are doing now. When a person finishes his Prayer, he will move forward thereby backing his brothers. I am afraid this might be included in a prohibition mentioned by the Prophet ﷺ, “Do not turn your back to one another.” Some people have complained about this situation to me saying: They prayed by our side, then they turn their backs to us. Why? When there is no need. There is no harm if it were to be in a lesson and he wishes to hear the speech of the speaker. But if he says, for example, ‘I am straitened.’ We will advise him to stand and move away from the row in order not to back his companions. You may move to the *Qiblah* or the back rows so as to avoid backing your Muslim brothers. I feel that when a person moves forward, and knowledge belongs to Allah, he may have a sense that he is superior to others and they are inferior to him or similar thoughts. I fear that the Devil may fiddle with this person.

I hold that this action is included in the prohibition contained in the stated hadeeth. I fear that the heart of anyone who moves away from the row to back his brothers after the *Tasleem* would separate out due to this action. Therefore, I advise whoever does this act to abandon it.

## Hadeeth 1088 and 1089

وَعَنْهُ قَالَ: أُقِيمَتِ الصَّلَاةُ؛ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، بِوَجْهِهِ فَقَالَ: «أَقِيمُوا صُنُوفَكُمْ وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وِرَاءِ ظَهْرِي» رَوَاهُ الْبُخَارِيُّ بِلَفْظِهِ، وَمُسْلِمٌ بِمَعْنَاهُ .

*Anas* رضي الله عنه reported: When the Iqamah had been announced, the Messenger of Allah ﷺ turned his face towards us and said: “Make your rows straight and stand close together, for I can see you from behind my back.” [ Al-Bukhari ]

وَعَنِ النَّعْمَانِ بْنِ بَشِيرٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَتَسُونَ صُفُوفَكُمْ، أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ» مُتَّفَقٌ عَلَيْهِ .

*An-Nu'man bin Bashir ؓ reported: I heard the Messenger of Allah ﷺ saying, "Straighten your rows; otherwise, Allah will create dissension among you." [ Al-Bukhari and Muslim ]*

## Commentary

These hadeeths are a continuation of the chapter on aligning rows and exhortation towards strengthening them and similar matters.

Aboo Hurayrah (may Allah be pleased with him) reported that the Prophet ﷺ used to straighten the rows and face the people saying, "Establish your rows for I see you behind me." He instructed them to establish the rows and informed them that he could see them while facing away. This is one of the exclusive qualities of the Prophet ﷺ. In this specific situation, he could see the people behind him although like every other person, he could not see whoever is behind him at other times.

He stated in the hadeeth of Nu'man bin Bashir that it is either you straighten your rows or Allah will cause dissension among your hearts: "O servants of Allah, you had better straighten your rows or Allah will cause differences among your faces."

The scholars differ with regards to his saying: "among your faces." It is said that it means that Allah will punish them by putting their faces at the side of their backs, thereby twisting their necks. It is also said that the phrase, "among your faces", refers to differences in your points of view or opinions, making it similar to the earlier hadeeth: "Do not differ the lest your hearts differ." This meaning is accurate and strong. It is well known that outward differences lead to inward differences, so outward dissention among people will lead to dissention of the hearts. When the hearts differ, they become abodes



of evil and corruption, refuge is with Allah.

The summary of this chapter is that we are commanded to straighten the rows in the following ways:

**Firstly**, straighten the row with closeness such that no one moves ahead of others. Hence, each of the companions would stick his ankle to his companion's ankle and his shoulder to his shoulder. This description is evidence against the defective understanding of those who separate between their legs when they stand in rows such that (only) their feet align with the feet of those by their sides with their shoulders far apart. This is an innovation. The Sunnah is that we should be close to our companion, aligning our ankles with his ankle and his shoulder with his shoulder without unnecessary separation of legs. Rather we leave it straightened in a normal way.

**Secondly**, straightening the row is by completing it in succession. Hence, no one should start the second row before the completion of the first row, or the third before the completion of the second row.

**Thirdly**, when men and women are together, it is preferable for women to be far from men. Indeed, the best rows for the women are the last rows and the worst for them are the first rows.

**Fourthly**, closing up gaps. We should not leave gaps for the devils to enter into because they overpower the son of Adam as a trial from Allah, the Glorified and the Most High. So if they find a gap in the row, they will distract the worshippers until they confuse them in their Prayer.

**Fifthly**, if there are three persons, one of them should move forward as Imam and the rest should be behind him regardless of whether the other two are adults, children or an adult and a child. They must all stand behind him. This is established from the Prophet ﷺ in a supererogatory prayer. However, the obligatory Prayer is comparable to the supererogatory Prayer except there is an evidence to the contrary.

Allah alone grants success.

## Hadeeth 1090 and 1092

وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ، يَمْسَحُ صُدُورَنَا، وَمَنَاكِبَنَا، وَيَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ» وَكَانَ يَقُولُ: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصُّفُوفِ الْأُولَى» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنِ.

*Al-Bara' bin 'Azib* رَضِيَ اللَّهُ عَنْهُمَا reported: The Messenger of Allah ﷺ used to pass between the rows from one end to the other, touching our chest and shoulders (i.e., arranging the rows) in line and saying, “Do not be out of line; otherwise your hearts will be in disagreement”. He would add, “Allah and His angels invoke blessings upon the first rows.” [ Abu Dawud ]

وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «أَقِيمُوا الصُّفُوفَ، وَحَادُوا بَيْنَ الْمَنَاكِبِ، وَسُدُّوا الْحَلَالَ، وَلِينُوا بِأَيْدِي إِخْوَانِكُمْ، وَلَا تَذَرُوا فُرْجَاتٍ لِلشَّيْطَانِ، وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

*Ibn 'Umar* رَضِيَ اللَّهُ عَنْهُمَا reported: The Messenger of Allah ﷺ said, “Arrange the rows in order, stand shoulder to shoulder, close the gaps, be accommodating to your brothers, and do not leave gaps for Satan. Whoever joins up a row, he will be joined to Allah (i.e., to the Mercy of Allah); and whoever cuts off a row, he will be cut off from Allah (i.e., from His Mercy).” [ Abu Dawud ]

وَعَنْ أَنَسِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «رُصُّوا صُفُوفَكُمْ،



وَقَارِبُوا بَيْنَهَا، وَحَادُوا بِالْأَعْنَاقِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرَى الشَّيْطَانَ  
يَدْخُلُ مِنْ خَلَلِ الصَّفِّ، كَأَنَّهَا الْحَذْفُ» حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ  
بِإِسْنَادٍ عَلَى شَرْطِ مُسْلِمٍ.

*Anas ؓ reported: The Messenger of Allah ﷺ said, "Stand close together in your rows, keep nearer to one another, and put your necks in line, for by Him in Whose Hands my soul is, I see the Satan entering through the opening in the row like Al-hadhaf (i.e., a type of small black sheep found in Yemen)." [ Abu Dawud ]*

## Commentary

These hadeeths are continuation of this chapter, which contains the excellence of the first row and filling the rows in succession. These hadeeths contain evidence for the following issues:

Firstly, the Prophet ﷺ used to adjust the chests and shoulders of his companions in order to straighten their rows. He ﷺ would say, "Do not differ among yourselves else your hearts differ."

Secondly, the Prophet ﷺ used to walk through the rows, from one end to the other, aligning them with his noble hand. This was his practice ﷺ.

When the population grew during the time of the Leaders of the Believers, Umar bin Al-Khattab (may Allah be pleased with him) and Uthman, they appointed some men to align the rows. Once they inform the Imam that the rows are perfect, they would commence the Prayer.

This shows the importance attached to standing close together and aligning the rows without leaving gaps for Satan by the Prophet ﷺ and the rightly guided caliphs in order to have a well-established and perfect Prayer. This is because straightening the row is part of the completeness and establishment of the Prayer.

Allah alone grants success.

## Hadeeth 1093, 1094, 1095 and 1096

وَعَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «أَتَمُّوا الصَّفَّ الْمُقَدَّمَ، ثُمَّ الَّذِي يَلِيهِ؛ فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

*Anas ؓ reported: The Messenger of Allah ﷺ said, "Fill (complete) the first row, then the one next to it; and if there is any deficiency (incompleteness), it should be in the last row." [ Abu Dawud ]*

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ عَلَى شَرْطِ مُسْلِمٍ، وَفِيهِ رَجُلٌ مُخْتَلَفٌ فِي تَوْثِيقِهِ.

*'Aishah ؓ reported: The Messenger of Allah ﷺ said, "Allah and His angels invoke blessings upon those who are on the right side of the rows." [ Abu Dawud ]*

وَعَنِ الْبَرَاءِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: «كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ، أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ؛ يُقْبَلُ عَلَيْنَا بِوَجْهِهِ، فَسَمِعْتُهُ يَقُولُ: «رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ - أَوْ تَجْمَعُ - عِبَادَكَ» رَوَاهُ مُسْلِمٌ .

*Al-Bara' ؓ reported: Whenever we performed Salat behind the Messenger of Allah ﷺ, we liked to be on his right side so that his face might turn towards us (at the end of the Salat ). One day, I heard Messenger of Allah ﷺ supplicating, "O my Rubb ! Shield me from Your Torment on the Day when You will gather (or said, 'resurrect') Your slaves." [ Muslim ]*

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَسَطُوا



الإمام، وسُدُّوا الخَلَلَ رَوَاهُ أَبُو دَاوُدَ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Let the Imam stand in the middle (so that those praying behind him should be standing both on his right and his left) and close the gaps." [ Abu Dawud ]*

## Commentary

These are the remaining hadeeths on the excellence of the first rows. It has been earlier explained that the Prophet ﷺ ordered that the row be completed one after the other, and he stated that the angels pray on the foremost rows.

In the hadeeth of Anas bin Malik cited by the author in this chapter, the Prophet ﷺ instructed us to start with the first row followed by the next. If there would be any deficiency it should be in the last row. That is, he commanded them to complete the rows in succession and deficit should only be in the last row.

This shows that whoever stands in the second row before the completion of the first row, even if there is someone with him, has not demonstrated the Sunnah. Rather, the Sunnah dictates that one should not begin the second row before the completion of the first row, the third row before the completion of the second row or the fourth row before the completion of the third row.

Here, the author, may Allah shower blessings on him, mentioned the hadeeth that the Prophet ﷺ said, "Allah and angels send blessings upon those who prays on the right side of the rows." However, the chain of this hadeeth contains a man that (the scholars) differs with regard to his reliability, hence it is declared weak. Although its chain of narrators tallies with the criteria of Muslim, it would be considered weak since there is a man with questionable state of reliability.

As for the last hadeeth, the Prophet ﷺ instructed that the Imam should be placed in the middle; he ﷺ said: "Put the Imam in the middle."

This is fairness. The Imam should not move towards the right or the left; rather, he should be at the middle. Thus, during the early days of Islam or the period after Hijrah, three worshippers would form only one row and the rule was for the Imam to be at their middle. He would not tilt to the left but stand in between the other two. This shows the importance of the middle position of the Imam.

Hence, we would realise that what some people do today, completing the right side of the row while the left side has only few persons, is contrary to the Sunnah. The Sunnah is that the right and left should be fairly close in length.

Nonetheless, we affirm that the right side is better when both flanks are equal. Indeed, there is no harm in an excess of one or two persons to the right side. However, what opposes the Sunnah is completing the right side while leaving the left side with only few people. This is contrary to the Sunnah because the Imam would not be at the middle position.

Besides, it has earlier been explained that the hadeeth: “Allah and the angels send blessing upon those who prays on the right side of the rows” contains a man with questionable character.

Allah knows best.

## Chapter 195: the excellence of optional prayers (sunnah mu'akkadah) along with the obligatory prayers

### Hadeeth 1097, 1098 and 1099

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ حَبِيبَةَ رَمْلَةَ بِنْتِ أَبِي سُفْيَانَ، رَضِيَ اللَّهُ عَنْهُمَا،  
قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلَّهِ



تَعَالَى كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ الْفَرِيضَةِ، إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ! أَوْ: إِلَّا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ» رَوَاهُ مُسْلِمٌ .

*Umm Habibah ؓ the Mother of the Believers reported: I heard the Messenger of Allah ﷺ saying, "A house will be built in Jannah for every Muslim who offers twelve Rak'ah of optional Salat other than the obligatory Salat in a day and a night (to seek the Pleasure of Allah)." [ Muslim ]*

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ. متفقٌ عَلَيْهِ .

*Ibn 'Umar ؓ reported: I performed along with the Messenger of Allah ﷺ two Rak'ah of optional prayers before Zuhr and two after the Zuhr (noon prayer), and two after the Friday prayer, and two after the Maghrib (evening) prayer, and two after the 'Isha' (night) prayer." [ Al-Bukhari and Muslim ]*

وَعَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ» قَالَ فِي الثَّلَاثَةِ: «لِمَنْ شَاءَ» متفقٌ عَلَيْهِ .

*'Abdullah bin Mughaffal ؓ reported: The Messenger of Allah ﷺ said, "There is a Salat (prayer) between every Adhan and Iqamah; there is a Salat between every Adhan and Iqamah." (While saying the same for the) third time (he added), "It is for him who desires (to perform it)." [ Al-Bukhari and Muslim ]*

## Commentary

The author, may Allah shower blessings on him, said in his book: The chapter on the excellence of optional prayers (*sunnah mu'akkadah*) along with the obligatory prayers.

You should know that one of the Favours of Allah, the Mighty and Sublime, is that He legislated supererogatory Prayers for His servants as an addition to obligatory prayers in order for them to augment the obligatory prayers. This is because the obligatory Prayers are not usually free from deficiency, so Allah, the most High, legislated the supererogatory prayers for His servants in order to boost their obligatory prayers.

If He had not legislated them, they would have been innovation (*Bid'ah*). However, Allah – the most High - legislated these optional prayers, out of His Grace, so as to complement the deficit in the obligatory Prayers.

There are various types and classes of optional prayers.

Among them are those that accompany the obligatory Prayers. These are twelve *rakah*: four before *Zuhr*, with *Tasleem* after every two *rakah*, and two *rakah* after it; two *rakah* after *Maghrib*; two *rakah* after *Isha*; and two *rakah* before *Fajr*. These are the twelve *rakah*. Whoever observes them every day and night, “Allah will build a house for him in Paradise,” as contained in the hadeeth of Umm Habeebah, may Allah be pleased with her.

It is better for one to pray these optional prayers at home, whether one would be observing the obligatory Prayer behind an Imam or one is the Imam. This is because the Prophet ﷺ said, “The best Prayer of an individual is the one he observes in his house except the obligatory Prayers.”<sup>(1)</sup> Even if you are in Makkah or Madinah, it is better for you to observe these regular Sunnah in your house because the Prophet ﷺ used to observe them in his house. He ﷺ said, “The best Prayer of an individual is the one he

1 Reported by Al-Bukhaaree, the Book of Holding on to the Book and the Sunnah, chapter on the abhorrence of asking too many questions and taking up what is not required (6742).



observes in his house except the obligatory Prayers.”

There are other optional Prayers which follow the obligatory Prayers but are not like these regular supererogatory Prayers. This has been reported by Abdullah bin Mughafal, may Allah be pleased with him, that the Prophet ﷺ said, “There is a Prayer between every two *Adhans*. There is a Prayer between every two *Adhans*” then added after the third pronouncement, “For whoever wills” so that people would not take it as regular Sunnah.

Hence, there is a regular Sunnah Prayer between the *Adhan* and *Iqaamah* of the *Fajr* and *Zuhr* Prayers. ‘*Asr* prayer has no regular Sunnah Prayer before it or after it but it is included in this hadeeth. When the *Adhan* for ‘*Asr* is pronounced, one should observe two *rak'ats* before the *Iqaamah*.

Likewise, the *Maghrib* prayer has no regular Sunnah before it but it is good to observe two *rak'ats* after its *Adhan*. There is a specific hadeeth regarding it; he ﷺ said, “Observe *Salat* before *Maghrib*” three times, and added after the third time, “for whoever wills.”<sup>(1)</sup> Similarly, the *Isha'* does not have a regular Sunnah Prayer before it but it is included in this hadeeth, that one should observe two *rak'ats* after the *Adhan* and before the *Iqaamah*.

If one misses the regular Sunnah Prayers before the *Salat*, perhaps the Imam entered and began the obligatory Prayer, one should repay them after it. If a *Salat* has two accompanying voluntary Prayers, one before it and the other after it, and one missed the one before the *Salat*, he should start with the one after the *Salat* then followed by one he missed.

For example, a man entered the mosque while the Imam was praying *Zuhr* but he has not observed the accompanying voluntary Prayer of *Zuhr*. In this case, after the completion of the Prayer, he should start with the post-*Zuhr* two *rak'ats* voluntary Prayer before paying back the pre-*Zuhr* four *rak'ats*.

Regarding the *Jumu'ah* Prayer, Ibn Umar, may Allah be pleased with him and his father, stated that the Prophet ﷺ would observe two *rak'ats* after it. And it is established from him ﷺ that he instructed

1 Reported by Ahmad (5/55), Abu Dawud: The Book of Prayer, the chapter on Prayer before the Maghrib Prayer (1089)

performing four *rak'ats* after it; he said, "If one of you observes *Jumu'ah* Prayer, he should observe four *rak'ats* after it."<sup>(1)</sup>

Some scholars stated that his statement takes precedence (over his action ﷺ), hence the regular Sunnah for the *Jumu'ah* prayer would be four *rak'ats*. Some opined that the statement and action should be joined, hence the regular Sunnah of the *Jumu'ah* Prayer will be six *rak'ats*. Yet others stated that the regular Sunnah of the *Jumu'ah* prayer will be four *rak'ats* if you perform it in the mosque but it will be two *rak'ats* if you observe it at home. This is because the Prophet ﷺ observed two *rak'ats* in his house and he said, "Observe four *rak'ats* after *Jumu'ah*." If he observes it in the mosque, it is four and if he observes it in the house it is two. The issue concerning this is broad, Allah willing.

However, it is important for one to adhere to these regular Sunnah Prayers for what they entail of good and enhancement of the deficiency in the obligatory prayers.

If you miss the Sunnah of *Fajr*, you have a choice: you may repay it after observing the *Fajr* prayer or delay it. But one usually forget or become preoccupied when one delays it. The issue is that as long as there is no associated prohibition and there is a reason for the prayer, you can observe it after the *Fajr* prayer.

Allah knows best.

## Chapter 196: emphasis on performing two rak'ah sunnah prayer before dawn (fajr) prayer

Hadeeth 1100, 1101, 1102 and 1103

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ

<sup>1</sup> Reported by Muslim, the Book of *Jumu'ah*, chapter on the Prayer after *Jumu'ah* (1457)



الظُّهْرِ، وَرَكَعَتَيْنِ قَبْلَ الْغَدَاةِ. رَوَاهُ الْبُخَارِيُّ .

'Aishah رضي الله عنها reported: The Prophet صلى الله عليه وسلم never omitted four Rak'ah prayer before the Zuhr prayer and two Rak'ah prayers before dawn ( Fajr ) prayer. [ Al-Bukhari ]

وَعَنْهَا قَالَتْ: لَمْ يَكُنِ النَّبِيُّ، صلى الله عليه وسلم، عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ تَعَاهُدًا مِنْهُ عَلَى رَكَعَتَيْ الْفَجْرِ. مُتَّفَقٌ عَلَيْهِ

'Aishah رضي الله عنها reported: The Prophet صلى الله عليه وسلم did not attach more importance to any Nawafil prayer than the two Rak'ah of prayer before dawn ( Fajr ) prayer. [ Al-Bukhari and Muslim ]

وَعَنْهَا عَنِ النَّبِيِّ، صلى الله عليه وسلم، قَالَ: «رَكَعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا» رَوَاهُ مُسْلِمٌ .

'Aishah رضي الله عنها reported: The Prophet صلى الله عليه وسلم said, "The two Rak'ah before the dawn ( Fajr ) prayer are better than this world and all it contains." [ Muslim ] Another narration goes: "The two Rak'ah before the dawn ( Fajr ) prayer are dearer to me than the whole world."

وَعَنْ أَبِي عَبْدِ اللَّهِ بِلَالِ بْنِ رَبَاحٍ، رَضِيَ اللَّهُ عَنْهُ، مُؤَدِّنِ رَسُولِ اللَّهِ، صلى الله عليه وسلم، أَنَّهُ أَتَى رَسُولَ اللَّهِ، صلى الله عليه وسلم، لِيُؤَدِّنَهُ بِصَلَاةِ الْغَدَاةِ، فَشَغَلَتْ عَائِشَةُ بِلَالًا بِأَمْرِ سَأَلَتْهُ عَنْهُ، حَتَّى أَصْبَحَ جِدًّا، فَقَامَ بِلَالٌ فَأَدَّنَهُ بِالصَّلَاةِ، وَتَابَعَ أَدَانَهُ، فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ، صلى الله عليه وسلم، فَلَمَّا خَرَجَ صَلَّى بِالنَّاسِ، فَأَخْبَرَهُ أَنَّ عَائِشَةَ شَغَلَتْهُ بِأَمْرِ سَأَلَتْهُ عَنْهُ حَتَّى أَصْبَحَ جِدًّا، وَأَنَّه أَبْطَأَ عَلَيْهِ بِالْخُرُوجِ، فَقَالَ - يَعْنِي النَّبِيُّ، صلى الله عليه وسلم - : «إِنِّي كُنْتُ رَكَعْتُ رَكَعَتَيْ الْفَجْرِ» فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ أَصْبَحْتَ جِدًّا! قَالَ: «لَوْ

أَصْبَحْتُ أَكْثَرَ مِمَّا أَصْبَحْتُ، لَرَكْعَتُهُمَا، وَأَحْسَنَتْهُمَا، وَأَجْمَلْتُهُمَا  
رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Abu 'Abdullah Bilal bin Rabah ؓ, the Mu'adhdhin of Messenger of Allah ﷺ reported: I went to inform the Messenger of Allah ﷺ about the time of the dawn ( Fajr ) prayer, and 'Aishah ؓ kept me busy and began to ask me about something till the day grew bright. Then I got up and informed the Messenger of Allah ﷺ of the time of Salat . I informed him again but he did not come out immediately to lead As-Salat . When he came out, he led As-Salat. I said to him: 'Aishah ( ؓ ) kept me busy and thus diverted my attention by asking about something and the morning grew bright. You also came out late. Upon that the Messenger of Allah ﷺ said, "I was engaged in performing two Rak'ah of Fajr prayer." Bilal ؓ said: "O Messenger of Allah! You delayed As-Salat so long as the morning grew bright." He replied, "Even if the morning had become brighter than it had, I would have performed two Rak'ah of prayer in an excellent manner." [ Abu Dawud ]

## Commentary

The author, may Allah shower blessings on him, said in his book, Riyadus-Saliheen: The chapter on emphasis on performing two rak'ah Sunnah Prayer before the dawn (Fajr) Prayer.

The Sunnah of Fajr, which is the two rakah before it, has the following distinguishing features:

Firstly, it is Sunnah to be brief while observing them, and prolonging them is contrary to the Sunnah. Rather, it is so short that Aishah, may Allah be pleased with her, said: "He ﷺ used to be brief in them so much so that I said, did he recite Surah al-Fatihah or not." This is due to its brevity.

Secondly, it is recommended to recite some specific Surahs in them. It is either Suratul Kafirun in the first raka'h and Suratul Ikhlas



in the second rak'ah or ﴿قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾ "Say (O Muslims), 'We believe in Allah and what has been sent down to us...' (Suratul Baqarah: 136) and ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ "Say (O Muhammad), 'O people of the scriptures (the Jews and the Christians)! Come to a word that is just between you and us...' (Suratul Aal-Imran: 64) in each rak'ah.

Thirdly, the Prophet ﷺ was not more diligent in performing any supererogatory prayer than the two rak'ah Sunnah Prayer before the Fajr Prayer. He ﷺ observed it assiduously.

Fourthly, the Prophet ﷺ informed us that it is better than the world and what it contains, and it is more beloved to him than the world and what it contains.

Fifthly, the Prophet ﷺ never left it whether on a journey or in residence.

The Sunnah of Fajr has these unique qualities. It is important for one to safeguard it and adhere to it while on a journey or resident. If one misses it before the Salat, one should observe it after the Salat. One may observe it at that moment or wait until the sun has risen to about the length of a spear.

Aishah, may Allah be pleased with her, mentioned that the Prophet ﷺ never neglected the four rak'ah supererogatory Prayer before Zuhr Prayer, though with two Tasleem. This is because the regular Sunnah Prayer of Zuhr is six rak'ah: four before it and two after it. Therefore, we should strive for what the Prophet ﷺ strove for and follow his Sunnah to the best of our ability. Allah – the most High - says,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

"Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much." (Al-Ahzab: 21).

Allah alone grants success.

## Chapter 197: briefness to be adopted in performing the two rak'ah sunnah before fajr prayer, the time and surah to recite in them

Hadeeth 1104, 1105, 1106, 1107, 1108 and 1109

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ، كَانَ يُصَلِّي رُكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ. متفقٌ عليه .

وَفِي رِوَايَةٍ لَهُمَا: يُصَلِّي رُكْعَتَيِ الْفَجْرِ، إِذَا سَمِعَ الْأَذَانَ فَيُخَفِّفُهُمَا حَتَّى أَقُولَ: هَلْ قَرَأَ فِيهِمَا بِأَمِّ الْقُرْآنِ!

'Aishah رضي الله عنها reported: The Prophet ﷺ used to perform two Rak'ah short prayer between the Adhan (call to prayer) and the Iqamah of the dawn ( Fajr ) prayers. [ Al-Bukhari and Muslim ]

وَعَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ، ﷺ، كَانَ إِذَا أَدَّنَ الْمُؤَذِّنُ لِلصُّبْحِ، وَبَدَأَ الصُّبْحُ، صَلَّى رُكْعَتَيْنِ خَفِيفَتَيْنِ. متفقٌ عليه .

Hafsah رضي الله عنها reported: The Messenger of Allah ﷺ used to perform two short Rak'ah prayer when it was dawn and the Mu'adhhdhin had called Adhan (for the Fajr prayer). [ Al-Bukhari and Muslim ]

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ، يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى، وَيُوتِرُ بِرُكْعَةٍ مِنْ آخِرِ اللَّيْلِ، وَيُصَلِّي الرُّكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاةِ، وَكَأَنَّ الْأَذَانَ بِأَذْنِيهِ. متفقٌ عليه .



*Ibn 'Umar ؓ reported: The Messenger of Allah ﷺ used to perform his optional night prayers at night, two Rak'ah followed by two Rak'ah , and at the end he would conclude with an odd Rak'ah ( Witr ). Then he would perform two Rak'ah prayer before the dawn ( Fajr ) prayer after hearing the Adhan , and he would make them so brief as if he could hear the Iqamah being called. [ Al-Bukhari and Muslim ]*

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَقْرَأُ فِي رَكْعَتَيْ الْفَجْرِ فِي الْأُولَى مِنْهُمَا: قَوْلُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا الْآيَةُ [٦٣١] الَّتِي فِي الْبَقْرَةِ، وَفِي الْآخِرَةِ مِنْهُمَا: آمَنَّا بِاللَّهِ وَأَشْهَدُ بِنَا مُسْلِمُونَ [آل عمران: ٢٥] .

*Ibn 'Abbas ؓ reported: The Messenger of Allah ﷺ used to recite during the two Rak'ah of Fajr prayer: "Say (O Muslims): We believe in Allah and that which has been sent down to us..." (2:136) which is in Surat Al-Baqarah in the first Rak'ah and the Verse: "We believe in Allah, and bear witness that we are Muslims (i.e., we submit to Allah." (3:52) in the second Rak'ah .*

وَعَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، قَرَأَ فِي رَكْعَتَيْ الْفَجْرِ: قُلْ يَا أَيُّهَا الْكَافِرُونَ \* وَقُلْ هُوَ اللَّهُ أَحَدٌ \* رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ recited in the two supererogatory Rak'ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak'ah ], and Surat Al-Ikhlās (No. 112) [in the second Rak'ah ]. [ Muslim ]*

وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: رَمَقْتُ النَّبِيَّ، ﷺ، شَهْرًا وَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ: قُلْ يَا أَيُّهَا الْكَافِرُونَ \* ، وَ: قُلْ هُوَ اللَّهُ

أَحَدٌ \* . رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn 'Umar رضي الله عنه reported: I observed the Prophet صلى الله عليه وسلم for one month reciting in the two supererogatory Rak'ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak'ah ], and Surat Al-Ikhlās (No. 112) [in the second Rak'ah ]. [ At-Tirmidhi ]

## Chapter 198: desirability of lying down on one's right side after the sunnah of fajr prayer

### Hadeeth 1110, 1111 and 1112

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم، إِذَا صَلَّى رُكْعَتَيْ الْفَجْرِ، اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ. رَوَاهُ الْبُخَارِيُّ .

'Aishah رضي الله عنها reported: When the Prophet صلى الله عليه وسلم had performed two Rak'ah before the Fajr prayer, he would lie down on his right side. [ Al-Bukhari ]

وَعَنْهَا قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم، يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رُكْعَةً، يُسَلِّمُ بَيْنَ كُلِّ رُكْعَتَيْنِ، وَيُوتِرُ بِوَاحِدَةٍ، فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ، وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَذِّنُ، قَامَ فَرَكَعَ رُكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ، هَكَذَا حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلْإِقَامَةِ. رَوَاهُ مُسْلِمٌ

'Aishah رضي الله عنها reported: When the Prophet صلى الله عليه وسلم finished the 'Isha prayer, he would perform eleven Rak'ah before the Fajr prayer, concluding each two Rak'ah with Taslim (i.e., saying As-Salamu



(Alaikum ) and observing the Witr (odd) at the end. When the Mu'adhdhin finished proclaiming Adhan for the Fajr prayer and it was dawn, he would rise and perform two short Rak'ah , and then would lie down on his right side till the Mu'adhdhin came to (inform) him about Iqamah . [ Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا صَلَّى أَحَدُكُمْ رُكْعَتَيِ الْفَجْرِ، فَلْيُضْطَجِعْ عَلَى يَمِينِهِ».

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "When anyone of you has performed two of Sunnah before the Fajr prayer, he should lie down on his right side." [ Abu Dawud and At-Tirmidhi ]

## Commentary

We have earlier explained that the Prophet ﷺ used to observe an optional Prayer of two rak'ah before Fajr and that it is distinguished from the other regular optional prayers due to the aforementioned merits.

Another distinct quality is lying down on one's right side after observing the two rak'ah as the Prophet ﷺ would do. It is established from Aa'ishah, may Allah be pleased with her, in the two Saheehs that, "When the Prophet ﷺ had performed two rak'ah before the Fajr prayer, he would lie down on his right side." In the second hadeeth of Aishah reported by Muslim, he ﷺ used to observe eleven rak'ah and he would say the Tasleem after every two rak'ah.

This is a proof showing the gaffe of the one who thinks that he ﷺ would observe four rak'ah altogether, then another four rak'ah altogether, then three rak'ah whenever he observed eleven rak'ah. This is based on the hadeeth that she said, "Whether in Ramadan or any other months, the Prophet ﷺ did not pray more than eleven rak'ah. He would pray four rak'ah and do not ask about their beauty and length. Then he would pray four rak'ah and do not ask about their beauty or

length. Then he would pray three *rak'ah*.”

Some people think that he would pray four *rak'ah* together, then four *rak'ah*, then three *rak'ah*. This is illusion. They have taken the apparent meaning of the hadeeth. This hadeeth is understood to mean that he would observe four *rak'ah*, two *rak'ah* and another two *rak'ah*, then he would rest. Then, he would observe four *rak'ah* with *Tasleem* after each two *rak'ah* before taking another rest. Thereafter, he would observe three *rak'ah*. This is the precise interpretation.

This is because one narrator, which is Aaishah, reported the various *ahadeeth* from the Prophet ﷺ, and the action is one. Hence, it becomes obligatory to harmonize the reports in order to agree on the Sunnah. One should not say he did this once and he did the other at another time because the word '*kaana*' indicates that it was a recurrent action.

As for the hadeeth of Aboo Hurayrah, may Allaah be pleased with him, concerning the Prophet ﷺ's order: "When anyone of you observes the two *rak'ah* before *Fajr*, he should lie on his right side." Although it was recorded by At-Tirmidhee and Aboo Dawood, and the author said the chain is authentic, the Scholar of the Ummah and the Ocean of cerebral and celestial knowledge, Shaykh ul-Islam Ibn Taymiyyah (may Allah shower blessings on him) said, "This hadeeth is *Munkar*. The command to lie in this manner after the two optional *rak'ah* before the *Fajr* prayer is not authentic from the Prophet ﷺ." What the Shaykh (may Allah be pleased with him) said is correct because it is a *Munkar* hadeeth, so it is of no value. The Prophet ﷺ did not instruct that a man should lie on his right side after praying the two *rak'ah* before the *Fajr* prayer.

The statement of the author, may Allah shower blessings on him, in the chapter heading, 'There is no difference between one who observes the night prayer or others', shows that there is difference of opinion regarding it. Some scholars opine that it is generally recommended to lie down after the two *rak'ah* of the *Fajr* prayer. Some opine that it is generally not recommended while others hold that the matter requires further elucidation. They explain that if one performs the late-night supererogatory Prayer, it is recommended for one to lie



down after the two optional *rak'ah* in order to rest after exhaustion. But if he did not perform the late-night prayer he should not lie down.

The strangest and most astonishing opinion is that some scholars say that lying down after the two optional *rak'ah* is a condition for the validity of the *Fajr* prayer. They believe that the *Fajr* Prayer of the one who does not lie down is invalid. This is part of oddities of knowledge and bizarre sayings. What is the connection between lying down and the *Salat*? Lying down is distinct from the *Salat* and has no relationship with it. We have mentioned it in order to be cautious with opinions of some of the people of knowledge, may Allah be pleased with them.

The correct opinion is what Shaykhul-Islam stated that if a person is tired from *Tahajjud*, he should rest and lie on the right side. But this is with the condition that he should not fear that sleep would overcome him and thereby miss the *Fajr* Prayer. If he is afraid of this, he should not lie.

Allah alone grants success.

## Chapter 199: the sunnah of zuhr prayer

Hadeeth 1113, 1114, 1115, 1116, 1117 and 1118

عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ،  
رَكَعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَهَا. متفقٌ عليه .

*Ibn 'Umar* رضي الله عنه reported: I performed with the Messenger of Allah ﷺ two *Rak'ah* before and two after *Zuhr* prayers. [ *Al-Bukhari and Muslim* ]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ الظُّهْرِ، رَوَاهُ الْبُخَارِيُّ .

*Aishah* ﷺ reported: The Prophet ﷺ never omitted four Rak'ah supererogatory prayer before Zuhr prayers. [ Al-Bukhari ]

وَعَنْهَا قَالَتْ: كَانَ النَّبِيُّ، ﷺ، يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعًا، ثُمَّ يَخْرُجُ، فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكَعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكَعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُلُ بَيْتِي، فَيُصَلِّي رَكَعَتَيْنِ. رَوَاهُ مُسْلِمٌ .

*Aishah* ﷺ reported: Whenever the Prophet ﷺ stayed in my house, he would perform four Rak'ah (supererogatory prayer) before Zuhr prayer. Then he would go out and lead Salat . He would then come back and perform two Rak'ah (supererogatory prayer). He would lead the Maghrib prayer and come back and perform two Rak'ah (supererogatory prayer). When he had led the 'Isha' prayer, he would enter the house and perform two Rak'ah (supererogatory prayer). [ Muslim ]

وَعَنْ أُمِّ حَبِيبَةَ، رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ، وَأَرْبَعٍ بَعْدَهَا، حَرَمَهُ اللَّهُ عَلَى النَّارِ».

*Umm Habibah* ﷺ reported: The Messenger of Allah ﷺ said, "Whoever observes the practice of performing four Rak'ah before Zuhr prayer and four after the Zuhr prayer, Allah will shield him against the Fire (of Hell). [ Abu Dawud and At-Tirmidhi ]

وَعَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ، وَقَالَ: «إِنَّهَا سَاعَةٌ تُفْتَحُ



فِيهَا أَبْوَابُ السَّمَاءِ، فَأَحَبُّ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ» رَوَاهُ  
التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Abdullah bin As-Sa'ib* رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم used to perform four Rak'ah prayer after the declining of the sun before Zuhr prayer and would say, "This is an hour at which the gates of heaven are opened, and I like that my good deeds should rise to heaven at that time." [ At-Tirmidhi ]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ، صلى الله عليه وسلم، كَانَ إِذَا لَمْ يُصَلِّ أَرْبَعًا  
قَبْلَ الظُّهْرِ، صَلَّى بَعْدَهَا. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ

*Aishah* رضي الله عنها reported: If the Prophet صلى الله عليه وسلم could not perform four Rak'ah before Zuhr prayer, he would perform them after it (i.e., after the obligatory prayer). [ At-Tirmidhi ]

## Commentary

The author, may Allah shower blessings on him, said: The Chapter on the Sunnah of Zuhr Prayer. He mentioned a number of hadeeths which all indicate that Zuhr Prayer has six accompanying voluntary rak'ah: Four rak'ah before it, with two Taslim, and two rak'ah after it. And if one forgets or misses the four rak'ah before the Zuhr prayer, he should pray it after Zuhr. This is because the regular optional prayers can be repaid as obligatory prayers can be repaid. However, it is reported in the hadeeth recorded by Ibn Majah that, "He should start with the Sunnah after Zuhr Prayer then followed by the Sunnah before it."

For instance, you came into the mosque to observe the Zuhr Prayer but the Imam has already commenced the congregational Prayer, which makes it impossible for you to observe the pre-Zuhr optional prayer. We say, observe your Prayer and recite your words of remembrance of Allah. Thereafter, observe the post-Zuhr two rak'ah

then followed by two sets of the pre-Zuhr rak'ah optional Prayer. This is the Sunnah.

All these hadeeths indicate that one is required to safeguard the *Rawaatib* (regular Sunnah) due to the saying of Aishah: “The Prophet ﷺ never omitted four rak'ah before the Zuhr Prayer.” That is, he ﷺ never abandoned them unless he is on a journey; in this case, he would not observe the Sunnah of *Zuhr* – neither the one before it nor the one after it.

## Chapter 200: the sunnah of ‘asr prayer

### Hadeeth 1119, 1120 and 1121

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ، ﷺ، يُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ، يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*‘Ali bin Abu Talib ؓ reported: The Prophet ﷺ used to perform four Rak'ah before the ‘Asr prayer, separating them with Taslim (i.e., offering blessings) on the favourite angels who are near Allah’s proximity and the Muslims and the believers who come after them. [ At-Tirmidhi ]*

وَعَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Ibn ‘Umar ؓ reported: The Prophet ﷺ said, “May Allah have*



mercy on a man who performs four Rak'ah before the 'Asr prayer."  
[ Abu Dawud and At-Tirmidhi ]

وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، كَانَ يُصَلِّي  
قَبْلَ الْعَصْرِ رَكْعَتَيْنِ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

'Ali bin Abu Talib ؓ reported: The Prophet ﷺ used to perform two  
Rak'ah before the 'Asr prayer. [ Abu Dawud ]

## Chapter 201: the sunnah of the maghrib prayer

Hadeeth 1122, 1123, 1124 and  
1125

وَعَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «صَلُّوا  
قَبْلَ الْمَغْرِبِ» قَالَ فِي الثَّلَاثَةِ: «لِمَنْ شَاءَ» رَوَاهُ الْبُخَارِيُّ .

'Abdullah bin Mughaffal ؓ reported: The Prophet ﷺ said,  
"Perform two Rak'ah before Maghrib prayer." He ﷺ repeated it  
twice; when repeating it for the third time he added: "He who  
may so wish." [ Al-Bukhari ]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَقَدْ رَأَيْتُ كِبَارَ أَصْحَابِ رَسُولِ اللَّهِ،  
ﷺ، يَبْتَدِرُونَ السَّوَارِيَ عِنْدَ الْمَغْرِبِ. رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported: I saw the principal Companions of Messenger  
of Allah ﷺ rushing to the pillars (of the mosque) to perform two  
Rak'ah prayers behind them before the Maghrib prayer. [ Al-  
Bukhari ]

وَعَنْهُ قَالَ: كُنَّا نُصَلِّي عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، رَكَعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ الْمَغْرِبِ، فَقِيلَ: أَكَانَ رَسُولُ اللَّهِ ﷺ، صَلَّاهُمَا؟ قَالَ: كَانَ يَرَانَا نُصَلِّيهِمَا فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا. رَوَاهُ مُسْلِمٌ .

*Anas ؓ reported: In the lifetime of the Messenger of Allah ﷺ, we used to perform two Rak'ah (optional prayer) after sunset before the Maghrib prayer. It was asked: "Did Messenger of Allah ﷺ perform them?" He replied: "He saw us performing it, but he neither ordered us to perform them nor did he forbid us from doing so." [ Muslim ]*

وَعَنْهُ قَالَ: كُنَّا بِالْمَدِينَةِ فَإِذَا أَدَّنَ الْمُؤَذِّنُ لِصَلَاةِ الْمَغْرِبِ، ابْتَدَرُوا السَّوَارِي، فَرَكَعُوا رَكَعَتَيْنِ، حَتَّى إِنَّ الرَّجُلَ الْغَرِيبَ لِيَدْخُلَ الْمَسْجِدَ فَيَحْسَبُ أَنَّ الصَّلَاةَ قَدْ صَلَّيْتَ مِنْ كَثْرَةِ مَنْ يُصَلِّيهِمَا. رَوَاهُ مُسْلِمٌ .

*Anas bin Malik ؓ reported: When we were in Al-Madinah, the moment the Mu'adhhdhin finished the Adhan of the Maghrib prayer, the people hastened to the pillars of the mosque and performed two Rak'ah prayer behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them. [ Muslim ]*

## Chapter 202: the sunnah of the 'isha' prayer

### Commentary

These chapters describe the Sunnah of the 'Asr, Maghrib, and Isha' prayers. The explanation of the Sunnah of the Fajr and Zuhr Prayers have preceded.



As for the ‘*Asr* Prayer, part of the Sunnah before it is that a person should observe four *rak’ah* based on this hadeeth: “May Allah have mercy on a man who performs four *rak’ah* before the ‘*Asr* prayer.” This is a statement of supplication; that is, the Prophet ﷺ supplicated for whoever performs four *rak’ah* before ‘*Asr*. Although the authenticity of this hadeeth is a subject of intense discussion among the people of knowledge, it is however hoped that a person will attain this reward if he observes these four *rak’ah*.

As for the *Maghrib* Prayer, it has a voluntary Prayer before it and another after it; the Sunnah before it is not one of the regular optional Prayers but the one after it is. The Sunnah before it is built on a hadeeth in which the Prophet ﷺ said, “Observe *Salat* before *Maghrib*” and added after repeating it the third time: “for he who so wish” so that it will not be taken as regular Sunnah.

Therefore, you should observe two *rak’ah* of voluntary prayer after the *Adhan* of *Maghrib* prayer. But this is not comparable to the voluntary Prayer after it, which is an emphatic Sunnah. It is simply recommended, hence there is no harm if a person leaves it. That is why Anas said, “The Prophet ﷺ would see us observing Prayer, but he would not enforce it on us nor prohibit us.”

As for *Isha’*, it has a Sunnah before it and another after it although the one before it is not one of the regular optional Prayers. Rather, it is included in the general statement of the Prophet ﷺ: “Between every two *Adhans*, there is *Salat*.” But it is recommended to observe two *rak’ah* after it.

From the foregoing, it is clear that the five daily prayers: *Fajr* has a Sunnah prayer before it, but not after it; *Zuhr* has a Sunnah prayer before it and another after it; ‘*Asr* has no Sunnah prayer before or after it, although it has a Sunnah prayer that is not a regular optional prayer before it and the time after it is a period in which prayer is prohibited; *Maghrib* has a Sunnah after it and the one before it is not a regular optional prayer; and *Isha’* has a regular optional prayer after it but the one before it is not. These are the accompanying voluntary prayers for the obligatory Prayers.

One of the benefit of these supererogatory prayers is that they enhance the obligatory prayers if there is deficiency in the latter.

Allah alone grants success.

## Chapter 203: the sunnah of friday prayer

### Hadeeth 1126 and 1127

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ، فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "If anyone of you performs the Friday prayer, he should perform four Rak'ah ( Sunnah ) after it." [ Muslim ]*

وَعَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ، فَيُصَلِّي رَكْعَتَيْنِ فِي بَيْتِهِ، رَوَاهُ مُسْلِمٌ .

*Ibn 'Umar ؓ reported: The Prophet ﷺ would not perform any Salat (in the mosque) after the Friday prayer till he had returned to his house. He would then perform two Rak'ah there. [ Muslim ]*

## Commentary

The author, an-Nawawee, may Allah shower blessings on him, said in his book: Chapter on the Sunnah of Friday prayer.

The Friday prayer is an independent *Salat*, it is not *Zuhr*. For this reason, *‘Asr* is not combined with it; that is, if you are a traveler and you pass by a town and observe the Friday Prayer with them, you would not combine *‘Asr* to it because it is independent.



The Sunnah has only reported combining *Zuhr* and 'Asr, not the Friday Prayer and 'Asr. This is because the Friday prayer differs from the other Prayers with regard to the rulings before it, after it and on its day. There is no regular Sunnah before it. If a person comes to the mosque, he should pray whatever he wishes until the Imam enters; there is no specific number. He should pray at times and recite the Qur'an at other times until the Imam arrives<sup>(1)</sup> regardless of whether he prays two *rak'ah*, four *rak'ah*, six *rak'ah* or eight *rak'ah*. This depends on his ability. But there is a regular optional Prayer after it.

This post-Friday Prayer Optional Prayer is two *rak'ah* in the house based on the saying of Ibn Umar, may Allah be pleased with him and his father. He narrated that the Prophet ﷺ would not observe any *rak'ah* after the Friday prayer until he returns to his house where he would perform two *rak'ah*. And in the hadeeth of Aboo Hurayrah, which was mentioned by the author, the Prophet ﷺ said, "If anyone of you observes the Friday prayer, he should perform four *rak'ah* after it."

The scholars, may Allah have mercy on them, differ: is the Sunnah of the Friday prayer four *rak'ah*, with two *Taslim*, or two *rak'ah*? Some of them stated that it is four *rak'ah* because this is what the Prophet ﷺ commanded. The two *rak'ah* are his action, and his instruction takes precedence over his action. Therefore, it is four *rak'ah*. Others say it is only two *rak'ah* because this is what Ibn Umar, may Allah be pleased with him and his father, mentioned. As for the four *rak'ah*, they are not regular optional Prayers.

Others opine that one should observe four *rak'ah* if one is performing it in the mosque. However, one should observe two *rak'ah* if one is performing it in the house. This is the opinion of Shaykhul-Islam ibn Taymiyyah, may Allah shower blessings on him.

Yet others say he should combine between this and that. So he should observe four *rak'ah* based on his instruction and two *rak'ah* based on his action, hence the Sunnah after the Friday prayer would become six *rak'ah*.

1 Check Fath' Dhil Jalaal wal Ikram, the Explanation of Bulugh al-Maram (2/90)

Observing the Sunnah of Friday prayer in the house is the best; that is, based on the opinion of Shaykhul-Islam. But you should increase it to four *rakah* if you observe it in the mosque.

Allah knows best.

## Chapter 204: desirability of offering nawafil (voluntary or optional) prayers at home

### Hadeeth 1128, 1129 and 1130

عَنْ زَيْدِ بْنِ ثَابِتٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «صَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ؛ فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةَ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ» متفقٌ عَلَيْهِ .

*Zaid bin Thabit ؓ reported: The Prophet ﷺ said, "O people! perform your (voluntary) Salat (prayers) in your homes because the best Salat of a man is the one he performs at home, except the obligatory Salat ." [ Al-Bukhari and Muslim ]*

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ، قَالَ: «اجْعَلُوا مِنْ صَلَاتِكُمْ فِي بُيُوتِكُمْ، وَلَا تَتَّخِذُوهَا قُبُورًا» متفقٌ عَلَيْهِ .

*Ibn 'Umar ؓ reported: The Prophet ﷺ said, "Observe part of the [ Nawafil (voluntary)] Salat (prayers) in your homes. Do not turn your homes into graves." [ Al-Bukhari and Muslim ]*

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَضَى أَحَدُكُمْ صَلَاتَهُ فِي مَسْجِدِهِ، فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلَاتِهِ؛ فَإِنَّ اللَّهَ جَاعِلٌ



فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا» رَوَاهُ مُسْلِمٌ .

*Jabir ؓ reported: The Messenger of Allah ﷺ said, "When you have finished your ( Fard ) Salat (prayer) in the mosque, you should observe some of your ( Sunnah and Nawafil ) Salat at home; Allah will bless your homes because of your Salat (in your homes)." [ Muslim ]*

## Commentary

After discussing the regular optional prayers which accompany the obligatory prayers, the author, may Allah shower blessings on him, explained in this chapter that it is best for a person to pray in his house.

He mentioned hadeeths regarding this:

The Prophet ﷺ said: "Pray in your houses, pray in your houses." He instructed that one should pray in the houses because the *Salat* of an individual in his house is the best except the obligatory prayers. This indicates that a person is required to observe all his voluntary Prayers at home regardless of whether it is regular optional prayers, *Duha* prayer or *Tahajjud* among others.

Indeed, it is better to offer the supererogatory prayers at home even in Makkah and Madinah; it is better than observing it in the mosque, Masjid al-Haram or the Prophet ﷺ's mosque. This is because the Prophet ﷺ made this statement in Madinah, and the *Salat* in his mosque is better than one thousand *Salat* in every other mosque except Masjid al-Haram.

Most people today prefer to observe optional prayer in Masjid al-Haram rather than the house. This is ignorance of sort. For example, the *Adhan* for *Fajr* was pronounced while you are in Makkah and someone asks you if it is better for him to observe the optional prayer at home or go to the Sacred Mosque? We say, it is better to observe it at home. Is *Salatul-Duha* better offered in the house or the Sacred Mosque? We say, in the house. Is *Tahajjud* better in the Sacred Mosque

or in the house? We say, in the house. This is better except for the obligatory prayers that must be performed in the mosques.

Hence, the Prophet ﷺ said in the last hadeeth, “Allah will put goodness in his house on account of his *Salat*.” That is, if you pray in the house, Allah will place goodness in the house and in your Prayer. Among this goodness is that when members of your household, especially the young ones, see you observing Prayer, they will follow you and they will become accustomed to *Salat*.

Another benefit is that the Prayer at home is usually free of show-off. People will observe a person in the mosque and perhaps a speck of show-off may creep into his heart. But in the house, he is closer to sincerity and farther from show-off.

Likewise, a person attains comfort from observing Prayer in his house: comfort of the heart and tranquility. There is no doubt that this enhances a servant’s faith.

The important point is that the Prophet ﷺ instructed us to perform *Salat* in our houses except the obligatory ones. Similarly, night prayer in Ramadan is also exempted from this. This is because what is best with reference to the night prayer in Ramadan is to perform it in congregation in the mosques although it is voluntary.

The Sunnah indicates that night prayer in Ramadan in the mosque is better because the Prophet ﷺ led his companions in prayer for three or two nights before suspending it. Then, he ﷺ said: “I fear that it would be made obligatory for you.”

Allah alone grants success.

## Hadeeth 1131

وَعَنْ عُمَرَ بْنِ عَطَاءٍ أَنَّ نَافِعَ ابْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ ابْنِ أُخْتِ  
نَمِرٍ يَسْأَلُهُ عَنْ شَيْءٍ رَأَاهُ مِنْهُ مُعَاوِيَةَ فِي الصَّلَاةِ فَقَالَ: نَعَمْ صَلَّيْتُ مَعَهُ  
الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا سَلَّمَ الْإِمَامُ، قُمْتُ فِي مَقَامِي، فَصَلَّيْتُ،



فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لَا تَعُدْ لِمَا فَعَلْتَ. إِذَا صَلَّيْتَ الْجُمُعَةَ، فَلَا تَصِلْهَا بِصَلَاةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ، أَمَرَنَا بِذَلِكَ، أَنْ لَا نُوَصِّلَ صَلَاةَ بِصَلَاةٍ حَتَّى نَتَكَلَّمَ أَوْ نَخْرُجَ. رَوَاهُ مُسْلِمٌ .

*'Umar bin 'Ata reported that Nafi' bin Jubair sent him to Sa'ib bin Ukhti Namir to ask him about something that Mu'awiyah had seen him doing in Salat (prayer). He said: "Yes, I performed the Friday prayer along with him in the enclosure ( Maqsurah ), and when the Imam concluded the Salat with Taslim , I stood up in my place and performed the Sunnah prayer. When Mu'awiyah went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another Sunnah prayer till you have spoken to some one or have shifted your place; because the Messenger of Allah ﷺ ordered us not to follow up the congregational Salat with any other Salat until we have talked (to some one) or moved from the place." [ Muslim ]*

The author, may Allah shower blessings on him, mentioned this hadeeth regarding the recommendation to separate the obligatory prayer from the optional prayer.

In this narration, Mu'awiyah, may Allah be pleased with him, saw a man who observed the Friday prayer then stood up to observe the optional prayer. So, Mu'awiyah called him and told him that the Prophet ﷺ ordered that a *Salat* should not be followed up with another *Salat* until we shift position or talk.

For instance, if you perform *Zuhr* prayer, and *Zuhr* has an optional prayer after it which you want to perform, you should not pray it in your present position. Move to another place or go to your house, which is better. Alternatively, you should at least talk. This is because the Prophet ﷺ forbade joining a *Salat* with another *Salat* until one moves or talks. Hence, the scholars say that separating an obligatory prayer from an optional prayer with speech or shifting place is recommended.

The wisdom behind this is to prevent joining an obligatory prayer to an optional prayer; both of them should be separate in order to avoid mix-up. This is what the people of knowledge, may Allah have mercy on them, have said.

Allah alone grants success.

## Chapter 205: encouraging witr prayer, explaining that it is an emphatic sunnah and its time

### Hadeeth 1132, 1133 and 1134

عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ: الْوَيْتْرُ لَيْسَ بِحَتْمٍ كَصَلَاةِ الْمَكْتُوبَةِ، وَلَكِنْ سَنَّ رَسُولُ اللَّهِ ﷺ، قَالَ: «إِنَّ اللَّهَ وَتَرُّ يُحِبُّ الْوَيْتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*'Ali (bin Abu Talib) ؓ reported: The Witr prayer is not obligatory as the prescribed Salat (prayers), but the Messenger of Allah ﷺ observed it as his regular practice (Sunnah). He ﷺ said, "Allah is Witr (single, odd) and loves what is Witr. So perform Witr prayer. O followers of Qur'an, observe Witr (prayer)."[ At-Tirmidhi and Abu Dawud ]*

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ، مِنْ أَوَّلِ اللَّيْلِ، وَمِنْ أَوْسَطِهِ، وَمِنْ آخِرِهِ، وَأَنْتَهَى وَتَرَهُ إِلَى السَّحْرِ، مُتَّفَقٌ عَلَيْهِ .

*'Aishah ؓ reported: The Messenger of Allah ﷺ observed Witr prayer in every part of night at the beginning, middle and at the*



last part. He ﷺ, however, would finish his *Witr* prayer before dawn. [ *Al-Bukhari and Muslim* ]

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا» متفقٌ عَلَيْهِ .

*Ibn 'Umar* ﷺ reported: The Prophet ﷺ said, “Make *Witr* prayer the last of your *Salat* at night.” [ *Al-Bukhari and Muslim* ]

## Commentary

In explaining the excellence of *Witr* prayer, the author, may Allah shower blessings on him, discussed its time, number and exhortation.

You should know that it is established from the Prophet ﷺ that he said, “Allah is *Witr* and He loves *Witr*.” Allah is *Witr* implies that there is no second god along with Him. And He, Blessed be He and Exalted, loves *Witr*.

The traces of this love is manifest in His creations and His legislations. We will realise that most of them are *Witr* and end with *Witr*. The total number of *rak'ah* in the five obligatory prayers is seventeen, which is an odd number. The night supererogatory prayer is eleven *rak'ah*, which is an odd number. Similarly, the greatest known creature is 'Arsh, His throne, and it is one. The heavens are seven so also is the earth. So you see that *Witr* is manifest in the legislations of Allah and His creatures. This because Allah, the Blessed and Exalted, is *Witr* and loves *Witr*.

Likewise, you should know that there are two types of *Witr*: the obligatory *Witr* and the supererogatory *Witr*. The obligatory *Witr* refers to the *Maghrib* Prayer as established in an authentic hadeeth that it is the *Witr* of the day; that is, it caps the day's prayer although it comes during the first part of the night.

As for the supererogatory *Witr*, it is the *Witr* that ends the night prayer. The Prophet ﷺ said, “Make your last *Salat* at night *Witr*.”

The scholars differ regarding the ruling of *Witr* in the night prayer. Some of them opine that it is obligatory, and whoever abandons it is sinful. However, it is not comparable to the obligatory Prayers and it is not one of the pillars of Islam. Notwithstanding, it is obligatory and a person that neglects it is a sinner.

Others state that it is simply recommended, hence one is not sinful for abandoning it.

Both parties have evidence, but the evidence of the latter seems weightier. This is because a man asked the Prophet ﷺ concerning what is obligatory for him of Prayers, and he ﷺ enumerated the five daily prayers for him. Then he asked, “Am I required to do other than this? He ﷺ said, ‘No, except if you desire to perform optional prayers’.

However, some scholars elaborated saying, “The one who usually observes voluntary Prayer at the later part of the night must perform the *Witr*, but it is not obligatory for the one who will observe ‘*Isha* Prayer then go to bed. It is not mandatory for the latter based on the saying of the Prophet ﷺ, “O followers of the Qur’an, observe *Witr* prayers.” Hence, it is limited to them. While a general command would encompass them and others, this command is specific to them.

Nonetheless, abandoning *Witr* prayer is not good. Indeed, Imam Ahmad bin Hanbal, may Allah shower blessings on him, the Imam of *Ahlu-Sunnah* and conqueror of innovation said, “Whoever abandons *Witr* prayer is an evil person, and it is not proper to accept his testimony.”

He described him as an evil person whose testimony should not be accepted because the least of *Witr* prayer is one *rak'ah*. One *rak'ah* should not overburden anyone or consume a lot of your time. So, the one that abandons it, notwithstanding its attached emphasis, virtues and command of the Prophet ﷺ, is a criminal who has no good in him. He said, “It is not proper to accept his testimony”. So if a man bears witness before a judge, and we know that he does not perform the *Witr* prayer, we will reject his testimony. This is the saying of Imam Ahmad, may Allah shower blessings on him. This shows the importance of this *Witr* prayer, thus it is not proper for one to abandon it.



As for its period, it is from the time of 'Isha Prayer and its accompanying Sunnah prayer till the break of dawn. It starts from the time of 'Isha Prayer, even if you combine *Maghrib* with 'Isha by advancing 'Isha to *Maghrib*. For example, its period commences once a traveler or the one who advanced 'Isha Prayer in order to combine it with *Maghrib* due to rain or other events completes the *Isha* Prayer. He should pray *Isha*', its accompanying optional prayer, then *Witr* prayer regardless of whether it is at the first part, middle part or last part of the night. This is stated by Aishah, may Allah be pleased with her: "The Prophet ﷺ performed *Witr* in every part of the night: at the first part of the night, its middle and last part. And he ends it before dawn." This is its time. Discussion regarding its number shall follow, Allah willing.

Allah alone grants success.

It should be known that the one who is hasty in *Salat*, which is a violation of tranquility, has no *Salat* regardless of whether it is obligatory or optional prayer. Once, a man entered the mosque and performed a *Salat* which lacks serenity, so the Prophet ﷺ told him, "Go back and perform your *Salat* for you have not prayed."<sup>(1)</sup> He did this for him three times. Calmness is a necessity.

How amazing is the son of Adam! How hasty is the son of Adam! How ignorant is the son of Adam! How erring is the son of Adam! Why is he in haste while he is talking and conversing with Allah? A man would stand chatting with his friend for an hour or two without leaning. Why is he in haste when he is meant to stand before Allah, the Mighty and Sublime, talking and conversing with Him, asking for His Forgiveness and glorifying His Praise? Does he have an army behind him? Certainly not! However, Satan, our enemy, only loves for us what will harm us. He loves to hinder us from the remembrance of Allah and the Prayer. Hence, he would say to us, "Be hasty, be hasty", as if we are on live coal.

I say, O my brother, endeavor to be calm in *Salat* and bring to your

1 Reported by al-Bukhari: The Book of Adhan, the chapter on the obligation of recitation for the Imam and the followers in Prayers (715); and Muslim: The Book of Prayer, the obligation of reciting *Suratul-Faatiah* in every rak'ah (602)

consciousness that you are talking to Allah and conversing with Him in order to taste its sweetness and it becomes the comfort of your eyes, as it was the comfort of the eyes to the Prophet ﷺ.

But stealing from *Salat* is from Satan. We seek Allah's refuge from Satan, the rejected one.

## O Allah save all of us from Satan, the outcast.

### Hadeeth 1135, 1136, 1137 and 1138

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا» رَوَاهُ مُسْلِمٌ .

*Abu Sa'id Al-Khudri* ﷺ reported: *The Prophet* ﷺ said, "Perform *Witr* prayer before dawn." [ Muslim ]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، كَانَ يُصَلِّي صَلَاتَهُ بِاللَّيْلِ، وَهِيَ مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ، فَإِذَا بَقِيَ الْوِتْرُ، أَيْقَظَهَا فَأَوْتَرَتْ. رَوَاهُ مُسْلِمٌ .

*'Aishah* ﷺ reported: *The Prophet* ﷺ used to perform his voluntary prayer at night (i.e., *Tahajjud* prayer) while she was sleeping in front of him; and when the *Witr* prayer was yet to be observed, he would awaken her to perform her *Witr* prayer. [ Muslim ]

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ، قَالَ: «بَادِرُوا الصُّبْحَ بِالْوِتْرِ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Ibn 'Umar* ﷺ reported: *The Prophet* ﷺ said, "Hasten to perform



the Witr prayer before dawn.” [ Abu Dawud and At-Tirmidhi ]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ؛ فَلْيُوتِرْ أَوَّلَهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ» رَوَاهُ مُسْلِمٌ

Jabir ؓ reported: The Messenger of Allah ﷺ said, “He who apprehends that he may not get up in the later part of the night, should observe the Witr prayer in the first part of it; and he who is certain to get up in the last part of it, he should observe Witr at the end of the night, because Salat at the end of the night is attended (by the angels), and that is better.” [ Muslim ]

## Commentary

These are the remaining hadeeths regarding the *Witr* prayer mentioned by the author, may Allah shower blessings on him, in his book.

In one of them, the Prophet ﷺ said, “Observe your *Witr* prayer before dawn.” This is because the time of *Witr* prayer ends with the appearance of the dawn. So if the dawn appears, *Witr* prayer ceases even if it is between the *Adhan* of *Fajr* and its *Iqaamah*.

However, if the dawn appears without observing the *Witr* prayer, he should observe it during the day as even. That is, if he used to observe three *rak'ah* as *Witr*, he should observe four *rak'ah*; if he used to observe five *rak'ah* as *Witr* he should observe six *rak'ah*; and if he used to observe seven *rak'ah* as *Witr* he should observe eight *rak'ah*. This is based on the saying of Aishah, may Allah be pleased with her: “If the Prophet ﷺ was overtaken by sleep or pains, he would observe twelve *rak'ah* during the day.”

Know that *Witr* prayer has various forms:

**First description:** To observe only one *rak'ah*. This is allowed and it is not disliked to observe *Witr* in this manner.

**Second:** To observe *Witr* prayer as three *rak'ah*. He has a choice: he may conclude with a *Taslim* after two *rak'ah* then observe the third *rak'ah* or he may join the three *rak'ah* together with one *Tashahud*.

**Third:** To perform *Witr* prayer as five *rak'ah*, joined together without performing *Tashahud* until the last *rak'ah*.

**Fourth:** To observe *Witr* prayer as seven *rak'ah*, joined together without performing *Tashahud* until the last *rak'ah*.

**Fifth:** To observe *Witr* prayer as nine *rak'ah* without sitting except at the eighth *rak'ah* for *Tashahud* without *Taslim*. Then he would observe the ninth and conclude with the *Taslim*.

**Sixth:** To observe eleven *rak'ah*, with *Taslim* after every two *rak'ah*, then observe *Witr* as one *rak'ah*.

This is the description of the *Witr* prayer. We have earlier explained that *Witr* prayer is an emphatic Sunnah although some scholars say it is obligatory. So do not neglect the *Witr* prayer.

If you hope to wake up at the last part of the night, observe the *Witr* prayer at the last part of the night. But if you are afraid you may not wake up, observe the *Witr* prayer during the first part of the night, and do not sleep unless you have observed the *Witr* prayer. Hence, the Prophet ﷺ advised Aboo Hurayrah to observe the *Witr* prayer before going to bed. This is because Aboo Hurayrah (may Allaah be pleased with him) used to revise hadeeths of the Messenger during the first part of the night and would sleep throughout the last part. So the Prophet ﷺ directed him to observe the *Witr* prayer before he sleeps.

You should know that *Witr* prayer is a Sunnah while one is a resident or on a journey, do not leave it while on a journey. One of such is the night of Muzdalifah. If a person observes the '*Isha* prayer, he would observe *Maghrib* and '*Isha* Prayers together, followed by the *Witr* prayer.

Although Jabir, may Allah be pleased with him, did not mention it in his hadeeth, the basic ruling is to maintain the status quo because the Messenger never abandoned the *Witr* prayer while in residence or on a journey.



Allah alone grants success

## Merit of the (optional) duha (forenoon) prayer, explanation of its minimum and maximum numbers, and incentive to protect it

Hadeeth 1139, 1140, 1141 and 1142

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَوْصَانِي خَلِيلِي، ﷺ بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتَيِ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أُرْقَدَ. مُتَّفَقٌ عَلَيْهِ .

*Abu Hurairah ؓ reported: My Khalil (the Messenger of Allah ﷺ) directed me to fast three days of each month, and to observe two Rak'ah Duha (optional prayer) at forenoon, and to perform the Witr prayer before going to bed. [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يُصْبِحُ عَلَى كُلِّ سَلَامَةٍ مِنْ أَحَدِكُمْ صَدَقَةٌ: فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزَىءُ مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى» رَوَاهُ مُسْلِمٌ .

*Abu Dharr ؓ reported: The Prophet ﷺ said, "In the morning, charity is due on every joint bone of the body of everyone of*

you. Every utterance of Allah's Glorification (i.e., saying Subhan Allah ) is an act of charity, and every utterance of His Praise (i.e., saying Al-hamdu lillah ) is an act of charity and every utterance of declaration of His Greatness (i.e., saying La ilaha illallah ) is an act of charity; and enjoining M'aruf (good) is an act of charity, and forbidding Munkar (evil) is an act of charity, and two Rak'ah Duha prayers which one performs in the forenoon is equal to all this (in reward)." [ Muslim ]

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، يُصَلِّي  
الضُّحَىٰ أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللَّهُ. رَوَاهُ مُسْلِمٌ

'Aishah ؓ reported: The Messenger of Allah ﷺ used to perform four Rak'ah of Duha prayer (at the forenoon) and would add to them whatever Allah wished. [ Muslim ]

وَعَنْ أُمِّ هَانِيَةَ فَاحْتَةَ بِنْتِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: ذَهَبْتُ  
إِلَى رَسُولِ اللَّهِ ﷺ، يَوْمَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ،  
صَلَّى ثَمَانِي رَكَعَاتٍ، وَذَلِكَ ضُحَىٰ « متفقٌ عليه. وَهَذَا مختصر لفظ  
إِخْدَى رِوَايَاتِ مُسْلِمٍ .

Umm Hani, daughter of Abu Talib ؓ reported: I went to the Messenger of Allah ﷺ on the day of the conquest of Makkah. He was taking a bath at that time. When he finished the bath, he performed eight Rak'ah (of optional) prayers. This was during the Duha (forenoon). [ Al-Bukhari and Muslim ]

## Commentary

The Duha Prayer is two rak'ah or more which can be observed from the time the sun rises to the length of a spear till shortly before midday. Rising of the sun about a spear's length is approximately twenty minutes after sunrise. Then the time of Duha Prayer continues



until about ten minutes before midday. This is its period. However, performing it at the later part of its time is the best based on the saying of the Prophet ﷺ: “The *Salat* of the penitent is to be observed when the young ones of camels feel the heat of the sun. (i.e. when it becomes very hot).”<sup>(1)</sup>

This is one of the Prayers that are recommended to be delayed. It is similar to the obligatory prayer of *Isha* which is better delayed till its last time unless if it is burdensome on the people. The *Duha* prayer is among of points of covenant of the Prophet ﷺ with some of his companions such as Aboo Hurayrah, Abu Darda, Abu Dharr.

When The Prophet ﷺ was advising Aboo Hurayrah, may Allah be pleased with him, he said, “He charged me with three things: Fasting three days in every month.” He did not specify any particular period of the month. Consequently, Aishah said, “The Prophet ﷺ used to fast three days in each month and he did not mind fasting them at the beginning of the month, at the middle or at the end.”<sup>(2)</sup> It doesn’t count if the days are continuous or separated, they will all be rewarded. However, the best of these three days are *Ayyam al-Beed*: that is, the thirteenth, fourteenth and fifteenth days of the lunar month.

Thus, he advised him to observe two *rakah* of *Duha* between the rising of the sun to length of a spear and shortly before midday.

Thirdly: “To observe *Witr* prayer before sleeping”. He advised him to observe *Witr* prayer before sleeping. Aboo Hurayrah, may Allah be pleased with him, used to study the hadeeths of the Messenger of Allah during the first part of the night, so he sleeps late and fears that he may not be able to stand up during the later part of the night. Therefore, he advised him to observe *Witr* prayer before going to bed. The point of reference in this hadeeth is his saying: “And two *rakah* of *Duha*.”

Then he mentioned the hadeeth of Aboo Dharr, may Allaah be

- 1 Reported by Muslim: The Book of the Prayer of a Traveler and shortening it, the chapter on the *Salat* of the penitent (1237)
- 2 Reported by Ahmad (2/129), at-Tirmidhee: What has been narrated regarding fasting three during any part of the month (694); and Ibn Majah: What has been narrated regarding fasting three during any part of the month (1699)

pleased with him, that charity is due on every limb of a person every day the sun rises.

The word *As-Sulaama* refers to the limbs, bones or joints. The early scholars, may Allah have mercy on them, said each person has three hundred and sixty joints. Every joint requires charity from you every day because the One that restores it, the Mighty and Sublime, maintained it and granted it wellbeing has favoured you. Each limb demands a daily charity from you.

However, it is not limited to charity of wealth; rather, it encompasses everything that draws one closer to Allah such as speech, action or expending wealth. Every *Tasbih* (saying: *Subhaanallaah*) is an act of charity; every *Tahmid* (saying: *Alhamdulillah*) is an act of charity, every *Tahlil* (saying: *Laa ilaaha illa Allaah*) is an act of charity, *Takbir* (saying: *Allaahu Akbar*) is an act of charity, enjoining good is an act of charity, forbidding evil is an act of charity. Everything that brings one closer to Allah is an act of charity. As such, it becomes easy for one to perform three hundred and sixty acts of charity daily.

He said, “And is equal to all this.” That is, two *rak'ah* of *Duha* (forenoon) prayer replaces all this, all praises be to Allah. This is a great bounty. It replaces the demand for charity from each of your limbs. It is sufficient for you to observe two *rak'ah* of *Duha* prayer. This shows that one is required to adhere to the two *rak'ah* of *Duha* prayer while on a journey or in residence.

However, does it have a specific number? We say, its least is two *rak'ah* but the maximum is whatever Allah permits. If you observe *Salat* for the whole of the forenoon, you are upon goodness. Hence, Aishah, may Allah be pleased with her said, “The Prophet ﷺ used to observe four *rak'ah* of *Duha* prayer and he would add whatever Allah wills.” It has no limit.

As for the saying of the one who says the maximum *rak'ah* is eight, this is questionable. The hadeeth of Umm Haani (may Allah be pleased with her) about the conquest of Makkah which stated that the Messenger of Allah ﷺ performed eight *rak'ah* does not indicate that it is the maximum. This is because it was coincidental, and such cannot



be a proof of limitation.

Accordingly, we say the least *rak'ah* is two and there is no maximum limit; pray whatever you wish. However, the Prophet ﷺ used to pray four *rak'ah* and he may observe eight *rak'ah*. Therefore, a person is obliged to take advantage of his life span to amass righteous actions. This is because he will regret spending an hour of his lifetime without using it to move closer to Allah, the Most High, when death approaches him.

Every hour that eludes you without moving closer to Allah is a loss because it has passed without you benefiting from it. Embrace the opportunity with *Salat*, remembrance of Allah, recitation of the Qur'an, and enhancing your relationship with Allah. Let your heart always be attached to Allah, the Glorified and Exalted, your Lord in the heaven and you on earth.

Do not be heedless of the remembrance of Allah with your tongue, actions, limbs and heart because the world is passing and it does not wait for anyone. Consider the previous nations that passed before you and those friends of yours who have preceded you. Yesterday, they were frolicking with you, eating and drinking as you are eating and drinking but they are subjected to their actions today. This will also happen to you irrespective of the duration of this world. Allah - the Most High said:

﴿يَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾﴾

*“O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).” (Al-Inshiqaq: 6).*

Seize the opportunity, O my brother, of your lifetime. Your wealth, children and family will not benefit you on the Day of Resurrection except you come to Allah with a pure heart.

I ask Allah to make you and me among those who will come to his Lord with a pure heart and may He make us die upon faith and Islamic monotheism. Verily, He has power over all things.

## Inducement to perform tahiyyat-ul-masjid (upon entering the mosque)

### Hadeeth 1144 and 1145

عَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ، فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ» متفقٌ عليه .

*Abu Qatadah ؓ reported: The Messenger of Allah ﷺ said, "When anyone of you enters the mosque, he should perform two Rak'ah (of voluntary prayer) before sitting." [ Al-Bukhari and Muslim ]*

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، وَهُوَ فِي الْمَسْجِدِ، فَقَالَ: «صَلِّ رَكْعَتَيْنِ» متفقٌ عليه .

*Jabir ؓ reported: I came to the Prophet ﷺ when he was in the mosque, and he said to me, "Perform two Rak'ah prayer." [ Al-Bukhari and Muslim ]*

## The excellence of performing two rak'ah of voluntary prayer after ablution

### Hadeeth 1146

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ لِبَلَالٍ: «يَا بَلَاءُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ» قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي مِنْ أَنِّي لَمْ



أَتَطَهَّرُ طُهُورًا فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا  
كُتِبَ لِي أَنْ أُصَلِّيَ. مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ الْبُخَارِيِّ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said to Bilal ؓ, "Tell me about the most hopeful act (i.e., one which you deem the most rewarding with Allah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in Jannah." Bilal said: "I do not consider any act more hopeful than that whenever I make Wudu' (or took a bath) in an hour of night or day, I would immediately perform Salat (prayer) for as long as was destined for me to perform." [ Al-Bukhari and Muslim ]

## Commentary

The author, may Allah shower blessings on him, mentioned these two chapters:

The first chapter is about *Tahiyyatul-Masjid* and that it is an emphatic Sunnah. If someone enters the mosque at any time it is disliked for him to sit before he prays two *rak'ah*. And there is no difference in it being two *rak'ah* of *Tahiyyatul-Masjid*, regular optional prayer, obligatory prayer, *Salatul-Istikharah* or others. The important point is that he should not sit without performing two *rak'ah*.

To begin with, we shall discuss the Sunnah of entering a mosque. It is very much emphasized so much so that some scholars say it is obligatory. The hadeeth of a man who entered the mosque on a Friday while the Prophet ﷺ was delivering the sermon and sat down lays credence to its emphatic nature. The man sat, so the Prophet ﷺ said to him, "Have you prayed? He replied in negative, so he ﷺ told him, "Stand and observe two *rak'ah* and make them brief"; that is, make them short in order to meet up with the *khutbah*. Thus, if the Messenger ﷺ would order him to observe the Prayer during *khutbah*, although listening to the *khutbah* is obligatory, it shows that *Tahiyyatul-Masjid* is obligatory. If not for the texts that show that it is not obligatory, we

would have said it is obligatory.

However, it is an emphatic Sunnah at all times. You should observe two *rak'ah* if you enter the mosque after the *Fajr* Prayer, after 'Asr prayer, or when the sun is setting or rising. Do not sit down without observing it. You should observe the two *rak'ah* even if you enter while the Imam is delivering the sermon or people are listening to a lesson. It is necessary for you to observe two *rak'ah* in every situation and at all times.

However, two issues are exempted from this:

Firstly, it is not recommended for the Imam to observe two *rak'ah* when he enters the mosque (on Friday). Rather, he should mount the *minbar*, greet the congregation and proceed to deliver his sermon.

Secondly, if one enters the Sacred Mosque to perform *Tawaf*; the two *Tawaf* will suffice him from the two-*rak'ah* prayer. But whoever enters the Masjid al-Haram to observe *Salat* should observe two *rak'ah* of *Tahiyyatul-Masjid* because it is like every other mosque in that regard. As for what is common among the masses that *Tahiyyatul-Masjid* of the Sacred Mosque is *Tawaf*, there is baseless. Rather, it should be stated the *Tawaf* would stand in stead of *Tahiyyatul-Masjid* for whoever enters the *Masjid al-Haram* to perform *Tawaf*.

But it is like every other mosque for whoever enters it in order to listen to a lesson, await the obligatory prayer or similar motives; he should not sit without observing the two *rak'ah*.

And it is good to observe two brief *rak'ah* if he enters the mosque on a Friday while the Imam is delivering his sermon. If he enters while the *Mu'adhdhin* is making the call to prayer, if it is not a Friday prayer, he should wait standing in order to follow the *Mu'adhdhin* and make supplication after the *Adhan*, then he should observe two *rak'ah*. But if it is a Friday prayer, and it is the second *Adhan*, he should observe *Tahiyyatul-Masjid* so as to devote himself to listening to the *khutbah*. This is how the people of knowledge explained it, may Allah have mercy on them.

As for the second chapter, it is about the voluntary prayer after



ablution. Whenever a person performs ablution, it is good for him to observe two *rak'ah* of prayer. This can be observed at any time, even if it is after 'Asr prayer or after *Fajr* prayer.

The Prophet ﷺ asked Bilal bin Rabah, may Allah be pleased with him, about his most auspicious deed in Islam, and he replied, "Whenever I perform ablution during the day or night, I would observe two *rak'ah* prayers." And the Prophet ﷺ approved of that.

In addition, it is better to avoid thinking of external matters during this *Salat*. This is because "Whoever perfects his ablution, then observes two *rak'ah*, without allowing his mind wander during the prayer, Allah will forgive him all of his sins." He should observe this two *rak'ah* prayer anywhere; whether it is in his house, if he performed the ablution at home, or in the mosque, if he performed the ablution in the mosque's ablution room.

## Chapter 210: the excellence of friday prayer

### Commentary

The author, may Allah shower blessings on him, stated in his book: The chapter on the virtues of Friday.

He mentioned some of the special characteristics of Friday. Friday is the day between Thursday and Saturday. It is a day specific to this Ummah. Allah misguided the Jews and Christians regarding it, so the Jews have Saturday and the Christians have Sunday. They are following us even though they came before us. This is one of the Virtues of this Ummah, all praise belongs to Allah.

This day is a day of distinctive features which both Saturday and Sunday lack. However, the Jews and Christian were misguided regarding it, so it became ours. All praises and Favour belong to Allah.

Friday has so many special characteristics. The best of those who have mentioned them is Ibn Qayyim, may Allah shower blessings on

him, in his book *Zaad Al-Ma'ad*. Let us refer to it, and it is adequate and sufficient.

Then the author, may Allah shower blessings on him, began this chapter with the saying of Allah, the Most High:

﴿ فَإِذَا قُضِيََتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَبِيرًا لَّعَلَّكُمْ

تُفْلِحُونَ ﴿١٠﴾ ﴾

*“Then when the (Jumu’ah) Salat (Prayer) is ended, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much: that you may be successful.” [Al-Jumu’ah-10].*

This verse concluded His saying:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيََتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ ﴿١٠﴾ ﴾

*“O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on Friday (jumu’ah prayer), come to the remembrance of Allah [jumu’ah religious talk (khutbah) and the Salat (prayer)] and leave off business (and every other thing). That is better for you if you did but know! “Then when the (Jumu’ah) Salat (Prayer) is ended, you may disperse through the land...” [Al-Jumu’ah:9-10].*

Allah – the most High -addressed the believers to leave off business when the call to Friday Prayer is pronounced. The intent is the second call that announces arrival of the Imam.

As for the first call, Uthman bin Affan, may Allah be pleased with him, instructed that the *Adhan* be pronounced when the population of Madinah grew in order to prepare people for attendance. This is one of the Sunnah of the right-guided Caliph, Uthman, and we have been ordered to follow his Sunnah. The Prophet ﷺ said: “Adhere to my Sunnah and the Sunnah and the Sunnah of the rightly guided Caliphs after me.” Whoever says it is an innovation has gone astray.



He has discredited the companions, may Allah be pleased with them, and the rightly guided Caliph.

We will say to him, ‘You are an innovator in this saying of yours which claimed that this is an innovation.’ How could it be an innovation when the Prophet ﷺ had referred to it as Sunnah: “The Sunnah of the rightly guided Caliph after me”. However, how could these matured fools, who are advanced in age, fault the companions, may Allah be pleased with them, and their leader, Uthman bin Affan, and still claim to be among the people of Sunnah. Rather, you are one of the people of innovation in this saying.

﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

Allah says: “When the call is proclaimed for the Salat (prayer) on Friday (Jumu’ah prayer), come to the remembrance of Allah [Jumu’ah religious talk (khutbah) and the Salat (prayer)]”.

What is intended by the remembrance of Allah is the *khutbah* and the *Salat*. The remembrance of Allah in the sermon is by way of testification, discussing rulings, admonition and other means. And the remembrance of Allah in *Salat* is obvious.

“And leave off business (and every other thing), forsake commercial activities. Consequently, when the call to prayer is pronounced on Friday, business transaction becomes prohibited except for those who are not charged with the obligation such as women, for example. Business transaction becomes illegal for the one who is required to attend the Friday prayer.

His sales at such period are not valid. Perhaps, he hears the *Adhan* of Friday on his way to the mosque with a companion of his, and they later transacted business, this dealing is void. The item of interest must not be transferred to the buyer and the fee must not be given to the seller because the deal is invalid. Everything prohibited by Allah is null and void based on the statement of the Prophet ﷺ, “Every condition that is not in the Book of Allah is null and void.”<sup>(1)</sup>

1 Reported by Ahmad (6/213); and Ibn Majah: The Book of Rulings, the chapter on manumission (2512)

His saying, *“O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on Friday (jumu’ahprayer), come to the remembrance of Allah [jumu’ah religious talk (khutbah) and the Salat (prayer)]* encompasses a traveler who is in a city. If he hears the *Adhan* of Friday prayer, it becomes obligatory for him to attend the Prayer because he is a believer. If he says I am a traveler. We say, are you not a believer? He will reply in affirmative. So we say, ‘Listen *“O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on Friday (jumu’ahprayer), come to the remembrance of Allah [jumu’ah religious talk (khutbah) and the Salat (prayer)] and leave off business (and every other thing). That is better for you...”* that is, it is better for you than business because it entails establishing one of the symbols of Islam and carrying out an obligatory task. So it is better than business, *“If you did but know!* That is, you will know that it is better if you possess knowledge.

The intent of this conditional sentence is to encourage leaving off business and to head to the Friday prayer.

*“Then when the (Jumu’ah) Salat (Prayer) is ended, you may disperse through the land...”* that is, you are permitted to scatter through the land and seek the Bounty of Allah through buying and selling. However, it should not distract you from the remembrance of Allah; hence, He said, *“And remember Allah much.”* That is, you should not think that you have finalized the remembrance of Allah because you have finished the remembrance of Allah in the *khutbah* and *Salat*. No, every state, time and place must reflect the remembrance of Allah. He, the most High - said,

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ أَلْيَلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾﴾

*“Verily! In the creation of the heavens and the earth, and in the alternation of a night and day, there are indeed signs for men of understanding.” [Al-Imran:190]*

Who are the people of understanding?

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾



رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

*“Those who remember Allah (always, and in prayers) standing, sitting and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire” [Al-Imran: 191].*

In summary, you should not sit down aimlessly after completing the *Salat*; rather, go out to seek for sustenance and the Bounty of Allah.

This indicates that if a person prefers *Salat* to business transaction, he will be blessed whenever he goes out to buy or sell. This is because He said, *“And seek the Bounty of Allah (by working, etc.), and remember Allah much: that you may be successful.”* [Al-Jumu'ah: 10] This also indicates that there is no *khutbah* after the Friday prayer. This is because Allah said: *“Then when the (Jumu'ah) Salat (Prayer) is ended, you may disperse through the land...”* There is no sermon, speech or admonition after it. The admonition contained in the sermon before the Prayer is sufficient and it is the legislated sermon according to the guidance of the Prophet ﷺ. Hence, Imam Ahmad said, “You should not listen to anyone who talks after the *Jumu'ah* prayer except it is a letter from the leader.” This is because letters are edicts from the leader, so it is necessary for the subject to listen to it because the leader has right of guidance and direction to good over the subject.

As for any other forms of admonition, the two sermons are sufficient and the best guidance is the guidance of who? Muhammad. He never gave sermon after the Prayer and such has not been reported from him in a sound or weak hadeeth. You will see some people taking it as a regular practice, they will stand to talk once the Friday prayer is over.

So, how many sermons will the Friday prayer now have? Three sermons! Where is this from? But if an issue that must be addressed occurs, a letter comes from the leader, one of his deputies, one of the ministers or others who are entitled to such speech, this will be read to the people and they should listen.

The saying of the Blessed and Exalted: “*That you may be successful*”. The Arabic word *La’alla* here denotes conviction, not indulging in hopes. Whenever you come across this word in the Book of Allah, it indicates conviction because hope is relevant in a case of one who finds an affair difficult. As for the Lord of the existence, everything is easy for him. So when you see *La’alla* in the Qur’an, it denotes conviction.

For example:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ ﴿۱۸۳﴾

“O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)” [Al-Baqarah: 183]; and the like of that. “That you may be come pious.” Meaning, so that you will become pious. “That you may be successful. Meaning, so that you will be successful.

May Allah bless you and us with success, goodness, righteousness and guidance. We ask Allah to guide us, and guide for us and make us guides. Verily He has power over all things.

**Note:** I warn that the prohibition of business after the second Adhan of *Jumu’ah* is general and as such, includes the Arak tooth-sticks which are usually offered for sale around the mosques. It is not permissible to sell or buy them at such moment.

Allah knows best.

## Hadeeth 1147

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ: فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا» رَوَاهُ مُسْلِمٌ .

1147. Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said,



*“The best day on which the sun has risen is Friday. On that day Adam was created, he was admitted to Jannah , and he was expelled therefrom.” [ Muslim ]*

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, said in his book: The chapter on the virtues of Friday and related issues. Aboo Hurayrah, may Allah be pleased with him, reported that the Prophet ﷺ said, “The best day on which the sun has risen is Friday.” The intent is the best day of the week. We have stated this so that it will not contradict the saying of the Prophet ﷺ: “The best day on which the sun has risen is the day of *Arafah*.”<sup>(1)</sup> This is because the day of Arafah is the best with reference to a year while it is (i.e. Friday) the best with reference to the week.

On that day, Adam was created. Adam is the father of mankind. Allah, the Mighty and Sublime, created him from clay with His Hand, then said to him, ‘Be and it was!’ He created him on a Friday and he was admitted into Paradise, which is the garden of Abode man will return to.

Allah admitted him and his wife into paradise and said,

﴿وَيَتَادَمُ أَسْكَنْ أَنْتَ وَزَوْجَكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ

الظَّالِمِينَ ﴿١٩﴾

*“And O Adam! Dwell you your wife in paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zalimum (unjust and wrong doers)”. [Al-A’raf: 19].*

Allah permitted both of them to eat from all the trees of Paradise as they wish and forbade them from a specific tree as test and trial.

1 Reported by at-Tirmidhi: The Book of Tafseer ul-Quran, chapter on Suratul-Buruj (3262)

﴿ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ ﴿٢٠﴾ ﴾

“Then Shaytan (Satan) whispered suggestions to them both” [Al-A’raf: 20]. ﴿ فَدَلَّهُمَا بِعُرْوَةٍ ﴿٢٢﴾ ﴾ “So he misled them with deception” [Al-A’raf: 22].

And he swore to both of them that they would attain immortality and a kingdom that will not waste away if they eat from this tree. He did not leave them until they ate from the tree. Allah, the Most High, had placed reverence over their private part, so that which was hidden from them of their shame (private part) became manifest after they ate from the tree.

Each person began to look at the private part of the other. Adam was looking at the private part of Hawa, and Hawa was also looking at his private part. They became exposed because they desecrated the sanctity of Allah, the Mighty and Sublime, by eating from the tree. Allah the Most High said in regard to it:

﴿ وَعَصَىٰ آدَمُ رَبَّهُ، فَغَوَىٰ ﴿١٣١﴾ ﴾

“Thus did Adam disobey his Lord, so he went astray” [Taha: 121].

As soon as they ate from it (i.e. the tree), Allah, the Mighty and Sublime, ordered both of them to get down to the earth. They were both expelled from Paradise and brought down to the earth. This is from the wisdom of Allah; otherwise, the human race and other creatures would not have existed. And this test took place. However, Allah, the Most High, decrees a means for everything based on His wisdom. See how they fell from Paradise to the lowest earth due to one sin.

What do you think about our own state of affairs? So many sins, night and day, we ask Allah to pardon you and us. Notwithstanding, we indulge in hope of what only exists in our imagination and incertitude. We contrive of occupying high ranks although we are



degraded by our many sins, neglect of obligations, and what the hearts harbour such as rancor, hatred and dislike.

We ask Allah to accept our repentance and may He rectify your hearts and our hearts. There is difference of opinion regarding the Paradise from which Adam was ejected: is it is the Eternal Abode or a garden of a mighty house on a hummock with sweet breeze and a lot of water? The correct opinion is that it is the everlasting garden. Regarding this, Ibn Qayyim said: "Come to the garden of Eden for it is your first abode and in it there is encampment". And Allah has power over all things.

Some of the virtues of Friday is that Adam was created, admitted to Paradise and expelled from it on a Friday. They all contain wisdom. The creation of Adam is wisdom, admitting him to paradise is wisdom and sending him down to the earth because of a sin is wisdom. However, know that Adam and his wife turned to Allah in repentance:

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّنَا تَقْوِيرٌ لَّنَا وَرَبِّحْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾﴾

*"They said: 'Our Lord! We have wronged ourselves. If you forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers'" [Al-A'raf: 23].*

Allah the Most High said,

﴿ثُمَّ اجْتَبَاهُ رَبُّهُ. فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾﴾

*"Then his Lord chose him and turned to him with forgiveness and gave him guidance." (Taha: 122)*

The period after the repentance was better for him than before the repentance.

## Hadeeth 1148, 1149, 1150, 1151, 1152 and 1153

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ، فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ: وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى، فَقَدْ لَغَا» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "If anyone performs Wudu' properly, then comes to the Friday prayer, listens to the Khutbah (religious talk) attentively and keeps silent, his (minor) sins between that Friday and the following Friday will be forgiven, with the addition of three more days; but he who touches pebbles has caused an interruption." [ Muslim ]*

وَعَنْهُ عَنِ النَّبِيِّ ﷺ، قَالَ «الصَّلَاةُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانَ إِلَى رَمَضَانَ، مُكْفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنِبْتَ الْكِبَائِرُ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: The Prophet ﷺ said, "The five daily (prescribed) Salat , and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadan to the next Ramadan, is expiation of the sins committed in between them, so long as major sins are avoided." [ Muslim ]*

وَعَنْهُ وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمْ، أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ، يَقُولُ عَلَى أَعْوَادِ مِنْبَرِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ» رَوَاهُ مُسْلِمٌ .

*Ibn 'Umar and Abu Hurairah ؓ reported: We heard the*



Messenger of Allah ﷺ saying (while delivering Khutbah on his wooden pulpit), “Either some people (i.e., hypocrites) stop neglecting the Friday prayers, or Allah will seal their hearts and they will be among the heedless.” [ Muslim ]

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ، فَلْيَغْتَسِلْ» متفقٌ عليه .

*Ibn ‘Umar ؓ reported: The Messenger of Allah ﷺ said, “When one of you intends to come for the Friday prayer, he should take a bath.” [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ» متفقٌ عليه .

*Ibn ‘Umar ؓ reported: The Messenger of Allah ﷺ said, “When one of you intends to come for the Friday prayer, he should take a bath.” [ Al-Bukhari and Muslim ]*

وَعَنْ سَمُرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ، فِيهَا وَنَعَمَتْ، وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

*Samurah ؓ reported: The Messenger of Allah ﷺ said, “It suffices to perform Wudu’ properly for the Friday prayer; but it is better to take a bath.” [ Abu Dawud and At-Tirmidhi ]*

## Commentary

These hadeeths, as mentioned by al-Hafiz An Nawawee, may Allah shower blessings on him, in his book, *Riyaad us-Saaliheen*, contain explanation regarding the Friday prayer.

Among them is that if a person performs ablution in his house then goes to the mosque and remains silent till the Imam finishes the sermon, his (minor) sins between that Friday and the following Friday will be forgiven, and whoever touches a pebble has indeed caused an interruption. The meaning of *Al-laghu* is that he will be deprived of the virtue of the Friday prayer. With regard to reward, the Friday prayer would be like the *Zuhr* prayer in his case and not like the Friday prayer. The mosque of the Messenger of Allah was floored with pebbles because there was no sand or tile. It was covered with pebbles that are thrown in embers. Whoever touches it, that is play with it by touching it or similar act, has indeed committed an error. The import is that it will preoccupy him from listening to the *Khutbah*, which is obligatory.

That is why the Prophet ﷺ said, “The one who speaks while the Imam is delivering the *Khutbah* is like a donkey carrying books.” That is, he is similar to a donkey carrying books without benefiting from it. In addition, the one who says to him, ‘Be quiet’ has no *Jumu'ah* and he is deprived of its reward. In this hadeeth reported by Muslim, the Prophet ﷺ said, “Whoever performs ablution on Friday.” But in the hadeeth of Abu Sa'id al-Khudri he ﷺ said, “*Ghusl* (ritual bath) is obligatory for every adult.” It is preferable to act by the hadeeth of Abu Sa'id (may Allaah be pleased with him) for many reasons.

The first perspective: the hadeeth of Abu Sa'id contains an additional element, which is an obligation- the obligation of performing *Ghusl*. The hadeeth of Aboo Hurayrah stops at ablution, hence it becomes obligatory to accept the added element.

Secondly, Al-Bukhari, Muslim, Ahmad, an-Nasa'i, At-Tirmidhee, Abu Dawud and Ibn Majah reported the hadeeth of Abu Sa'id Al-Khudri; the seven agreed upon it. In contrast, the hadeeth of Aboo Harayrah is a lone hadeeth of Muslim. And it is well known that what the seven agreed upon is superior to what Muslim alone reported.

In addition, the Prophet ﷺ attached the obligation with an attribute that necessitates responsibility, which is his saying, “Upon every adult”. *Al-Muhtalim* is one who is mature, and maturity brings



responsibility.

Thus, we say that the weightiest opinion among the sayings of the people of knowledge is that *Ghusl* is obligatory for everyone, in winter and summer, regardless of whether there is impurity on him or not. The saying of the Prophet ﷺ on this matter is clear and this is manifest from the understanding of the companions, may Allah be pleased with them. Utman bin Affan, may Allah be pleased with him, once entered the mosque while Umar bin al-Khattab, the Leader of the Believers, was delivering sermon, so Umar censured him. Then he replied, "By Allah, O Leader of the Believers, I only performed ablution before coming." So he said, "Only ablution! And the Prophet ﷺ had said, "When one of you comes to the Friday prayer he should perform *Ghusl*." That is, how would you restrict yourself to ablution. He criticized him in the presence of the companions.

In summary, the weightiest opinion is that *Ghusl* of Friday is obligatory. However, does a person's inability to perform *Ghusl* nullify his Friday prayer? No, it does not invalidate it because it is not a *Ghusl* to remove impurity lest we say he prayed without purification. Rather, it is an obligatory *Ghusl* which does not result from the presence of impurity.

Therefore, it does not suffice for *Ghusl* of removing sexual impurity. If someone performs *Ghusl* for the Friday prayer, while in a state of sexual defilement but does not intend the bath to get rid of sexual impurity, it will not suffice him. This is because *Ghusl* for Friday prayer is not to eliminate impurity, contrary to *Ghusl* for removing sexual impurity.

Allah alone grants success.

## Hadeeth 1154 and 1155

وَعَنْ سَلْمَانَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ، وَيَدَّهْنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يَفْرُقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا

كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ، إِلَّا عُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى». رَوَاهُ الْبُخَارِيُّ .

Salman ؓ reported: The Messenger of Allah ﷺ said, "If a man takes bath on Friday, (or) purifies himself as much as he can with Wudu', oils his hair, applies whatever perfume available in his house, sets forth for the mosque, does not separate two people (to make a seat for himself), performs Salat what is prescribed for him, remains silent when the Imam speaks, his (minor) sins between that Friday and the following Friday will be forgiven." [Al-Bukhari]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى، فَكَانَ قَرَبَ بَدَنَةٍ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَانَ قَرَبَ بَقَرَةٍ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّلَاثَةِ؛ فَكَانَ قَرَبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَانَ قَرَبَ دَجَاجَةٍ، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَانَ قَرَبَ بَيْضَةٍ، فَإِذَا خَرَجَ الْإِمَامُ، حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ» متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "He who takes a bath on Friday, like the bath for ceremonial purity, and then goes (to the mosque), he is like one who offers a camel as a sacrifice to seek the Pleasure of Allah; and he who comes at the second hour is like one who offers a cow to win the Pleasure of Allah; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the Imam ascends the pulpit, the angels (who write the names of those who come to



the mosque before the coming of the Imam ) close (their record) in order to listen to the Khutbah ." [ Al-Bukhari and Muslim ]

## Commentary

These hadeeths are about Friday and its prayer. The first is the hadeeth of Salman, may Allah be pleased with him, who reported that the Prophet ﷺ mentioned some actions which would lead to forgiveness of one's sins between that Friday and the following Friday if one were to do them.

One of them is performing *Ghusl*. He should perform *Ghusl* as he would perform *Ghusl* to get rid of sexual impurity as contained in the following hadeeth of Abu Harairah. We have earlier explained that the weightiest opinion is that this *Ghusl* is obligatory; it is compulsory for a person if he will be observing the Friday prayer. As for woman, it is not obligatory for them.

However, this obligation is not for the removal of impurity. So if a person abandons it and observes the Friday prayer, he is sinful but his prayer is valid since it is not for the removal of impurity.

Another action is applying perfume. Hence, one should perfume himself with 'Aud, Rose, Basil or any other fragrance. The important point is that he should use perfume and he should choose the best of what he finds.

Likewise, he should not separate between persons because he will upset the affected persons. This shows that the intent is to avoid separating a closed row, but one may fill in a gap if he finds a space because the two are sitting apart.

Furthermore, he should perform what has been prescribed for him of *Salat*. The Prophet ﷺ did not restrict the prayer, which shows that the Friday prayer has no regular optional prayer before it. Rather, one should pray whatever one wishes, few or many, until the Imam arrives.

Similarly, he should remain silent for the sermon, so he should not

speak until the speaker concludes the talk.

Thus, if he carries out these five things, his sins between the two Fridays will be forgiven. This is a great favour from Allah, the Mighty and Sublime.

As for the hadeeth of Abu Harayrah, may Allah be pleased with him, the Prophet ﷺ said, “**He who takes a bath like the bath for ceremonial purity**” that is, on Friday, like the bath to remove sexual impurity which is well-known.

Then he goes (to the mosque) at the first hour, he is like one who offers a camel as a sacrifice and distributes it to the poor. And whoever goes (to the mosque) at the second hour is like one who offers a cow as a sacrifice, and whoever goes at the third hour is like one who offers a ram with horns in sacrifice. He specifically mentioned the ram with horns because it is the strongest and biggest in size. And whoever goes (to the mosque) at the fourth hour is like one who offers a hen in sacrifice. Whoever goes to the mosque at the fifth hour is like one who offers an egg as sacrifice.

And when the Imam arrives, the book is folded and nothing will be written for the one present of reward except the usual reward of *Salat*. So if a person enters (the mosque) after the arrival of the Imam, the reward for coming early will not be recorded for him. Nonetheless, the reward of the step from his house to the mosque will be written for him.

This contains evidence that it is good for one to go early to the mosque on Friday. All praise be to Allah who has blessed most people today with good health and leisure. However, Satan has made them slothful and discourages them from good. Indeed, some people would go to the market for no just cause but to waste time until the Imam arrives; hence, they are deprived of good.

These hours vary in its duration according to the difference in days. The day is usually long during summer, so the duration is lengthy whereas the day is usually short during winter, so the duration is short. The important point is to divide the duration between sunrise and the



arrival of the Imam into five. This fraction might be akin to our one hour, and it could be longer than it or shorter. So the first hour is the first one fifth, the second hour is the second one fifth and so on.

Allaah Alone grants success.

## Hadeeth 1156, 1157 and 1158

وَعَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَسَمِعْتُ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، فِي شَأْنِ سَاعَةِ الْجُمُعَةِ؟ قَالَ: قُلْتُ: نَعَمْ، سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ» رَوَاهُ مُسْلِمٌ .

*Abu Burdah bin Abu Musa Al-Ash'ari ؓ reported: 'Abdullah bin 'Umar ؓ said to me: "Did you hear your father narrating something from the Messenger of Allah ﷺ about the special moment during Friday?" I said: "Yes, I heard him report from the Messenger of Allah ﷺ: 'It occurs between the time when the Imam sits down (on the pulpit after the first Khutbah ) and the time Salat is over.'" [ Muslim ]*

وَعَنْ أَوْسِ بْنِ أَوْسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ؛ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ؛ فَإِنَّ صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ .

*Aus bin Aus ؓ reported: The Messenger of Allah ﷺ said, "Among the best of your days is Friday. On that day pray to Allah to exalt my mention frequently, for your such supplications are presented to me." [ Abu Dawud ]*

## Commentary

These three hadeeths are related to the Friday prayer. The first is the hadeeth of Aboo Hurayrah (may Allaah be pleased with him) while the second is the hadeeth of Abu Musa (may Allaah be pleased with him).

They both explain that there is a time on Friday at which a Muslim would be granted whatever he asks Allah; this is one the special characteristics of Friday. During that period, if you supplicate to Allah for anything, as long as it does not involve sin or breaking ties of kinship, Allah the Most High will respond to it.

However, it is while he is observing *Salat* as stated in the hadeeth. The Prophet ﷺ indicated that this period is short. The scholars differ about the specific timing of this period: When is it? (Is it) at the beginning of the day, midday or last part of the day? There are more than forty views regarding it as there are more than forty views regarding the Night of Majesty. Nonetheless, some of these opinions could be merged and it is possible to narrow them down.

The most probable period of this hour is that which is alluded to by the hadeeth Abu Moosa Al-Ash'ari, may Allah be pleased with him: it occurs between the sitting of the Imam and the completion of the *Salat*. That is, when the Imam enters (the mosque) on Friday and greets the people and sits down; the period of acceptance begins from that moment. And it is well-known that people remain silent once he stands to deliver the *Khutbah*. But it is possible to supplicate between the two sermons and during the obligatory prayers. The supplication during the obligatory prayers is closer to acceptance because a person prostrates in it to Allah, "And a slave becomes nearest to his Lord when he is in prostration."<sup>(1)</sup> Consequently, we hold that the likeliest time for the period of acceptance on Friday is from the sitting of the Imam till the end of the *Salat*.

O my brother, besiege your Lord with supplication during this period, perhaps Allah, the Mighty and Sublime, will answer you.

1 Reported by Muslim: The Book of Prayer, chapter on what is said in Rukoo' and Sujood (744)



You should not doubt the acceptance nor consider the request to be huge, for Allah, the Glorified and Exalted, is too great for anything to overwhelm Him. Every thing is easy for Allah, the Mighty and Sublime, so invoke Him, the Glorified and Exalted, and strive to supplicate during this period.

**The second time:** From the 'Asr Prayer till sunset; it is also hoped that this period holds acceptance. However, the challenging aspect is his saying ﷺ, "While he is observing *Salat*" for there is no *Salat* in the evening. But it could be said that a person needs to perform ablution during this time then observe the two *rakah* of voluntary prayer after ablution. On the other hand, it could be explained that if a person is waiting for *Salat*, then he is already in *Salat*.

Thus, we hold that the most credible view is what the hadeeth of Abu Musa indicated, then what the hadeeth of Aboo Hurayrah indicated. The remaining opinions do not have any clear evidence.

Another exclusive feature of Friday is sending a lot of *Salat* on the Prophet ﷺ. There is no doubt that he is the greatest of creatures with rights on us, his right on us is greater than our rights over ourselves. Hence, it is obligatory for you to give precedence to his love above the love of yourself, your son, your father, your mother, your wife and the entire mankind. It is not possible for your faith to be complete until you give precedence to the love of the Messenger of Allah ﷺ above the love of everyone. Part of his rights upon you is to send a lot of *Salat* and *Salam* upon him. He does not need your *Salat* and *Salam* but you are the one in need of the reward of the *Salat* and *Salam*. This is because if you send *Salat* upon the Prophet ﷺ once, Allah will send ten upon you. If you say, "Allahumma salli ala Muhammadin," Allah will send ten *Salat* upon you despite that you are the one in need of it while the Messenger is not in need of it.

However, what is the meaning of *Salat* upon the Prophet ﷺ? We all say, "Allahumma salli alaa Muhammadin", but most of us do not know the meaning of this sentence. What is the meaning of your word, "Allahumma Salli alaa Muhammadin? Abu Al-Aliyah, may Allah shower blessings on him said, "Allah's *Salat* on His Prophet ﷺ

in His praise of him in the higher assembly, in the presence of the close angels; He praised him saying, “ My so and so servant has such and such”, He will mention some of his praiseworthy attributes. So, if you send *Salat* upon the Prophet ﷺ, Allah will praise you ten times. Therefore, do a lot of *Salat* and *Salam* for the Messenger of Allah on Friday, at all times.

I ask Allah, the Glorified and Exalted, to bless you and us with the observance of His right, the right of His Messenger and the right of His believing servants.

## Chapter 211: the desirability of prostrating out of gratitude

### Hadeeth 1159

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ نُرِيدُ الْمَدِينَةَ، فَلَمَّا كُنَّا قَرِيبًا مِنْ عَزْوَرَاءَ نَزَلَ ثُمَّ رَفَعَ يَدَيْهِ، فَدَعَا اللَّهَ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيلًا، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا - فَعَلَهُ ثَلَاثًا - وَقَالَ: إِنِّي سَأَلْتُ رَبِّي، وَشَفَعْتُ لَأُمَّتِي، فَأَعْطَانِي ثُلْثَ أُمَّتِي، فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي، فَسَأَلْتُ رَبِّي لَأُمَّتِي، فَأَعْطَانِي ثُلْثَ أُمَّتِي، فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي، فَسَأَلْتُ رَبِّي لَأُمَّتِي، فَأَعْطَانِي الثُّلُثَ الْآخَرَ، فَخَرَرْتُ سَاجِدًا لِرَبِّي» رَوَاهُ أَبُو دَاوُدَ .

*Sa'd bin Abu Waqqas* ؓ reported: We left Makkah with the Messenger of Allah ﷺ for Al-Madinah, and when we were near 'Azwara,' he ﷺ alighted (from his riding-camel) raised his hands in supplication to Allah for a while and prostrated himself. He



remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself (again), and remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself for the third time. Then he (ﷺ) said, "I supplicated my Rubb and made intercession for my Ummah , and He granted me one-third of them. So I again prostrated myself in gratitude to my Rubb . Then I raised my head and supplicated my Rubb for my Ummah , and He granted me another third of them. Again I raised my head and supplicated my Rubb for my Ummah and He granted me the last third of them. So I fell into prostration out of gratitude before my Rubb ." [ Abu Dawud ]

## Commentary

The author, may Allah shower blessings on him, said: The chapter on Prostration of thankfulness at the time of renewal of blessing and passing away of some misfortune.

It is well known that the Favours of Allah, the Glorified and Exalted are innumerable as stated by Allah the Blessed and Exalted:

﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

*"And if you count the blessings of Allah, never will you be able to count them. (Ibrahim: 34)*

A case in point is the breath that repeats itself every second. If this breath were to be prevented, a person will die. It is a great blessing, and it is not possible to count it. Similarly, good health, well being, rest, drinking, defecating and urinating are all great blessings, continuous blessings at that. If a person were to be charged to prostrate for each of these blessings, he will remain in prostration all day long.

However, there are favours that are renewed for a person, like giving birth to a child, a marriage made easy for him, a wayfarer returned to him, he attained wealth, a glad tiding of victory for the Muslims or similar renewable favours. In this instance, it is recommended for

one to prostrate to Allah, the Blessed and Exalted, thanking Him. For example, he was given the glad tidings of a new born, this is a favour that is renewed. He should prostrate as he would prostrate in Prayer and say, "*Subhana Rabbiyal-A'la, Subhanaka Allahumma Rabbana wa bihamdika Allahummagh-Firli*" (Glory be to my Lord, The Most High, Glory be to You. O Allah, our Lord and Your praises. O Allah forgive me.) Then he should give thanks to Allah for the specific favour that has occurred by saying, "I thank You O my Lord for this favour".

So also is the passing of misfortune. A person is in a continuous state of safety and exposure to harms and misfortune. However, sometimes a cause of misfortune would come up, which he would witness, then Allah would eliminate it for him. Let us use an accident as a case in point. A person is walking on the road and the car tumbled over but he was saved. He should prostrate to Allah, the Exalted, for the passing of this misfortune.

Another example is a person who ended up in a sinkhole while walking but he was saved. This is passing of misfortune, so he should thank Allah, the Glorified and Exalted, for this.

There are many instances of warding off misfortunes. So if Allah wards off a calamity from you, prostrate to Allah the Exalted as a gratitude for eliminating this calamity. For example, say in Prostration: "*Subhana Rabbiyal-A'la* [Glory be to my Lord the Most High, three times] And *Subhanaka Allahumma Rabbana wa bihamdika Allahummagh-Firli. Allahumma Inni Ashkurka ala an najawtani min hadhihi musibah* [Glory be to you, O Allah our Lord and Your praises. O, Allah forgive me. O Allah, I thank You for saving me from this calamity] And he should state it. This is prostration of gratitude. The scholars, may Allah have mercy on them, differ on whether purification is a condition or not? The correct position is that it is not a condition. This is because it comes unexpectedly when a person is not prepared. Were he to go and perform ablution, the separation between the cause and its effect would be long. So if he is without ablution, he should prostrate.



## Chapter 212: excellence of standing in prayers of night

### Commentary

The author, may Allah shower blessings on him, said in his book, *Riyaad us-Saaliheen*: The chapter on the excellence of standing in prayers of night; that is to say, observing *Salat* during the night. It is the best of *Salat* after the obligatory prayers as it will be stated in the hadeeths, Allah willing. Allah, Blessed be He and Exalted, has stated the praise for those who observe *Salat* in the night and He instructed His Prophet ﷺ to observe *Tahajjud* (night prayer). He said,

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴾ (79)

*“And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur’an in the prayer), as an additional prayer (Tahajjud optional prayer – Nawafil) for you (O Muhammad). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection)” (Al-Isra’: 79).*

So Allah ordered His Prophet ﷺ to perform the night prayer. It does not mean the whole night. This is because performing prayers during the whole night is not part of the Sunnah except sometimes like observing prayer for the whole night in the last ten days of Ramadan. As for the rest of the year, one is to sleep and observe *Salat*.

His saying: *“Offer the Salat (prayer) with it (i.e. recite the Qur’an in the prayer), as an additional prayer (Tahajjud optional prayer – Nawafil) for you (O Muhammad)”*. The scholars, may Allah have mercy on them, differ concerning His saying: *“As an additional prayer for you.”* It is said that it means that this is specific for you, that is, the obligation of *Tahajjud* because it is not obligatory for any other person save the Prophet ﷺ. The only exception is he who makes a vow to observe *Tahajjud*, then it becomes binding on him to fulfill the vow. Otherwise, it is not compulsory for any other person.

As for the Prophet ﷺ, it is obligatory for him to observe *Tahajjud* at night. And it is also said that the meaning of, “*As an additional prayer for you*” is *Nafilah* (i.e. addition and virtue). This is for him ﷺ and others.

Throwing more light on the product of *Tahajjud*, Allah, the Most High, said, *It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection).*” The scholars stated that if Allah, the Exalted, says in the Qur’an “*Asaa*” it is mandatory. That is, Allah will raise you to a station of praise and glory. He will raise you on the Day of Resurrection to a station for which the entire creature will praise you. The Messenger of Allah ﷺ has a station of praise and glory on the Day of Resurrection, part of it being the great intercession; that is, the great intercession is one of his station of praise and glory. People will be resurrected on the Day of Resurrection on a single plain where there will be no mountains, trees, rivers or building. They will be made to hear the caller and the sight will capture them. There will be no barrier between them and the caller and no obstruction between them and the onlooker on a single plain.

The sun will be closer, about a mile away from them. This day will be long as it will be an estimate of fifty thousand years. Glory be to Allah, the Great! A person cannot stand for twenty-four hours but the measure of this day is fifty thousands years. And people will be afflicted with such distress and trouble which they will not be able to bear.

They will deliberate on the matter among themselves. They would consider getting someone to intercede for them before Allah, the Mighty and Sublime, that He may release them from this position. They will go to Adam; Allah will inspire them to go to Adam, the father of mankind. The father of all mankind is one, and he is Adam. As it is typical for one to flee to the closest person one considers beneficial in times of need, they will go to their father, Adam. They will say, ‘Intercede for us. Do you not see our present predicament? Allah created you with His own Hand and He taught you the names of everything and the angels were made to prostrate to you,’ that is, He gave you a lot of good, ‘so intercede for us before Allah.’ But he



will excuse himself. How will he do that? He will tell them that Allah forbade him to eat from a particular tree but he ate from it. This is a calamity. He is shy of Allah, the Mighty and Sublime, so how will he intercede for you before Allah?

Thereafter, they will go to Noah– he is the first Messenger among mankind. The first Messenger Allah sent to the inhabitants of the earth is Noah. They will remind him of the favour of Allah upon him, that he is the first Messenger of Allah sent to the inhabitants of earth. But he will excuse himself. How will he do that? Due to his statement:

﴿ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ ۗ ﴾ (١٥)

“O my Lord! Verily, my son is of my family! And certainly Your Promise is true” (Hud: 45).

This is because Allah promised him that He will save him and his family. However, one of his children was a disbeliever, so he was not saved from the water. Indeed, Noah said to him:

﴿ يَبْنَؤُ أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ۗ ﴾ (١٢) قَالَ سَتَأْوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ

﴿ ١٣ ﴾

“O my son! Embark with us and be not with the believers. (The son) replied: “I will betake myself to some mountain; it will save me from the water” (Hud: 42-43) that is, I will not sail with you. But the flood was massive; do you know how it was? Allah opened the heaven.

﴿ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ۗ ﴾ (١١)

“So We opened the gates of the heaven with water pouring forth.” (Al-Qamar: 11) Allah opened gates of the heaven with water pouring forth in abundance, more forceful than when it was closed. “

﴿ وَفَجَّرْنَا الْأَرْضَ عُيُونًا ۗ ﴾ (١٢)

And We caused springs to gush forth from the earth.” (Al-Qamar: 12), such that water began to spurt from the oven, which is a place of

fire and the hottest part of earth and the farthest from water. “*And We caused springs to gush forth from the earth,*” the entire earth surface.

So if the heaven is opened for water to pour forth and springs were made to gush forth from the earth, how would the water level be? It would be extraordinarily high, high enough to reach the mountaintop. There was a woman with a baby among those who disbelieved in Noah. Whenever the water level rises, she would climb the mountain further until it reached the peak of the mountain. So the water level reached her ankle, then her knees until it submerged her but she raised her baby up that he might be saved from drowning. But both of them were drowned. The Prophet ﷺ said, “If Allah had saved anyone, He would have saved the mother of this baby”.<sup>(1)</sup>

However, Allah decreed that all the inhabitants of the earth be drowned except those who were on the ship, and refuge is with Allaah. The son of Noah that disbelieved in his father refused to sail. He said,

﴿ قَالَ سَأُوۡدِيٓ اِلٰى جَبَلٍ يَّعۡصِمُنِيۡ مِنَ الْمَآءِ ۚ قَالَ لَا عَٰصِمَ الْيَوۡمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۗ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغۡرُوبِ ۝۱۳ ﴾

“I will betake myself to some mountain, it will save me from the water.” His father said to him, “This day there is no saviour from the decree of Allah except him on whom He has mercy. And waves came in between them, so he (the son) was among the drowned” (Hud: 43).

However, Noah, on him be peace and blessings, said,

﴿ وَنَادَى نُوۡحٌ رَبَّهُ ۗ فَقَالَ رَبِّ اِنَّ اٰتِيٓنِيۡ مِنْ اٰهْلِ وَاٰلِ وَاَعۡدَاكَ الْحَقُّ ۗ وَاَنْتَ اَنْتَ اَعۡظَمُ الْمٰلِكِيۡنَ ۝۱۴ ﴾  
 يَسۡتَوۡحِ اِنَّهٗ لَيَسَّ مِنْ اٰهْلِكَ اِنَّهٗ عَمَلٌ غَبُرَ صٰلِحٌ فَلَا تَسۡتَلۡنِ مَا لَيْسَ لَكَ بِهٖ ۗ عَلِمۡتُ اِنِّيۡ اَعْطٰكَ اَنْ تَكُوۡنَ مِنَ الْجٰهِلِيۡنَ ۝۱۵ ﴾

“And Nuh (Noah)! Called upon his Lord and said, ‘O my Lord!

1 Reported by al-Haakim (2/372)



*Verily, my son is of my family! And certainly Your Promise is true, and You are the Most Just of the judge.' He said: 'O Nuh (Noah)! Surely, he is not your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant."* (Hud: 45-46). Glory be to Allah; this is the word of the Lord, the Mighty and Sublime, to one of the Prophets, who is one of the Messengers of strong will. He said to him, *"I admonish you lest you should be one the ignorant"*.

So they will go to Noah on this day, we ask Allah to save you and us from this punishment, and ask him to intercede on their behalf. But he will mention his sin: he asked of that which he had no knowledge. A sinner has no ground for intercession, so it is not possible for a sinner to intercede before the one whom he has disobeyed. Hence, he will excuse himself.

Thereafter, they will go to Ibrahim, the father of Prophets, whose religion we have been ordered to follow. They will remind him of the Favour of Allah on him. But he will excuse himself with things that do not harm him because he considered them as such due to the perfection of his faith. So he will tender his excuse and ask them to go to Musa.

Then, they will go to Musa and they will remind him of the Favour of Allah on him. However, he will also excuse himself; how will he do that? He will tell them that he slayed a soul without right when he killed a Copt against whom an Israelite sought his assistance. One of the children of Israel was arguing with a Copt, and Musa was one of the toughest persons. He was strong and strict. This is from the wisdom of Allah because nothing benefits the children of Israel except hardiness and strictness, hence Allah sent him to the children of Israel. When he saw this Copt, he hit him with his fist and killed him. He will direct them to Isa after excusing himself because he killed a soul that he has not been ordered to kill.

Thereafter, they will go to Isa bin Maryam who was the last of the Messengers before Muhammad; there is neither Prophet nor Messenger between Isa and Muhammad. However, he will excuse

himself without giving any reason. Rather, he will direct them to someone who is better than him, and he is Muhammad. I ask Allah, the Exalted, to include you and me in his intercession.

Then, they will go to Muhammad and he will say, ‘I own it’. He will proceed and prostrate under the thrown after the permission of Allah. Then permission will be given to him to intercede and he will intercede. Then Allah will descend in order to judge among His servants. He will judge among them and they will be released from this standing.

O my brethren! Will the Messenger ﷺ be praised for this station? Yes, without doubt. All the noble Prophets, Messengers and Messengers of strong will excuse themselves until it reached the Messenger of Allah. Consider the chain of events. If Allah, the Glorified and Exalted, had willed, He would have directed them to Muhammad in the first instance. But He did otherwise in order to manifest the virtue of this noble Prophet, may the Peace and Blessings of Allah be upon him, and to actualize his statement:

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ. نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ ﴾

*“It may be that your Lord will raise you to Maqam Mahmud (i.e. a station of praise and glory)” (Al-Isra’: 79).*

And how excellent is this station. May Allah’s abundant peace and blessings be upon him. The remaining verses will be discussed later, Allah willing.

## Chapter 212: excellence of the night prayer

### Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, stated in his book, *Riyadus-Saliheen*: Chapter on the excellence of prayer at night. Then he mentioned the saying of Allah, the Blessed



and Exalted:

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۗ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٨﴾ ﴾

“And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur’an in the prayer), as an additional prayer (Tahajjud optional prayer –Nawafil) for you (O Muhammad). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection)” (Al-Isra’: 79). This verse has earlier been discussed.

Thereafter, he mentioned the saying of Allah, the Blessed and Exalted:

﴿ نَتَجَافَىٰ جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴾

﴿ ١٦ ﴾

“There sides forsake their beds, to invoke their Lord in fear and hope and they spend (in charity in Allah’s cause) out of what We have bestowed on them.” This is in the context of His saying:

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا

﴿ ١٥ ﴾

“Only those believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.” (As-Sajdah: 15)

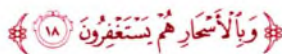
Allah, the Mighty and Sublime, described them with these honourable attributes: when they are reminded with the verses of Allah, they fall down prostrate. That is, they fall down prostrate in what requires prostration and they are not proud to place their foreheads and noses on the ground.

Rather, they submit themselves to Allah and if He orders

prostration, they prostrate. And it is possible that the meaning of His word, “*Fall down prostrate*” could mean the complete submission to Allah in worship, whether it was prostration or other means. “*And glorify the praises of their Lord,*” that is, they praise Allah, Blessed be He and Exalted. *Tasbeeh* implies distancing Allah from every deficiency or defect. This is *Tasbeeh*. ‘I praise Allah’ means, ‘I distance Allah and free Him from deficiency and defect because He has Perfect Attributes, which negate all deficiencies.’

His saying: “*The praise of their Lord*”. The letter *Baa* signifies accompaniment; that is, they glorify Allah in a manner that incorporates praises. *Al-Hamd* entails describing the subject of praise with perfection along with love and reverence. This is the meaning of *Al-Hamd*. ‘I praise Allah’ means ‘I believe that to Him belongs the Perfect Attributes and I mentioned this with my tongue.’ If eulogy, *Madh*, is repeated, it becomes praise, *Thana*, as indicated in the hadeeth of Abu Hurarah that the Prophet ﷺ said: “Allah, the Mighty and Sublime said, “I have divided the *Salat* into two halves between Myself and My servant. If he says, ‘All praise and thanks be to Allah, the Lord of the world,’ I will say, ‘My servant has praised Me.’ And when he says, ‘The Most Gracious, the Most Merciful’ I will say, ‘My servant has glorified Me.’”<sup>(1)</sup>

“*And they are not proud,*” that is, they are not arrogant to worship Allah. If Allah commands them, they comply with the order in submission and humility, with feeling of servitude, and perfection of divinity and lordship for Allah, the Mighty and Sublime. “*they forsake:*” that is, they distance their sides from their beds. They stay awake at night by praying and remembering Allah, the Mighty and Sublime. And when they finish their *Salat*, they round it off by seeking for forgiveness as stated by Allah, the Exalted:



*“And in the hours before dawn, they were (found) asking (Allah)*

1 Reported by Muslim (395), An-Nasaee (2/135), At-Tirmidhee (312), Aboo Dawood (821), Ibn Maajah (838).



*for forgiveness” (Adh-Dhariyat: 18).*

Some of the Salaf stated that this shows their complete knowledge of themselves; they observe prayer in the night then ask for forgiveness during the last part of the night for fear of falling short with Allah, the Mighty and Sublime. *“They invoke their Lord in fear and hope”*. They invoke Allah in request and worship. *Du’a* of request is for them to say, ‘O our Lord, forgive us. O our Lord, forgive us. O our lord, have mercy on us. O our Lord make our affairs easy for us. O our Lord, expand our breast for us.’ This is *Du’a* of request. As for *Du’a* of worship, it is for them to observe *Salat*, fast in the month of Ramadan, perform pilgrimage, show kindness to parents, strengthen ties of kinship and other forms of worship.

Acts of worship are a form of supplication because if you were to ask a worshipper, why are you worshipping Allah? He will say, ‘In order to attain His pleasure and Paradise.’ So, he is supplicating to Allaah through his actions, and that could also be accompanied by supplicating through speech. Consider *Salat*, for example, it contains supplication. A person invokes in it, which is a pillar of the *Salat*, and leaving the supplication will nullify your *Salat*. In which place? During the recitation of *Al-Fatihah*. *“Guide us to the straight part.”* This supplication is a pillar in worship, your *Salat* will not be valid if you abandon it. Thus, the *Salat* is supplication by way of deeds and words.

Consequently, He said, *“They invoke their Lord”* that is, they worship Him and request from Him, *“in fear and hope”*, they fear His wrath and hope for His reward. This is because they will be punished if they do what is unlawful but they will be rewarded if they abstain from the unlawful and perform the obligation. They are fearful and hopeful. It is said that, *“They fear for their sins and hope in the Bounty of Allah. If a person looks at himself and his sins, he will be afraid because sins are heavier than mountain and more than sand. We ask Allah, the Exalted, to treat us with His pardon. Then, we consider the immensity of the mercy of Allah and His forgiveness, and that forgiveness is dearer to him than punishment and that He is pleased with the repentance of His believing servant more than any pleasure*

in the whole to this world.

The Prophet ﷺ said, “Verily Allah is more delighted,” The *Laam* is for beginning and it is for emphasis. “with the repentance of His slave than a person who has his camel on a waterless desert,” there was no one around him “and he lost it.” It went missing. “Carrying his food and drink and losing all hope of finding it”. He searched for it but he could not find it, so he lost all hope of it and life. “He went to a tree and lied under its shade”. He lied under the shade of the tree waiting for death since there was no other alternative for him except death. “He was disappointed about his camel, when all of a sudden he found it standing before him. He took hold of its reins.” *Khitaam* means reins. So he stood up and held it. “Then, out of boundless joy blurts out: O Allah, You are my slave and I am your Lord”. He wanted to say, “O Allah, You are my Lord and I am Your slave. But out of boundless joy, he said: “O Allah, You are my slave and I am Your Lord”. Allah, the Exalted, is more pleased with the repentance of His slave than this man with His camel.

Therefore, we hope in the bounty of Allah although our sins are numerous. Nonetheless, the Bounty and Mercy of Allah are greater, hence the five daily Prayers expiate the sins committed in between them when the major sins are not committed. This is a great bounty. So, they invoke Allah in fear and hope: fear of His punishment and hope in His reward; and fear of their sins and hope in His Favour. All these viewpoints are right.

“*And they spend (in charity in Allah’s cause) out of what We have bestowed on them*”. The *min* depicts part of a whole; that is, they spend some of what we have provided for them, not everything, because it is not essential for a person to spend his entire wealth in charity. Hence when Abu Lubabah said, “O Messenger of Allah, should I spend all of my wealth in charity? He said, “One third is sufficient for you, one third is sufficient for you. Spend one third in charity.” Indeed, the scholars say that if he vows to spend his entire wealth in charity, he will only be rewarded for one third because this is the directive. Hence, the article, *min*, represents part of a whole; that is, they spend part of what we have blessed them with.



It is also said that the *min* signifies explanation; that is, clarifying the genre of the action. They spend depending on the state of affairs; it may be nominal or immense, a third or half, or the entire wealth as done by Aboo Bakr, may Allah be pleased with him. Once, the Prophet ﷺ encouraged the companions to spend in charity, Aboo Bakr gave all of his wealth in charity while Umar, may Allah be pleased with him, gave half of his wealth in charity. So, Umar said, 'Today I will surpass Aboo Bakr.' This is because the companions, may Allah be pleased with them, used to compete with one another, not out of envy but in goodness. He came with half of his wealth, but Aboo Bakr brought his entire wealth. So, the Prophet ﷺ asked Abu Bakr, "What did you leave for your family?" He replied, 'I left them with Allah and His Messenger'. He asked Umar, "What did you leave?" He replied, 'I left half'. Then Umar said, "By Allah, I will never vie with him on anything after today". This is because Aboo Bakr, may Allah be pleased with him, has virtues and excellence which no one, not even Umar, Uthman, Alee or those inferior to them, can surpass.

The important point is that they spend out of what Allah has bestowed on them. So what is its reward and product?

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾﴾

"No person knows what is kept hidden for them of joy, as a reward for what they used to do" (As-Sajdah: 17). O Allah, count us among them, O Lord. No soul knows what is kept hidden for them of joy. This is because there are things no eye has seen, no ear has heard, and the mind of no man has conceived in the Garden of Bliss. Do you think that the Word of Allah, the Most High:

﴿فِيهَا فَنَكِيهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾﴾

"In them (both) will be fruits and date palms and pomegranates" (Ar-Rahman: 68); do you think that the date palm, pomegranates and fruits are like the ones in this world? No, by Allah, there is nothing in Paradise among the things of this world except in names. The name is pomegranate but your mind will never

*capture this variety of pomegranate. The name is date palm, but its variety will never occur to your mind. "No person knows what is kept hidden for them of joy as a reward for what they used to do."*

We ask Allah, the Most High, to make you and us among these pious, honourable and obedient people. Verily, He has power over all things.

## Hadeeth 1160

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ النَّبِيُّ ﷺ، يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ، فَقُلْتُ لَهُ: لِمَ تَصْنَعُ هَذَا، يَا رَسُولَ اللَّهِ، وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا!» متفقٌ عليه. وَعَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ نَحْوَهُ، متفقٌ عليه .

*'Aishah ؓ reported: The Prophet ﷺ kept standing (in prayer) so long that the skin of his feet would crack. I asked him: "Why do you do this, while you have been forgiven of your former and latter sins?" He said, "Should I not be a grateful slave of Allah?" [ Al-Bukhari and Muslim ]*

## Commentary

The author, may Allah shower blessings on him, said: Chapter on the excellence of the night prayer. He mentioned three verses, but we have earlier discussed two of them. The third verse is the statement of Allah:

﴿ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَمُونَ ﴿١٧﴾ وَيَأْتَسْتَعَارُونَ ﴿١٨﴾ ﴾

*"They used to sleep but little by night [invoking their Lord (Allah) and praying with fear and hope]. And in the hours*



*before dawn, they were (found) asking (Allah) for forgiveness’*  
(Adh-Adhariyat: 17-18)

These are some of the attributes of the pious whom Allah has promised gardens and springs. One of their qualities is that they only sleep a little at night because they are busy with prayers, recitation of the Qur’an and similar actions. Allah, the Most High said:

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَبِضْفَةٍ، وَثُلُثَهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ﴾

*“Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night or a third of the night and also a party of those with you”* (Muzzammil: 20).

They used to stand in prayer, and they will ask Allah, the Mighty and Sublime, for forgiveness when they finish the prayer because they consider themselves falling short: *“And in the hours before dawn, they were (found) asking (Allah) for forgiveness”*.

Allah, said in Surah Al-Imaran:

*“And those who pray and beg Allah’s pardon in the last hours of the night”* that is, during the last part of the night.

Then he mentioned a number of hadeeths concerning this. One of them is the hadeeth of Aishah, may Allah be pleased with her, in which she reported that the Prophet ﷺ used to stand in prayer at night and lengthen the standing so much so that the skin of his feet would crack. This is because blood would descend in it, which makes it crack. It was said to him concerning this, ‘Why do you do this when you have been forgiven of your past and future sins?’ He said, **“Should I not be a grateful slave of Allah?”** The Prophet ﷺ made these actions as act of gratitude for the favour of Allah, the Glorified and Exalted. This shows that gratitude is to establish obedience to the One who has granted the favour. It is not when a person says, “I am grateful to Allah!” This is gratitude with the tongue, which is not sufficient. It is obligatory to show gratitude with the limbs and obedience to Allah, the Mighty and Sublime.

In this hadeeth, there is evidence showing the endurance of the Prophet ﷺ for worship and his love for it. This is because it is not possible for anyone to do it except due to intense love.

Consequently, he said, “The comfort of my eye has been put in Salat”. Salat is the dearest of actions to the Messenger ﷺ. One of his companions Abdullah bin Mas’ud, may Allah be pleased with him, once stood with him in prayer one night and he ﷺ prolonged the standing. Abdullah said, “Until I thought of an evil thing”. They asked, “What did you think of Abu Abdur-Rahman?” He replied, “I thought of sitting and leaving him”. Although he was a youth, younger than the Messenger of Allah in age, he was unable to be like the Prophet ﷺ.

But if someone asks, “Is it better for me to prolong my standing or to prolong my prostration and bowing during the night supererogatory prayer?” We will respond by saying: Consider what is healthier for your heart. A person may be humbler and attain a greater consciousness during prostration. He may also achieve this state in the standing position while reciting the Qur’an and pondering over it; he may discover some of the gems of the Book of Allah, the Mighty and Sublime, that he can’t during prostration.

However, the best is for his *Salat* to be in concordance: if the standing is prolonged, the bowing and prostration should be prolonged; and if standing is shortened, the bowing and prostration should be shortened. In this way, it would be proportional like the *Salat* of the Prophet ﷺ.

And Allah knows best.

## Hadeeth 1164 and 1165

وَعَنْ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ، ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ! قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ - أَوْ قَالَ: فِي أُذُنِهِ -» مَتَّفِقٌ عَلَيْهِ .



*'Abdullah bin Mas'ud ؓ reported: Mention was made before the Prophet ﷺ of a man who slept throughout the night till morning. The Messenger of Allah ﷺ remarked, "He is a man in whose ears Satan urinated." [ Al-Bukhari and Muslim ]*

## Commentary

These two hadeeths are related to the night prayer.

The first hadeeth stated that a man who slept through the night till after dawn was mentioned in the presence of the Prophet ﷺ. His saying: "*Hatta Asbaha*" means till the dawn appears without observing the prayer. It may also mean that he missed the *Fajr* prayer. So, the Prophet ﷺ said, "He is a man in whose ears (or ear) Satan has urinated". When he urinated into his ears, it prevented him from hearing the call to prayer, so he did not stand (to pray).

This indicates that Satan urinates because the Prophet ﷺ stated that Satan has urinated in his ear. And he (i.e. Satan) also eats and drinks. It is established that the Prophet ﷺ said, "None of you should eat nor drink with his left hand for Satan eats and drinks with his left hand"<sup>(1)</sup>.

Likewise, it is established from the Prophet ﷺ that Satan vomits. A man ate food without mentioning Allah's name, so Satan partook in it with him. This is because if you start eating without mentioning the name of Allah, Satan will join in with you. When the man later mentioned (Allah's name), the Prophet ﷺ said, "Satan has vomited what he ate"<sup>(2)</sup>.

Thus, it becomes obligatory for us to believe that (Satan does) these four things: urinating, eating, drinking and vomiting, as stated by the Prophet ﷺ. We must believe that they are true in their essence.

Firstly, this is because the Messenger ﷺ is the most knowledgeable of creatures as regards the affairs of the unseen.

Secondly, he ﷺ is the sincerest adviser of the Ummah. So, he ﷺ

1 Reported by Muslim: The Book of Drinking, chapter on etiquettes of eating and drinking and their rulings (3765)

2 Check Al-'Iqnah (1/47)

would never pass a confusing speech to it.

Thirdly, he ﷺ is the truest of creations, may the Peace and Blessing of Allah be upon him. So, he ﷺ would never say something while he intends what is contrary to the apparent meaning, never.

Therefore, Satan eats, drinks, vomits and urinates. However, are these actions of his perceptible and visible? No, it is not observable. We believe them and affirm that these are affairs of the unseen, so we do not know how they occur nor do we know about them from reality as perceptible issues.

This hadeeth contains evidence that it is good for a person to stick to the night prayer so that Satan will not have a way over him.

As for the hadeeth of Aboo Hurayrah, the Prophet ﷺ stated that when anyone of us sleeps, Satan ties three knots at the back of his neck. He will tie them and order them saying: "You have a long night"; he wants to hinder him from good. But if a person stands up and remembers Allah, one knot is loosened. If he performs ablution, the second knot is loosened. If he observes *Salat*, the third knot is loosened. He begins his morning in a happy and refreshed mood. All praise be to Allah; this is an easy remedy.

You should remember Allah by saying, "*Laa ilaaha illalla Allah. Alhamdulillah ladhi ahyana ba'da ma amatana wa ilayhin-Nushur.*" [meaning: There is no true God except Allah. All the praises and thanks be to Allah who gave us life after having taken it from us and unto Him is the return]. Then, recite the last ten verses of *Surah Al-Imran* and perform ablution, two knots would have been loosened.

Consequently, it is recommended for a person to begin the night prayer with two brief units of prayer because the Prophet ﷺ instructed it and he himself did it. He will start the night prayer with two brief units of prayer because it swiftly releases the knot of Satan. A simple observance of two units of Prayer will untie the knot. This is one of the matters of the unseen, which we cannot perceive with our senses but can only recognize by way of revelation. It is obligatory for us to say: 'We believe and accept what Allah and His Messenger have



stated.' This is because it is the reality of faith, and the one that does not believe except what he sees is not a believer.

Thus, the disbelievers usually believe when they see the punishment or death. When Fir 'awn was drowning and he saw that he was on his last legs, he said,

﴿ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ. بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾ ﴾

*"I believe that none has the right to be worshipped but He (Allah) in whom the children of Israel believe in, and I am one of the Muslims (those who submit to Allah's will)." (Yunus: 90).*

After a history of subjugating the children of Israel, he became a believer at this moment and he became their follower; he wanted to believe in what they believed in. He submitted himself while alive before he died but it was said to him: "Now" that is, now you believe. It is of no benefit.

﴿ ءَأَلْتَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ نُنَجِّيكَ بِبَدْنِكَ لِيَكُونَ لِمَنْ

﴿ خَلَقَكَ ءَايَةً ﴿٩٢﴾ ﴾

*"While you refused to believe before and you were one of the Mufsidun (evil-doers, the corrupters). So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who came after you" [Yunus: 91-92]*

This is because Fir'awn terrorized them. If it were said to them that he is dead, they will have a doubt in their hearts. But if they see a swollen carcass on top of the water, they will believe:

﴿ فَالْيَوْمَ نُنَجِّيكَ بِبَدْنِكَ لِيَكُونَ لِمَنْ خَلَقَكَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَفِلُونَ

﴿ ﴿٩٢﴾ ﴾

*"So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who came after you! And verily, many among mankind are heedless of Our Ayat (proofs, evidence,*

verses, lessons, signs, revelation, etc.) [Yunus: 92]

In a nutshell, my brothers, it is obligatory to accept these issues which bewildered your intellect; they are reported by the infallible. Hence, you should say: “We believe and accept.” And do not say, ‘I touched my hand and ear, I couldn’t find any form of wetness in them.’

Is the urine of Satan similar to the urine of humans? The knowledge of this issue is with Allah. We believe that he urinates in the ear of an individual if he stays away from *Salat* regardless of whether we feel the wetness of not. Likewise, we believe that he eats, drinks and vomits. It is obligatory for a person to accept the like of these issues and believe in them. How numerous are matters hidden from us!

When they came asking the Messenger about *Ruh*; what is the soul? It gives life to the body with its presence, so he moves around, but the body becomes carcass once it departs. So, what is the soul? Allah the Most High said:

﴿ وَسْتَلُونَا عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

“And they ask you (O Muhammad) concerning the *Ruh* (the Spirit); Say: The *Ruh* (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only little.” [Al-Isra’: 85] That is, the knowledge will not be revealed to you; that is, you will not know what the spirit is?

And when a sparrow dipped its beak once in the sea, Khidr said to Musa: ‘My knowledge and your knowledge compared to the knowledge of Allah is like what this sparrow has taken out of this sea.’<sup>(1)</sup> That is, nothing decreases it.

So we do not know except what Allah taught us and we have been given only little knowledge.

Allah alone grants success.

1 Reported by al-Bukharee: The Book of Knowledge, the chapter on what is expected of a scholar if he is asked about the most knowledgeable person (119); and Muslim: The Book of Virtues, chapter on the virtues of Khidr عليه السلام (4385)



## Hadeeth 1166

وَعَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ قَالَ: «أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

*'Abdullah bin Salam* رضي الله عنه reported: The Prophet ﷺ said, "O people, promote the greetings, feed (the poor and needy) and perform Salat when others are asleep so that you will enter Jannah safely."  
[ At-Tirmidhi ]

## Commentary

The author, may Allah shower blessings on him, reported this hadeeth on the authority of Abdullah bin Salam (may Allaah be pleased with him) under the chapter on the excellence of standing in Prayer at night. The Prophet ﷺ said, "O people, promote the greetings". You should know that if a legislative message begins with a call, it demonstrates the importance of such message. This is because a call awakens the addressee; there is a difference between you uttering a word broadly speaking and you mentioning the addressee. The second is more more powerful in stimulating interest and attentiveness. He said, "O people, promote the greeting." *Afshoo* means demonstrate, proclaim and multiply the greeting of Salam. The speaker and the addressee give the greeting of Salam because it is good for a Muslim to greet everyone he meets that deserves to be greeted, whether he knows him or not.

The one that deserves to be greeted with the greeting of Salam is a Muslim, whom it is unlawful to boycott. As for a disbeliever, do not initiate the greeting of Salam to him regardless of whether he is a disbeliever with no link to Islam or he is upon innovation that takes one out of Islam. Such a person should not be met with the greeting of Salam because he does not deserve it. Consequently, the

Prophet ﷺ said, “Do not initiate the greeting of Salam to the Jews and Christians.”<sup>(1)</sup>

It is necessary for the initiator to raise his voice in order to be heard, and he should not greet with his nose. This is because some people, we ask Allah for guidance for them and us, have pride or aversion; if he meets you, he greets you with his nose, making it hard for you to hear him.

This is contrary to the command to promote the Salam; promoting the Salam involves you raising your voice to say, *As-Salam aleyka*. The scholars explained that the only exception is giving Salam to a people while some people are sleeping around them. It is not proper to raise one’s voice to the level that will wake the ones sleeping as this will hurt those sleeping.

Then the recommended mode is for you to say, *As-salam aleyka* if the responder is one person. If they are a group of men, you should say, “*As-salam alaikum*” and if they are a group of woman, you should say ‘*As-Salam alaikun*’, dependent on the addressee. Then if you say, ‘*As-salam alaika or alaikum or Alaikun*’, you sense that you are asking for safety for him for “*As-salamu alaikum*” is not a mere greeting.

Rather, it is supplication for safety; that Allah should save him from all harms: from the harms of sins, the harms of the hearts, the harms of the body, the harms of honour, and from every other forms of harm. Consequently, if you say, “*Ahlan wa Marhaban*” rather than *As-Salam aleykum*” it will not suffice you. This is because the former does not contain supplication, but mere greeting and felicitation. However, the responder must reply in a similar manner to the speaker. This issue is obligatory based on the saying of Allah, the Most High:

﴿ 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)

1 Reported by Muslim: The Book of Salaam, chapter on the prohibition of initiating Salaam to the People of the Book (4030)



If he says, “*As salam alayka*” and you say, “*Ahlan wa Marhaban*, O father of so and so, *Ahyaka Allah*, we are pleased with your coming. Come in please.” All these words are not sufficient to answer *As-Salam alayka*. It is a must for you to say, “*Alayka-Salam*”. If you do not do it, you are sinful and you have a misdeed because you have abandoned an obligation: “Greet in return with what is better than it or (at least) return it equally.” You did not reply it nor greet with what is better than it.

Similarly, if you are greeted with a loud and clear voice, do not reply with your nose for he may hear it or not. This is not permissible because you did not return the greeting in equal terms or with what is better than it.

Most people would say, *As- Salamu Alaykum* with a clear voice and the other person replies with an inaudible voice, which is not hearable and filled with insolence and aversion. This is not permissible because of the saying of Allah, the Most High: “Greet in return with what is better than it, or (at least) return it equally.” It includes the manner and description of performance.

If you say *As-salam alaykum* to someone and he replies with “*Ahlan Marhaban*,” tell him that ‘O my brother, this is not sufficient. You have not replied the obligatory greeting for now.’ You should inform him because Allah, the Most High, has instructed us to enjoin good and forbid evil.

Similarly, the Prophet ﷺ said, “Feed people.” Who is to be fed? The one in need of it. Feeding your family such as your wives, children, males or females, and your household is the best. This is better than you giving charity to be needy. This is because feeding your family is performing an obligation, which is better than doing a voluntary act based on the saying of Allah, the Most High, in a Divine Hadeeth: “My slave will not move closer to Me with anything more beloved to Me than what I have made obligatory for him.” Feeding your family is better than feeding the needy at the door because the

former is obligatory while the latter is voluntary. Whoever feeds his family without decreasing anything, he performs the obligation, has discharged this responsibility of feeding. And it is good to give out whatever is excess in charity.

His saying, "And perform Salat when others are asleep." O Allah, count us among these people who "perform Salat when others are asleep." Perhaps, the best and most pleasant of sleep is after the middle of the night till dawn. So a person stands at this time for the sake of Allah, the Mighty and Sublime, performing *Tahajjud* and moving closer to Him with His words and supplication in submission before Him, while people are asleep; this is among the best of actions. "Perform Salat when others are asleep", this is the point of reference in this hadeeth; that the Messenger made *Salat* at night one of the means of entering Paradise. And then he said, "So that you will enter Jannah safely." The angels will say Salam to you:

﴿ جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴾

﴿ ٢٣ ﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿ ٢٤ ﴾

*"Adn (Eden) paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, their wives, and their offspring. And angels shall enter unto them from every gate (saying): "Salamun 'Alaykum (peace be upon you) for you persevered in patience! (Ar-Ra'd: 23-24)*

They will greet them for their patience and for this great reward. "And you will enter Paradise safely." Apparently, it is without punishment or retribution because whoever is punished is not safe. These three issues contained in this hadeeth are among the means of entering the Paradise safely.

We ask Allah, the Most High, to assist us and you on them, and may He count us among those who will enter Paradise safely. Verily, He has power over all things.



## Hadeeth 1167, 1168, 1169 and 1170

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «أَفْضَلُ الصَّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمِ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah* رضي الله عنه reported: The Messenger of Allah ﷺ said, "The best month for observing Saum (fasting) after Ramadan is Muharram, and the best Salat after the prescribed Salat is Salat at night." [ Muslim ]

وَعَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خِفَتِ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ» متفقٌ عليه .

*Ibn 'Umar* رضي الله عنه reported: The Prophet ﷺ said, "Salat during the night should consist of pairs of but if you fear that morning is near, then pray one Rak'ah as Witr." [ Al-Bukhari and Muslim ]

وَعَنْهُ قَالَ: كَانَ النَّبِيُّ، ﷺ، يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى، وَيُوتِرُ بِرَكْعَةٍ. متفقٌ عليه .

*Ibn 'Umar* رضي الله عنه reported: The Prophet ﷺ performed the night prayer in pairs (i.e., Rak'ah ) and made it odd number by observing one Rak'ah (as Witr ). [ Al-Bukhari and Muslim ]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ، يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظْنَ أَنْ لَا يَصُومَ مِنْهُ، وَيَصُومُ حَتَّى نَظْنَ أَنْ لَا يُفْطِرَ مِنْهُ شَيْئًا؛ وَكَانَ لَا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتَهُ، وَلَا نَائِمًا إِلَّا رَأَيْتَهُ. رَوَاهُ الْبُخَارِيُّ .

*Anas* رضي الله عنه reported: The Messenger of Allah ﷺ used to leave off

observing Saum (fasting) during a month until we thought that he would not observe Saum at all during it; and (sometimes) he would observe Saum till we began to think that he would not omit any day of that month. If one wished to see him performing Salat during the night, he could do that; and if one wished to see him sleeping at night, he could do that. [ Al-Bukhari ]

## Commentary

These haadeeths are related to the virtues of the Night Prayer.

Aboo Hurayrah reported that the Prophet ﷺ said, “The best month for observing Saum (fasting) after Ramadan is the month of Allah, al-Muharam”. Fasting in the month of Ramadan is one of the pillars of Islam and it is obligatory according to unanimous agreement. The month of *Muharam* is the best month for voluntary fast. On the basis of this, fasting in the month of *Muharam* is among the recommended fasts since it is the best after the obligatory fasting.

But the point of reference in this hadeeth is “The best Salat after the prescribed Salat is Salat at night.” This is a proof with exception. The voluntary prayers in the night are better than the voluntary prayers during the day. The exception are the regular optional prayers which accompany the obligatory prayers which are generally better than voluntary prayers at night. For example, the four *rak'ah* with two *Taslim* regular optional prayer before *Zuhr* and the two *rak'ah* after it are better than six *rak'ah* during the night because it is an emphasized regular Sunnah which accompany the obligatory prayer. As for general voluntary prayer, the night is better than the day. Hence, he said, “The best Salat after the prescribed Salat is Salat at night”.

As for the first and second Hadeeth of Ibn Umar, may Allaah be pleased with him and his father, they are evidence that the night prayers are in pair of two *rak'ah*. Imam Ahmad said, “If he stands for the third *rak'ah* forgetfully, it as if he stood for the third *rak'ah* in *Fajr* prayer.” That is, it becomes obligatory for him to return, otherwise his *Salat* is null and void.



Thus, if you were praying pairs of two *Rak'ah* at night, but you stood for the third *rak'ah* due to forgetfulness, it becomes obligatory for you to return even if you have started reciting *Fatihah*; otherwise, your *Salat* will be invalid. This is because the Messenger of Allah ﷺ said, "Salat during the night should consist of pairs of two." That is, pairs of two but he exempted the *Witr* prayer which may be performed as three *rak'ah*, five *rak'ah*, seven *rak'ah* or nine *rak'ah*.

So if *Witr* is performed as three *rak'ah*, he may make the *Taslim* (the saying: *As-salamu alaykum* to end the prayer) after the first two *rak'ah* and perform the third *rak'ah* alone. Alternatively, he may combine the three *rak'ah* together with one *Taslim*. If he performs *Witr* as five *rak'ah*, he may join all of them together with one *Taslim* and one *Tashahhud*.

Similarly, if he performs *Witr* as seven *rak'ah*, he may join all of them together with one *Taslim*. If he performs *Witr* as nine *rak'ah*, he may join all of them altogether with one *Taslim*. However, he may sit after the eighth *rak'ah*, perform *Tashahhud* without *Taslim*, then stand up to observe the ninth *rak'ah* and end the prayer with the *Taslim*. If he performs *Witr* as eleven *rak'ah*, he should say the *Taslim* after every two *rak'ah* as done by the Prophet ﷺ.

In the first and second hadeeth of Ibn Umar is evidence that *Witr* is not after dawn; the period of *Witr* ends with the appearance of the dawn. If sleep overpowers him, which makes it impossible for him to perform it before daybreak, he should perform it during the day. However, he will observe even numbers: if his habit is to observe *Witr* as three *rak'ah*, for example, he should observe four *rak'ah*; and if his habit is to observe it as five *rak'ah*, he should observe six *rak'ah*, and so on.

These hadeeths are regarding the virtue of the Night Prayer and its modalities: it should be in pairs of two.

As for the hadeeth of Anas bin Malik, may Allah be pleased with him, it contains evidence that the Messenger of Allah would perform righteous deeds sometimes such that you would always see him doing it. If you wish to see him praying at night you will see him and if you

wish to see him sleeping at night you could see him. Similarly, with regard to fasting, if you wish to see him fasting you could see him and if you wish to see him not fasting you could see him. That is, the Prophet ﷺ would always follow that which is best and most beneficial.

Sometimes, he would persist on fasting and at other times he would persist on observing prayer at night. Likewise, he would unceasingly skip fasting sometimes and at other times he would sleep continuously. This is because he ﷺ would always follow that which is best, most pleasing to Allah and most comfortable for his body because a person has right over himself. The Prophet ﷺ said this to Abdullah bin Amr bin Al-'As, may Allah be pleased with him and his father: "Your body has a right over you."

Allah alone grants success.

## Hadeeth 1171, 1172, 1173, 1174 and 1175

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً - تَعْنِي فِي اللَّيْلِ - يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُنَادِي لِلصَّلَاةِ، رَوَاهُ الْبُخَارِيُّ .

'Aishah ؓ reported: The Messenger of Allah ﷺ used to perform eleven Rak'ah (of Tahajjud ) prayers at night. He ﷺ would prostrate so long as one of you might recite fifty Ayat (of the Qur'an). Thereafter, he would perform two Rak'ah before Fajr prayers and would lie down on his right side till the Mu'adhhdhin would come and inform him about the time of ( Fajr ) prayer. [ Al-Bukhari ]



وَعَنْهَا قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ، يَزِيدُ - فِي رَمَضَانَ وَلَا فِي غَيْرِهِ - عَلَى إِحْدَى عَشْرَةَ رُكْعَةً: يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ! ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ! ثُمَّ يُصَلِّي ثَلَاثًا. فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟ فَقَالَ: «يَا عَائِشَةُ إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي» متفقٌ عَلَيْهِ .

'Aishah رضي الله عنها reported: The Messenger of Allah ﷺ did not observe more than eleven Rak'ah (of Tahajjud prayers), be in Ramadan or any other month. First of all he would perform four Rak'ah . Ask not about their excellence and their length. He ﷺ would then perform four more Rak'ah ; and do not ask about their excellence and their length. Then he would perform three Rak'ah ( Witr prayer). ('Aishah رضي الله عنها added) I submitted: "O Messenger of Allah! Do you sleep before performing the Witr prayer?" He ﷺ said, "O 'Aishah! My eyes sleep but my heart does not sleep." [ Al-Bukhari and Muslim ]

وَعَنْهَا أَنَّ النَّبِيَّ، ﷺ، كَانَ يَنَامُ أَوَّلَ اللَّيْلِ، وَيَقُومُ آخِرَهُ فَيُصَلِّي. متفقٌ عَلَيْهِ .

'Aishah رضي الله عنها reported: The Prophet ﷺ would sleep during the early part of night and stand in Salat during the latter part. [ Al-Bukhari and Muslim ]

وَعَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ، ﷺ، لَيْلَةً، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ. قِيلَ: مَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدْعُهُ. متفقٌ عَلَيْهِ .

Ibn Mas'ud رضي الله عنه reported: One night I joined the Prophet ﷺ in his (optional) Salat . He ﷺ prolonged the Qiyam (standing) so much

that I made up my mind to commit an act of wrong. He was questioned: "What did you intend to do?" He replied: "I intended to sit down and stop following him (in Salat)." [ Al-Bukhari and Muslim ]

وَعَنْ حُدَيْفَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ، ذَاتَ لَيْلَةٍ فَافْتَتَحَ الْبَقْرَةَ، فَقُلْتُ: يَرْكُوعٌ عِنْدَ الْمِائَةِ، ثُمَّ مَضَى، فَقُلْتُ: يُصَلِّي بِهَا فِي رُكْعَةٍ، فَمَضَى، فَقُلْتُ: يَرْكُوعٌ بِهَا، ثُمَّ افْتَتَحَ النَّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ، فَقَرَأَهَا، يَقْرَأُ مُتْرَسِلًا إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ، سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ، سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ، تَعَوَّذَ، ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ، ثُمَّ قَامَ طَوِيلًا قَرِيبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَالَ: سُبْحَانَ رَبِّيَ الْأَعْلَى، فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ. رَوَاهُ مُسْلِمٌ .

Hudhaifah ؓ reported: I performed Salat with the Prophet ﷺ one night, and he started reciting Surat Al-Baqarah . I thought that he would go in Ruku' (bowing posture in Salat ) at the end of one hundred Ayat , but he continued (reciting); and I thought that he would perhaps recite (this Surah ) in the whole Rak'ah (prayer), but he continued the recitation; I thought he would perhaps bow on completing (this Surah ). He ﷺ then started reciting Surat An-Nisa' which he followed with Surat Al-Imran . He recited leisurely. When he recited an Ayah which mentioned the tasbeeh , he would say Subhan Allah and when he recited the Ayah which tells how the Rubb is to be asked, the Messenger of Allah ﷺ would then ask from Him; and when he ﷺ recited an Ayah asking one to seek Protection Allah, he would seek Protection of Allah. Then he bowed and said, " Subhana Rabbiyal-Azim (My Rubb the Great is free from imperfection)"; his bowing lasted about the same length of time as his standing, (and then on returning to



the standing posture after Ruku' ) he would say, " Sami' Allahu liman hamidah, Rabbana lakal-hamd (Allah listens to him who praises Him. Praise be to You, Our Rubb !)," and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say, " Subhana Rabbiyal-A'la (My Rubb the Supreme is free from imperfection)," and his prostration lasted nearly the same length of time as his standing ( Qiyam ). [ Muslim ]

## Commentary

These hadeeths are elucidating on the prayer of the Prophet ﷺ at night.

Among them is the first hadeeth of Aishah that the Prophet ﷺ used to observe eleven *rak'ah* at night. This has been explained in details in other hadeeths: he would say Salam after two *rak'ah*, then two *rak'ah*, then two *rak'ah*, then two *rak'ah*, then two *rak'ah*, then one *rak'ah*. That is, he would observe eleven *rak'ah*, making *Taslim* after every two *rak'ah* and he would observe *Witr* prayer as one *rak'ah*.

Then he would observe two *rak'ah* before daybreak; that is, he would observe the two *rak'ah* once the *Adhan* of *Fajr* is pronounced. He would be brief in these two *rak'ah* such that Aa'ishah – may Allaah be pleased with her - would wonder if he had recited *Surah Al-Fatihah* or not. This is due to the brevity of observing them. Then he would lie down on his right side until the *Mu'adhhdhin* would come to inform him of the *Salat*.

This is evidence that the Night Prayer is eleven *rak'ah*, including a one *Rak'ah Witr*. Likewise, it is proof that for someone to observe the regular optional prayer at home is better than the mosque, especially the Imam. It also shows that the Imam should not go out of his house except for the *Iqaamah*; he should stay in his house until the time of *Iqaamah*. Then he should go to the Mosque and observe prayer. This is the best. It is better for the Imam than proceeding to observe voluntary prayer in the mosque.

As for others, they should wait for the Imam (in the mosque). Consequently, it is better for the Imam to delay coming to the mosque till shortly before the *Iqaamah* of the prayer. However, if there is no reason for this or there is benefit in his coming early, perhaps his coming early will encourage members of the congregation to come early and they will be languid if he tarries, then he should come early because of the attached benefit.

In her other hadeeth, she (may Allah be pleased with her) reported that the Prophet ﷺ would not exceed eleven *rak'ah* in Ramadan or other months. She was asked about the prayer of the Prophet ﷺ during Ramadan, and she replied, "The Messenger of Allah ﷺ did not observe more than eleven *rak'ah*, be in Ramadan or any other month. He would pray four *rak'ah* and do not ask about their beauty or length. Then he would perform four more *rak'ah* and do not ask about their beauty and length. Then he would perform three *rak'ah*". This is four, then four, then four making eleven. This is the Sunnah and it is best not to exceed eleven *rak'ah* in the night prayer, or thirteen *rak'ah* as authentically narrated in a hadeeth.

Regarding her saying, may Allah be pleased with her, "He would pray four *rak'ah* and do not ask about their beauty and length", some people think that it implies combining four *rak'ah* with a single *Taslim*. This is a blunder because a detailed and clearer hadeeth shows that it is four *rak'ah* with *Taslim* after every two *rak'ah*, then another four *rak'ah* with *Taslim* after every two *rak'ah* and then a three *rak'ah*. So, her saying, "He would pray four *rak'ah* and do not ask about their beauty and length, then he would pray..." would contain evidence that he would rest a little after observing four *rak'ah* with two *Taslims*. This is based on her saying, "Then he would pray", the word *Thumma* (then) indicates sequence over interval. Then he would pray four *rak'ah* as two pairs of two *rak'ah* separated by *Taslim*.

As regards this, I want to mention that it is not proper for a person to be hasty in understanding these texts. Rather, he should combine its various routes and wordings till he adds different parts to others and then, the issue becomes clear to him. Indeed, some of our brothers that just started learning, especially the knowledge of



hadeeth, were leading people in prayer in Ramadan observing four rak'ah together. This is a mistake, a mistake upon the Sunnah and a faulty understanding. This is because the Prophet ﷺ was asked about the night Prayer and he said, "pair of two". This means that it is in pair of two, and it is not possible that he would pray four rak'ah at night except in some variants of *Witr*. He would pray five together, seven together and nine together except that he would sit for the *Tashahhud* in the eighth rak'ah (without a *Taslim*; as explained earlier).

As for the hadeeth of Abdullah bin Mas'ud, may Allah be pleased with him, he prayed with the Prophet ﷺ one night. This was because the door of the Prophet ﷺ was open; his house was a house to his companions and the Ummah. Someone would come in the night seeking to observe prayer with the Prophet ﷺ and he would prevent him from praying with him, no. Rather, he would accept the companion with affection and allow him to enter and pray with him.

Ibn Mas'ud, may Allah be pleased with him, was one of those who used to serve the Prophet ﷺ. He was in charge of his tooth stick, cleaning it, and also his pillow and shoe. So he used to enter upon the Messenger and pray with him.

One night, he entered and joined him in prayer. The Prophet ﷺ prolonged the standing, he said, "so much that I made up my mind to commit an act of wrong." He was questioned, "What did you intend to do, O Abu Abdur- Rahman?" He said, 'I intended to sit down and stop following him.' He was young and the Messenger ﷺ is older than him but he ﷺ prolonged the standing until the youth was unable to withstand it.

Although, Allah has forgiven him his past and future sins, he would pray as gratitude to Allah, the Mighty and Sublime, as he stated: "Should I not be a grateful slave of Allah"<sup>(1)</sup>.

At another time, Hudhayfah bin Yaman, may Allah be pleased with him, observed prayer with him one night and he started reciting *Surat al-Baqarah*. Hudhayfah said, 'I thought that he would go in bowing posture at the end of one hundred verses' that is, he would go for

1 It has preceded

bowing after completing one hundred verses ‘...but he continued. I thought he would perhaps recite the entire *Surah* and go for bowing. However, he completed it then started *Surah An-Nisa*’ and he completed it. Then he started *Surah Al-Imran* and he completed it. He would recite the Quran leisurely, may the Peace and Blessing of Allah be upon him.’

These three chapters represents about eighteen percent of the entire Quran, and he would recite it leisurely. So this will take approximately two and half-hours: two and half hours of standing. If he passes a verse which contains mercy, he would ask for it; and he passes by a verse which contains glorification, he would glorify Allah; and if he passes by a verse of threat, he would seek refuge. Therefore, he combined between recitation, remembrance of Allah and supplication, which makes it even longer, then he would bow. How was his bowing? His bowing was like his standing. He would lengthen the bowing then rise saying: “*Sami’a Allahu liman hamidah* (Allah listens to him who praises Him.)” His standing was like his bowing. Then he would prostrate, and his prostration was like his standing in length. This was how his *Salat* was: proportionate.

If he prolongs the recitation, the bowing and prostration would be prolonged. He would say in the bowing: “*Subhana Robiy Al-Adheem*” (Glory be to my Lord, the Great) and he would say in prostration: “*Subhana Robiy Al-’Alaa*” (Glory be to my Lord, the Most High). He would also say in addition to that: “*Subhanak Allaahuma Rabbana wa bihamdika. Allaahuma ighfirli*” (Glory to be to You, O Allah, our Lord and by Your Praises. O Allah forgive me.) He would also say, “*Subbooh, Quddoos, Rabbul Malaikati wa Ruh*” (Glory (to you), Most Holy (are you), Lord of the angels and spirit).

The Prayer is one of gardens of worship with every kind of lovely growth: recitation of the Qur’an, remembrance of Allah, supplication, glorification, magnification and seeking of refuge. As a result, it is the best form of bodily act of worship. It is better than fasting, Zakat, Hajj and every other acts of worship except *Tauhid*: I testify that there is no true God except Allah and I testify that Muhammad is the Messenger of Allah. This is because it is the key of Islam.



In Summary, you should stick to this description of the Prophet ﷺ's night prayer, my Muslim brother.

I ask Allah to assist you and me in following him ﷺ outwardly and inwardly. And May He make us die upon his Religion, gather us among his party and admit us into the gardens of bless along with him ﷺ.

Allah alone grants success.

## Hadeeth 1176, 1177 and 1178

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ، ﷺ: أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ» رَوَاهُ مُسْلِمٌ .

*Jabir ؓ reported: The Messenger of Allah ﷺ was asked: "Which Salat is the best?" He replied, " The best Salat is that in which Qiyam (the duration of standing) is longer." [ Muslim ]*

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا» مَتَّفَقٌ عَلَيْهِ .

*'Abdullah bin 'Amr ؓ reported: The Messenger of Allah ﷺ said, "The Salat which is dearest to Allah is that of (Prophet) Dawud; and As-Saum (the fasting) which is dearest to Allah is that of (Prophet) Dawud. He used to sleep half the night, get up to perform Salat for one-third of it, then sleep through the remaining one-sixth of it; and he used to observe Saum on alternative days." [ Al-Bukhari and Muslim ]*

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: «إِنَّ

فِي اللَّيْلِ لَسَاعَةً، لَا يُؤَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ تَعَالَى خَيْرًا مِنْ  
أَمْرِ الدُّنْيَا وَالْآخِرَةِ، إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلُّ لَيْلَةٍ» رَوَاهُ مُسْلِمٌ .

*Jabir ؓ reported: I heard the Messenger of Allah ﷺ saying, "Every night there is a special time during which whatever a Muslim asks Allah of any good relating to this life or the Hereafter, it will be granted to him; and this moment comes every night." [ Muslim ]*

## Commentary

These haadeeths were mentioned by Al-Hafidh An-Nawawee, may Allah shower blessings on him, under the chapter on the excellence of the Night prayer. Among them is that the Prophet ﷺ was asked, "Which *Salat* is the best?" He said, "That in which the duration of standing is longer." What does this mean? The intent is extensive consciousness of Allah, the Mighty and Sublime, by standing, bowing and prostration. The scholars, may Allah have mercy on them, differ on which of these is better: long recitation with brief bowing and prostration or brief recitation, bowing and prostration? That is, is it better to observe short *rak'ah* with more number of *rak'ah* or to lengthen the *rak'ah* with lesser number? The correct opinion is that it is better to be balanced on this issue. It has been discussed earlier that the Prophet ﷺ would make his bowing like his standing in length, similarly his prostration would be like his standing; that is, close to it.

He, may Allah shower blessings on him, also mentioned the hadeeth of Abdullah bin Amr bin al-As, may Allah be pleased with both of them. He reported that the Prophet ﷺ said, "The most beloved prayer to Allah is the *Salat* of Dawud and the most beloved fasting to Allah is the fasting of Dawud." As for his *Salat*- that is, voluntary prayer- it is the night prayer. He would sleep half of the night, stands in Prayer for one third and spend the remaining one sixth sleeping. He divided the night into three: the first half is for sleep, then one third for praying, then one sixth for sleeping. This brings comfort to the body.

If a person sleeps half of the night, he has gotten greater portion



from sleep. If he stands (to pray) for one third and later sleep for one sixth, the fatigue that came over him in the standing would vanish with sleep at the last part of the night. Despite this, if someone stands (for prayer) at any time of the night, it is hoped that he will receive the reward. This mode, as mentioned by the Prophet ﷺ, is the most beloved to Allah and the best.

However, it is sufficient for you to stand in Prayer during the last one third, the middle one third or the first half of the night depending on what is easy for you. Aishah, may Allah be pleased with her, said, “The Prophet ﷺ observed *Witr* prayer in any part of the night, at the beginning, middle and at the last part” All praise be to Allah, the matter is broad.

Then he mentioned the third hadeeth: “Every night there is a special time during which whatever a Muslim asks Allah, the Most High of any good, it will be granted to him”. This time is not known exactly, hence Allah knows best.

However, the Messenger of Allah ﷺ informed us so that we will strive and search for this Decree of Allah, the Mighty and Sublime, and His Favour of accepting supplications. This is similar to the time on Friday, although I hope that the time on Friday is from the arrival of the Imam to the completion of *Salat*.

Allah alone grants success.

## Hadeeth 1181, 1182, 1183, 1184, 1185 and 1186

وَعَنْهَا، رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ، ﷺ، إِذَا فَاتَتْهُ الصَّلَاةُ مِنَ اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ، صَلَّى مِنَ النَّهَارِ ثِنْتِي عَشْرَةَ رَكْعَةً. رَوَاهُ مُسْلِمٌ .

*Aishah* رضي الله عنها reported: If the Messenger of Allah ﷺ missed his night ( *Tahajjud* ) *Salat* because of indisposition or the like, he would perform twelve *Rak'ah* during the day. [ *Muslim* ]

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ» رَوَاهُ مُسْلِمٌ .

*'Umar bin Al-Khattab* رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said: "If anyone falls asleep and therefore fails to observe his Hizb (share) or part of it, if he observes it between the Fajr and the Zuhr prayers, it will be recorded for him as though he had observed it during the night." [ Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ، فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ، رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ، وَأَيْقَظَتْ زَوْجَهَا فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ الْمَاءَ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

*Abu Hurairah* رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "May Allah show mercy to a man who gets up during the night and performs Salat , awakens his wife to pray and if she refuses, he sprinkles water on her face (to make her get up). May Allah show mercy to a woman who gets up during the night and performs Salat , awakens her husband for the same purpose; and if he refuses, she sprinkles water on his face." [ Abu Dawud ]

وعنه وعن أبي سعيد، رَضِيَ اللَّهُ عَنْهُمَا - قالوا: قال رسولُ الله ﷺ: «إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلِّيَا - أَوْ صَلَّى رَكَعَتَيْنِ جَمِيعًا، كُتِبَا فِي الذَّاكِرِينَ وَالذَّاكِرَاتِ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

*Abu Sa'id and Abu Hurairah* رضي الله عنهم reported: The Messenger of Allah صلى الله عليه وسلم said, "When a man awakens his wife during the night and they



both perform two Rak'ah Salat together, they are recorded among the men and women who celebrate remembrance of Allah." [ Abu Dawud ]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنْ أَحَدُكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ» متفقٌ عَلَيْهِ .

'Aishah ؓ reported: The Prophet ﷺ said, "When one of you dozes off while performing Salat , he should lie down till his drowsiness has gone away from him. When one of you performs Salat while dozing, he may abuse himself instead of seeking pardon (as a result of drowsiness)." [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا قَامَ أَحَدُكُمْ، مِنَ اللَّيْلِ فَاسْتَعَجَمَ الْقُرْآنَ عَلَى لِسَانِهِ؛ فَلَمْ يَدْرِ مَا يَقُولُ، فَلْيُضْطَجِعْ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "When anyone of you stands up for Salat at night and finds it difficult to recite the Qur'an accurately and he is unaware of what he is reciting, he should go back to sleep." [ Muslim ]

## Commentary

These are the remaining hadeeths quoted by al-Hafidh, may Allah shower blessings on him, under the chapter on the excellence of the night prayer.

They indicate the following issues:

The first issue: If a person misses the night prayer, he should observe

it during the day. However, he should not perform *Witr* because *Witr* concludes the night prayer and its time would have elapsed. This is indicated in this hadeeth of Aishah, may Allah be pleased with her, that when the Prophet ﷺ is overcome by pain or sleep and he did not pray during the night, he would observe twelve rak'ah during the day. This is because he usually observes eleven rak'ah, so he would repay it in a perfect and increased mode by performing twelve rak'ah.

On this basis, if a person's usual practice is to observe *Witr* as three rak'ah and he did not perform it, he should perform four rak'ah during the day, not three rak'ah. If his usual practice is to observe *Witr* as five rak'ah, he should perform six rak'ah and so on.

However, when will he perform it? He should perform it between sunrise and its ascent to the zenith as indicated in the hadeeth of Umar, may Allah be pleased with him, concerning one who misses his regular action or part of it during the night that he should repay it during *Duha* (forenoon). So he should perform it during (forenoon). But if he forgets and he did not remember till after *Zuhr* he should perform it after *Zuhr*. This is based on the generality of the saying of the Prophet ﷺ, "If any one of you sleeps through the Salat, or forgets it, he should observe it wherever he remembers it"<sup>(1)</sup>.

From what these hadeeths indicate is that if sleep overcomes a person, becoming dizzy while praying, he should not pray. This is because he may mean to seek forgiveness for himself but end up reviling himself because he is drowsy. Also, the Qur'an may falter on his tongue, so he may utter a word from the Qur'an incorrectly thereby distorting the Qur'an. So if it your habit is to pray during the night, and you are feeling sleepy, do not stress yourself, sleep until the drowsiness leaves you. Then you resume the prayer. If dawn appears, based on what has preceded, perform the *Witr* during *Duha* (forenoon) but make it even number.

Likewise, these hadeeths indicate that it is good for a person to wake his family, if he has a family, when he stands up to pray during

1 Reported by Muslim: The Book of Mosques and Places of Salat, chapter on repaying missed Prayers and inducement to hasten to repay them (1104)



the night. However, that should be in accordance with the vigour of the family. Thus, the Messenger of Allah ﷺ would observe prayer at night and would only wake Aishah to observe *Witr* when it remains the time of *Witr*. That is, it is not necessary for you to wake up your family when you wake up. This is because your family may not be comparable to you in strength of the body and the mind. So do not wake them up along with yourself. It is not necessary except you notice that they are enthusiastic. Nevertheless, you should not forget them during the last part of the night, wake them up even if it is for *Witr* as the Messenger of Allah used to do.

We ask Allah to make you and us among those who stand during the night and fast during the day and worship his Lord the way He ought to be worshipped.

## The recommendation of optional prayer during ramadan, which is tarawih

### Hadeeth 1187 and 1188

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» متفقٌ عَلَيْهِ .

*Abu Hurairah* ر.ك. reported: The Messenger of Allah ﷺ said, "He who observes optional prayer ( Tarawih prayers) throughout Ramadan, out of sincerity of Faith and in the hope of earning reward will have his past sins pardoned." [ Al-Bukhari and Muslim ]

وَعَنْهُ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ؛ فيقول: «مَنْ قَامَ رَمَضَانَ إِيمَانًا

وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم used to urge (the people) to perform (optional Tarawih ) prayer at night during the month of Ramadan. He did not order them or make it obligatory on them. He صلى الله عليه وسلم said, “Whosoever performs (optional Tarawih ) prayers at night during the month of Ramadan, with Faith and in the hope of receiving Allah’s reward, will have his past sins forgiven.” [ Muslim ]

## Commentary

The author, may Allah shower blessings on him, said under the chapter on the recommendation of optional prayer during Ramadan; which is *Tarawih*. It is called *Tarawih* because the pious predecessors, may Allah be pleased with them, would observe prayer in Ramadan and prolong the standing, bowing and prostration. When they would have observed four *rak'ah* with two *Taslims*, they would rest before observing another four *rak'ah*, then they would rest before observing the three *rak'ah*. This is supported by the previous hadeeth of Aishah, may Allah be pleased with her, that the Prophet صلى الله عليه وسلم would observe four *rak'ah* and do not ask about their beauty and length, then he would pray four *rak'ah* and do not ask about their beauty and length; then he would pray three *rak'ah*. The Prophet صلى الله عليه وسلم used to encourage the night prayer in Ramadan without bringing his authority to bear with firm will. That is, he did not command it but encouraged it. He صلى الله عليه وسلم said: “Whosoever performs (optional Tarawih) prayer at night during the month of Ramadan, with faith and in the hope of receiving Allah’s reward, will have his past sins forgiven”

The Prophet صلى الله عليه وسلم prayed with his companions for three nights during Ramadan. He led them in congregation then stayed away and said, “I fear that the night prayer would become an obligation for you, which



you would be incapable of fulfilling.”<sup>1</sup>) So he abandoned it but people were still coming to the mosque to pray, and a group of two or three men would observe it in congregation.

One night, Umar came out and found them praying separately, so he considered combining all of them behind a single Imam. So he instructed Ubayy bin Ka’b, may Allah be pleased with him, and another person to lead people in eleven *rak’ah*. Thus, people gathered behind one Imam in *Tarawih* and the Muslims have remained on this till this time of ours.

However, scholars differ regarding the number of *rak’ah* for *Tarawih* prayer; some of them say eleven *rak’ah*, some others say thirteen *rak’ah*, yet some say twenty *rak’ah*. Indeed, some mentioned more than this. This issue is broad because the differing scholars did not censure the other parties. The issue concerning this is immense, which implies that we cannot condemn the one who exceeds eleven *rak’ah* or the one who exceeds twenty-three *rak’ah*. Rather we say, pray whatever you wish as long as the congregation in the mosque is pleased with it and no one objects to it. But if the people differ, returning to the Sunnah is the best. The Sunnah is not to exceed thirteen *rak’ah*. This is because Aishah was asked about the prayer of the Prophet ﷺ in Ramadan and she said, “He did not exceed eleven *rak’ah* in Ramadan or any other month.” But in the absence of any disagreement, one could pray twenty-three or more *rak’ah* as long as the congregation do not seek for brevity. Otherwise, one should not exceed eleven or thirteen *rak’ah*.

Allah alone grants success.

1 Reported by al-Bukharee: The Book of Jumu’ah, chapter on what is said in the sermon after the salutations (872); and Muslim: The Book of Prayer of the Travellers and Shortening it, chapter on encouragement on Qiyam Ramadan (1270)

## Chapter 214: the superiority of lailat-ul-qadr (the night of decree)

Hadeeth 1189, 1190, 1191, 1192,  
1193, 1194 and 1195

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». متفقٌ عليه .

*Abu Hurairah ؓ reported: The Prophet ﷺ said, "Whosoever performs Qiyam during Lailat-ul-Qadr (Night of Decree), with Faith and being hopeful of Allah's reward, will have his former sins forgiven." [ Al-Bukhari and Muslim ]*

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَرَوَا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْأَوَاخِرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّبَهَا، فَلْيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ» مُتَّفَقٌ عَلَيْهِ .

*Ibn 'Umar ؓ reported: Some of the Companions of the Prophet ﷺ saw Lailat-ul-Qadr (Night of Decree) in their dreams in the last seven nights of Ramadan, whereupon the Messenger of Allah ﷺ said, "I see that your dreams all agree upon the last seven nights. Whosoever seeks it, let him seek it in the last seven nights." [ Al-Bukhari and Muslim ]*

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، وَيَقُولُ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ



الأَوَاخِرِ مِنْ رَمَضَانَ مُتَّفَقٌ عَلَيْهِ .

'Aishah ؓ reported: The Messenger of Allah ﷺ used to seclude himself (in the mosque) during the last ten nights of Ramadan. He would say, "Search for Lailat-ul-Qadr (Night of Decree) in the last ten nights of Ramadan." [ Al-Bukhari and Muslim ]

وَعَنْهَا، رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ» رَوَاهُ الْبُخَارِيُّ .

'Aishah ؓ reported: The Messenger of Allah ﷺ used to observe I'tikaf in the last ten days of Ramadan and say, "Seek Lailat-ul-Qadr (Night of Decree) in the odd nights out of the last ten nights of Ramadan." [ Al-Bukhari ]

وَعَنْهَا، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ: إِذَا دَخَلَ الْعَشْرُ الْأَوَاخِرُ مِنْ رَمَضَانَ، أَحْيَا اللَّيْلَ، وَأَيَّقَظَ أَهْلَهُ، وَجَدَّ وَشَدَّ الْمُنْزَرَ. مُتَّفَقٌ عَلَيْهِ .

'Aishah ؓ reported: When the last ten nights (of Ramadan) would begin, the Messenger of Allah ﷺ would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship. [ Al-Bukhari and Muslim ]

وَعَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، يَجْتَهِدُ فِي رَمَضَانَ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ، وَفِي الْعَشْرِ الْأَوَاخِرِ مِنْهُ، مَا لَا يَجْتَهِدُ فِي غَيْرِهِ» رَوَاهُ مُسْلِمٌ .

'Aishah ؓ reported: The Messenger of Allah ﷺ used to strive more in worship during Ramadan than he strove in any other time of the year; and he would devote himself more (in the worship of

Allah) in the last ten nights of Ramadan than he strove in earlier part of the month. [ Muslim ]

وَعَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ  
مَا أَقُولُ فِيهَا؟ قَالَ: «قُولِي: اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»  
رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Aishah رضي الله عنها reported: I asked: “O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?” He replied, “You should supplicate: Allahumma innaka ‘afuwun, tuhibbul-‘afwa, fa’fu ‘anni (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me).” [ At-Tirmidhi ]

## Commentary

The author, may Allah shower blessings on him, said: The chapter on superiority of the Night of Decree. It was named the Night of Decree for two reasons:

The first reason: What would be in the year among the actions of the son of Adam and others are decreed in it. The evidence for it is the saying of the Most High:

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٢﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿١﴾ ﴾

“We sent it (this Qur’an) down on a blessed night [(i.e. the night of Al-Qadr, Surah No. 97) in the month of Ramadan –the 9<sup>th</sup> month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness Lordship and in Our Oneness or worship]. Therein (that night) is decreed every matter of ordainments.” (Ad-Dukhan: 3-4) That is, it is detailed and clear.

The second reason: The Night of Decree is a night which holds abundant grace because its value is monumental. This is indicated in the saying of the Most High:



﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ ﴿٣﴾ مِنْ أَلْفِ شَهْرٍ ﴾

*“Verily We have sent it (this Qur’an) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and four months) (Al-Qadr: 1-3).*

The excellence of this night is specific to this Ummah. It is for it. It was stated that the Prophet ﷺ was shown the ages of his Ummah and it was reduced, so he was given the Night of Decree and this was made better than one thousand months. So if someone is twenty years old, it becomes twenty thousand good deeds for him on this night. This is one of the Favours of Allah, the Blessed be He and Exalted, on this Ummah. Allah, the Most High, has distinguished this Ummah and its Prophet ﷺ with specific characteristics lacking in earlier generations. All praises belong to Allah, the Lord of all that exists.

Then the author mentioned related hadeeths. It stated that the night of decree is in the month of Ramadan, during the last ten days with particular emphasis on its odd (night) and more emphasis on the twenty seventh night.

However, it shifts within the ten (nights). That is, it could be on the twenty first night this year, the second year twenty third night and the third year twenty fifth night or twenty-seven, or twenty-nine or twenty-four, or twenty-six or twenty-two. It moves because it is not a specific night. However, it is hoped it would be the twenty seventh night, then the odds (nights) and the hopeful of the last ten nights is seven out of them. This is because a group among the companions dreamt that the night of decree was among the last seven nights. So the Prophet ﷺ said, “I see that your dreams all agree upon the last seven nights. So whoever then seeks the night of Decrees should look for it among the last seven nights.” This is likely to be every year or that year only. Nevertheless, it is in the

last ten nights of Ramadan. It does not occur in the middle or in the first part; rather in the last ten nights.

The author mentioned a lot of hadeeths on the authority of Aishah, which shows the excellence of this woman and that she has preserved for the Ummah of Muhammad from his Sunnah what no other woman among his wives has preserved. She has reported hadeeths from the Prophet ﷺ more than any other woman. She preserved from the Shareeah of Allah and the Sunnah of His Messenger what no other woman has preserved, may Allah reward her with good on behalf of the Ummah of Muhammad.

Aishah said to the Messenger: “If I realize *Laylatul-Qadr* (night of Decree), what should I supplicate in it?” He said, “You should supplicate: “Allahumma innaka afuwwun tuhibul Afawa, Fa’fu anni (O Allah, You are Most Forgiving, and You love forgiveness, so forgive me)”. *Al-Afuww* refers to overlooking the sins of His servant. He, Glory be to Him and Exalted, is Most Forgiving and Powerful.

That is, He forgives and pardons inspite of His power. This is not comparable to children of Adam who would only overlook when they are incapable. He pardons despite His power and strength. And this is perfect forgiveness. He, the Exalted, loves those who pardon people. Whoever pardons and rectifies, his reward is with Allah. He, Glory be to Him love those who forgives people. Rather, He has instructed it:

﴿ حُذِرَ الْعَفْوُ وَأَمْرٌ بِالْعُرْفِ ﴾

“Show forgiveness, enjoin what is good.” (*Al-A’raf*: 199)

The scholars explained that the meaning of *al-Afuww* is to accept what is fair from people; that is, what is easy. Accept it, and do not make it burdensome for them nor tighten the rope. Show forgiveness and overlook others. This is one of the etiquettes of the Qur’an; one should be kind-hearted to the children of Adam, showing forgiveness. The point of reference is that the best of supplication to be made on the Night of Decree is: “O Allah, You are Most Forgiving, and You love forgiveness, so forgive me”.



Allah alone grants success.

## Chapter 215: the excellence of using tooth-stick

Hadeeth 1196, 1197, 1198, 1199, 1200, 1201 and 1202

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي - أَوْ عَلَيَّ النَّاسِ - لَأَمَرْتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ مُتَّفَقٌ عَلَيْهِ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Had I not thought it difficult for my Ummah , I would have commanded them to use the Miswak (tooth-stick) before every Salat ." [ Al-Bukhari and Muslim ]*

وَعَنْ حُذَيْفَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَامَ مِنَ اللَّيْلِ يَشُورُ فَاهُ بِالسَّوَاكِ. مُتَّفَقٌ عَلَيْهِ .

«السَّوَصُ»: الدَّلْكُ.

*Hudaifah ؓ reported: Whenever the Messenger of Allah ﷺ got up (from sleep), he would rub his teeth with Miswak (tooth-stick). [ Al-Bukhari and Muslim ]*

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنَّا نَعِدُ لِرَسُولِ اللَّهِ ﷺ، سِوَاكُهُ وَطَهْرَهُ، فَيَبْعَثُهُ اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ. فَيَتَسَوَّكُ، وَيَتَوَضَّأُ

وَيُصَلِّي «رَوَاهُ مُسْلِمٌ .

'Aishah رضي الله عنها reported: We used to prepare for the Messenger of Allah صلى الله عليه وسلم a Miswak (tooth-stick) and the water for making Wudu' . Whenever Allah wished to awaken him from sleep at night, he صلى الله عليه وسلم would brush his teeth with Miswak , make Wudu' , and perform Salat . [ Muslim ]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، صلى الله عليه وسلم: «أَكْثَرْتُ عَلَيْكُمْ فِي السَّوَاكِ» رَوَاهُ الْبُخَارِيُّ .

Anas رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "I stress upon you to use Miswak (tooth-stick)." [ Al-Bukhari ]

وَعَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ: قُلْتُ لِعَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ، صلى الله عليه وسلم، إِذَا دَخَلَ بَيْتَهُ. قَالَتْ: بِالسَّوَاكِ. رَوَاهُ مُسْلِمٌ .

Shuraih bin Hani رضي الله عنه reported: I asked 'Aishah رضي الله عنها : "What was the first thing which the Prophet صلى الله عليه وسلم would do when he entered his house?" She replied: "He would use Miswak (tooth-stick)." [ Muslim ]

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم، وَطَرَفُ السَّوَاكِ عَلَى لِسَانِهِ. مُتَّفَقٌ عَلَيْهِ، وَهَذَا لَفْظُ مُسْلِمٍ .

Abu Musa Al-Ash'ari رضي الله عنه reported: I came to the Prophet صلى الله عليه وسلم once and noticed the tip of Miswak (tooth-stick) on his tongue. [ Al-Bukhari and Muslim ]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ: السَّوَاكِ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ» رَوَاهُ النَّسَائِيُّ، وَابْنُ خُرَيْمَةَ، فِي صَحِيحِهِ



## بِأَسَانِيدٍ صَحِيحَةٍ.

'Aishah رضي الله عنها reported: The Prophet صلى الله عليه وسلم said, "The Miswak (tooth-stick) cleanses and purifies the mouth and pleases the Rubb ." [ An-Nasa'i and Ibn Khuzaimah ]

Al-Hafidh An-Nawawee, may Allah shower blessings on him, said: The chapter on the Excellence of using tooth stick and the demands of pure nature.

As-Siwak refers to at-Tasawwuk, which is rubbing the teeth, gums and tongue with Arak stick, which is well-known. The virtues are relevant for the Arak stick or any other similar material, a shred or a finger, but the best material remains the stick.

The Prophet صلى الله عليه وسلم stated that tooth stick has two great benefits as contained in the hadeeth of Aishah, may Allah be pleased with her. He صلى الله عليه وسلم said, "The tooth stick cleanses and purifies the mouth and pleases the Lord". "Purifies the mouth," that is, it purifies the mouth from dirt, odour and other harmful matters.

His saying, "the mouth" encompasses the teeth, gums and tongue as contained in the hadeeth of Abu Musa that he entered upon the Prophet صلى الله عليه وسلم while he held the end of the tooth stick with his tongue.

The second benefit: It pleases the Lord. That is, using tooth stick is one of the means of a slave achieving the Pleasure of Allah.

Tooth stick is strongly emphasized in some aspects of life, but it is generally recommended at all times.

It is strongly recommended when one wakes up from sleep. This is supported by the hadeeth of Hudhaifah, may Allah be pleased with him, that whenever the Prophet صلى الله عليه وسلم wakes up, he would rub his teeth with a tooth stick.

Similarly, it is supported by the hadeeth of Aishah that they would prepare a tooth stick and water for making ablution for him; thus, whenever Allah wished to awaken him from his sleep at night, he would brush his teeth with a tooth stick and perform ablution. This

is recommended when one wakes up from sleep during the night or day; the mouth usually change (after sleep), so it is good to use the tooth stick.

It is also recommended when a person enters his house to use the tooth stick. Aishah, may Allah be pleased with her, was asked, “What is the first thing the Prophet ﷺ would do when he entered his house? She replied, “He would use a tooth stick.”

Thirdly, using the tooth stick before *Salat*. If one wants to observe obligatory or voluntary Prayer, with bowing and prostration, or Funeral prayer, it is recommended to use a tooth stick. This is because the Prophet ﷺ said, “Had I not thought it difficult for my Ummah, I would have commanded them to use the tooth-stick before every *Salat*”.

Similarly, it is emphatically recommended before ablution, which should be done while rinsing the mouth, before it or after it; it should be used during ablution as reported from the Prophet ﷺ.

The scholars, may Allah shower them with blessings, added that the mouth usually changes after eating or drinking milk or similar fatty substances, hence it is recommended to use a tooth stick because it purifies the mouth.

All the same, the tooth stick is Sunnah and it is emphasized in some instances. However, it is legislated at all times from the Sunnah perspective, even it is recommended for the fasting person after midday for he is similar to other people. As for one who dislikes it among the people of knowledge, there is no proof for his saying. The correct opinion is that the fasting person can use a tooth stick at any time of the day.

Allah alone grants success.

## Hadeeth 1203

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «الْفِطْرَةُ خَمْسٌ،



أَوْ خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَالْإِسْتِحْدَادُ، وَتَقْلِيمُ الْأَظْفَارِ، وَتَنْفُ  
الْإِطِ، وَقَصُّ الشَّارِبِ مُتَّفَقٌ عَلَيْهِ .

*Abu Hurairah ؓ reported: The Prophet ﷺ said, "There are five acts which conform to the pure nature: Circumcision, removing of the pubic hair, clipping the nails, plucking the underarm hair and trimming the moustache." [ Al-Bukhari and Muslim ]*

## Commentary

The author, may Allah shower blessings on him, mentioned the hadeeths on the demands of *Fitrah* under the chapter of the excellence of tooth stick and demands of pure nature. *Al-Fitrah* refers to that which the creation was created to approve as good. The intent is pure nature because there is no benefit in distorted nature based on the saying of the Prophet ﷺ: "Each child is born in a state of *Fitrah*, but his parents make him a Jew or a Christian or a Zoroastrians."<sup>(1)</sup>

He also mentioned the hadeeth of Aboo Hurayrah, may Allah be pleased with him, that the Prophet ﷺ said, "There are five acts which conform to pure nature." In another version, "Five acts are among the elements of pure nature." On the basis of the first version, the meaning would be that these five acts are the pure nature and the second version implies that these five acts are among the elements of pure nature, hence there are others. The latter version seems closer to reality because there are other acts considered as elements of pure nature other than the five acts mentioned in the hadeeth of Aboo Hurayrah. So the weightier would be the version of the hadeeth: "Five acts are among the elements of pure nature." The first version – the restricted – may refer to the perfect pure nature while the other may refer to some supplementary elements of the pure nature.

1 Reported by al-Bukharee: The Book of Funerals, chapter on what is said about the children of polytheists (1296); and Muslim, The Book of Predestination, chapter on the meaning of the sentence 'Each child is born on *Fitrah*' (4803)

Firstly: Circumcision, which people refer to as purification. It is for men and women; it is obligatory for men as their circumcision is obligatory while it is Sunnah for women. If a man is not circumcised, the flesh above the glans will block the urine, which will be a source of impurity. If any form of pressure is exerted on it, the urine between it and the glans will come out and soil the cloth, making it impure.

Then, in the olden days, there will be great difficulty during sexual intercourse when a person has reached the level of marriage. Hence, one of the acts of pure nature is to shorten this flesh. Today, many disbelievers circumcise in order to enjoy and avoid difficulty during sexual intercourse, not for purification or neatness because they are impure. When should the circumcision be done? It should be done from the seventh day upward. It is better done at a tender age because this only involves pain to the body, and not the heart. If an older person of about ten years, for example, were to be circumcised, he would feel physical and mental pain. Then growth and recovery of the flesh is faster in children. Consequently, the scholars stated that circumcision at a tender age is better, and so it is.

Secondly: Shaving the pubis. *Al-'Aanah* refers to the rough hair that grows around the genital, which is one of the signs of puberty. So it is part of pure nature for one to shave this hair. This is because if it stays long, it may be soiled with impurity from below or front with dirt and filth remaining there. In addition, it is harmful although some people are like animals, they leave their pubic hair to grow long.

We ask Allah for safety.

Thirdly: Trimming the moustache. This is the hair that grows above the upper lip and its limit is the lips. Whatever is connected to the upper lips is moustache, so it should be trimmed because it will be soiled by any dirt coming from the nose if one leaves it. Then, while drinking, one may drink water containing soiled hair which would pollute it. Perhaps, it may carry harmful germs. Nevertheless, it is Sunnah. The most important thing is that it is Sunnah and you are



moving closer to Allah if you trim it.

Fourthly: Clipping the nails. The intent are the nails of the hands and legs. It not necessary to shorten them to the flesh as this will harm the individual; it can lead to whitlow and similar infections. However, we should be moderate in clipping them.

Fifthly: Plucking the armpit. The hair, if present, should be plucked and not trimmed nor shaved; rather, it is preferred to pluck them because this will get rid of them completely and weaken the foundation so that it will not grow afterwards. This is an issue that is desired in the *Shariah*.

These are five things: circumcision, shaving the pubic regions, trimming the moustache, clipping the nails and plucking the armpit. As for circumcision, it is done once. Here I will point out an issue: some people are born circumcised; you will see the glans protruding apparently, from the time of birth. He has no problem. We have seen this with our eyes. Such a person should not be circumcised because there is nothing left to be removed.

As for the remaining four: shaving the pubis, trimming the moustache, clipping the nails and plucking the armpit, they have a time limit of forty days. The Prophet ﷺ instructed his Ummah not to leave these four things for more than forty days. It has a time frame that should not be exceeded. The best way to check or control the forty days is to set a specific time for yourself. For example, you may choose to perform this action on the first Friday of every month so that you will not forget. This is because sometimes a person forgets and the forty days may pass to fifty days without remembering. So you may set a specific time by saying for example, the first Friday of every month I will remove these four things. However, this in itself is not Sunnah but a means of regulating the time in order to carry out the Sunnah, which is not to leave it for more than forty days.

The moustache should not be shaved with a razor. Indeed, Imam Malik, may Allah shower blessings on him, said, "I hold that anyone

who shaves his moustache should be punished because he has disfigured the creation and it is contrary to the Sunnah". The Sunnah is to trim or shorten it.

As regards the armpit, it is best to pluck it. There is no harm in removing it with creams but it is best to pluck it. However, if plucking will be very difficult for some people, there is no harm in removing it with creams and similar substances.

Allah alone grants success.

## HADEETH 1204 and 1205

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللَّحْيَةِ، وَالسَّوَاكُ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَتَتْفُ الْإِيطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ» قَالَ الرَّاوي: وَنَسِيْتُ الْعَاشِرَةَ إِلَّا أَنَّ تَكُونَ الْمَضْمَضَةَ؛ قَالَ وَكَيْعٌ - وَهُوَ أَحَدُ رَوَاتِهِ -: انْتِقَاصُ الْمَاءِ؛ يَعْنِي: الاسْتِنْجَاءَ. رَوَاهُ مُسْلِمٌ .

*'Aishah ؓ reported: The Messenger of Allah ﷺ said, "There are ten demands of pure nature: trimming the moustache, letting the beard grow, using Miswak (tooth-stick), snuffing up water into the nose (in ablution), paring the nails, washing the bases of the finger joints; plucking the underarm hair, removing of the pubic hair and removing impurities with water from the affected part after a call of nature."*

*The subnarrator said: I forgot the tenth but it might possibly be the rinsing of the mouth (in ablution). [ Muslim ]*

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللَّحْيَ» مُتَّفَقٌ عَلَيْهِ .



*Ibn 'Umar ؓ reported: The Prophet ﷺ said, "Trim the moustaches and let the beard grow." [ Al-Bukhari and Muslim ]*

## Commentary

These are the remaining elements of the pure nature. We have earlier discussed the hadeeth of Aboo Hurayrah, may Allah be pleased with him, that the Prophet ﷺ said, "There are five acts which conform to pure nature: circumcision, removal of pubic hair, trimming the moustache, clipping the nails and plucking the hair in the armpits." We mentioned that four, circumcision being the exception, should not be left for more than forty days because the Prophet ﷺ timed it. However, the hadeeth of Aishah listed ten acts which conform to the pure nature, some of which have been discussed earlier in the hadeeth of Aboo Hurayrah.

One of those acts mentioned in the hadeeth of Aishah, but not in the hadeeth of Aboo Hurayrah, is letting the beard grow; this is an act of the pure nature. In the hadeeth of Ibn Umar, the Prophet ﷺ ordered that the beard should be allowed to grow.

*Al-Lahyah*, according to the scholars of Arabic language, refers to the hair on the face, the two jaws and the hair on the two cheeks; these are part of the beard. The moustache has previously been discussed. Letting the beard grow; that is, growing it, freeing it and leaving it the way it is, is one of the acts which conform to the pure nature on which Allah created mankind and to consider it as good and it is one of the manly qualities; rather, one of the beauties of being a man.

As a result, it is not permissible for one to shave his beard. If he does otherwise, he has opposed the way of the Prophet ﷺ, disobeyed his order and resembled the polytheists and Zoroastrians. This is because the Prophet ﷺ said, "Be different from the Zoroastrians or polytheists; allow the beard to grow and trim the moustache".

Shaving the beard was so alien to the Muslims that some oppressive rulers would shave a person's beard as a form of punishment. This

action of theirs is illegitimate because it is not permissible to employ unlawful act as a form of punishment. However, the intention with it is that they consider shaving the beard similar to punishment and torture. However, after the disbelievers settled in Egypt, Syria, Iraq and some other Muslim lands, they introduced this evil habit, which is shaving the beard, to the Muslims and they no longer care about it.

Rather, the one who grows his beard is condemned in some Islamic countries. There is no doubt that it is an act of disobedience to the Messenger ﷺ; whoever disobeyed the Messenger ﷺ has disobeyed Allah, and whoever obeys the Messenger ﷺ has indeed obeyed Allah.

If a person is afflicted with one of his relatives shaving his beard, it is obligatory for him to advise him and explain the truth to him. As for boycotting him, this depends on the benefit: he should be boycotted if this will make him abandon this act of disobedience, otherwise he should not be boycotted. This is because boycotting is a remedy to be employed only if it will yield positive result. Otherwise, the basic principle is that it is prohibited to forsake a believer based on the saying of the Prophet ﷺ: "It is not lawful for a believer to boycott his brother for more than three days, each person turning away from the other. The best of them is the one who initiates the greeting of Salam".

Another addition in this hadeeth is sniffing water into the nostrils. Sniffing water into the nostrils is one of the elements of pure nature because it cleanses and removes dirt from the nose, making it a form of purification. This can be done during ablution or otherwise, you can sniff in water to clean your nose if there is a need for it. People are at variance regarding this: some people only need it during ablution while others often need it.

Also included as a component of pure nature is rinsing the month. This is because it involves purifying the month. The mouth needs cleansing because it would have consumed fatty substances and other similar foods. This makes rinsing the month one of the elements of pure nature.

Another component of pure nature is *Al-Istinja*, which Wakee interpreted as utilizing water. It involves cleansing, purification and



removal of filth. This includes washing the base of the fingers, as explained by the scholars. The base of the fingers is part of the inner that needs cleaning more than the outer part; the outer part is wiped since it does not require cleaning most times.

There is evidence in this hadeeth that growing beard – despite being in opposition to the polytheists – is one of the qualities which are natural to human beings. This will remove the doubt of the cynic who opines that some of the disbelievers usually grow beard, so we should contradict them by shaving ours. Look at the whispering of the Devil, and we seek refuge with Allah.

We say, their growing beard is in conformity with the pure nature, and we have been commanded to follow the pure nature. So we will not prevent them if they emulate us in doing this and we are not required to depart from the pure nature because they agree with us on it. A similar case is if they toe our line in clipping the nails, we would not abandon clipping the fingers because of that; rather, we will clip it. So also are the remaining components of the pure nature: if the disbelievers are in conformity with us on any of them, we would not depart from them or quit them.

We should know that excessive use of water for ablution or ritual bath is included in the saying of Allah the Most High:

﴿يَبْنَىءِ مَادَمَ خَدُوا زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ

الْمُسْرِفِينَ ﴿٣١﴾

*“O children of Adam! Take your adornment (by wearing your clean clothes), while praying and going around (the Tawaf of) the Ka’bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance) (Al-A’raf: 31).*

As a result, the jurists, may Allah have mercy on them, dislike extravagance even if one is by a flowing river. So, how is it if it is by a device that brings water from the ground? In summary, extravagance in ablution and other matters are among the blameworthy issues.

# Chapter 216: the excellence and obligation of the payment of zakat

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, said: The chapter on the obligation of Zakat, explanation of its excellence and related issues.

Zakat is the third pillar of Islam. This is based on the saying of the Prophet ﷺ in the hadeeth of Abdullah bin Umar bin Al-Khattaab, may Allah be pleased with him and his father: “Islam is built on five: To testify that there is no true God except Allah and that Muhammad is the Messenger of Allah, to observe Salat, and pay Zakat”<sup>(1)</sup>.

Allah, the Glorified and Exalted, mentioned it together with Salat many times in the Noble Qur’an. Hence, the scholars, may Allah have mercy on them, differ whether the one who abandons it commits disbelief as the one who abandons Salat or not? There are two opinions.

Zakat is worshipping Allah by dispensing specific wealth from specific forms of wealth. This wealth is specific and measured out: 4/10, 2/10 and 1/10. Similarly, it is distributed to specific sets of people as it will be explained, Allah willing.

Zakat has great benefits. One of it is that it completes the Islam of a servant because it is one of the pillars of Islam. It is better than charity; that is, if one pays a hundred riyal as Zakat or hundred riyal as voluntary charity, the hundred riyal of Zakat is better and more beloved to Allah, the Most High.

Another benefit is that by paying it, a person is removed from the domain of misers to the domain of generous people because it entails spending wealth while miserliness involves withholding wealth. So if a person spends it, he moves from being a miser to a generous person.

One of its benefits is that it multiples good deeds. The similitude

<sup>1</sup> Reported by al-Bukhari: The Book of Faith, chapter on ‘Islam is built on five things’ (7); and Muslim: The Book of Faith, chapter on the pillars of Islam (20).



of those who spend their wealth in the path of Allah is comparable to a grain (of corn) which grows seven ears, with each ear having a hundred grains. This implies that a riyal brings a multiple of seven hundred or more.

Another benefit is that it brings relief to the hearts of the poor, by fulfilling their needs and removing their anger. If the poor do not benefit from the wealth of the rich, they would be filled with rage and dislike the rich, they would consider themselves to be in a world while the rich reside in another world. But the Ummah of Islam is one. Hence, it is obligatory for every Muslim to believe that he is a brick in a wall of a castle with his fellow Muslim brothers based on the statement of the Prophet ﷺ: “The relationship of a believer to another believer is like a building, each part strengthens the other.”<sup>(1)</sup>

Another advantage is that it is a means of achieving delight. Whenever a person spends anything from his wealth, Allah will increase him in delight. This is factual and it has been experienced. If a person spends the least from the obligation of Zakat, he will find his chest opened and his heart will be filled with love of good.

Also, it extinguishes the anger of the Lord and prevents evil death. This is a great benefit. It prevents evil death; that is, one will die in the best condition. And good end -may Allah grant you and me a good end- is the dearest thing to everyone. It is the time of departure from this world for the hereafter, and Satan is at his best with the children of Adam during death because it is a critical time. The departing soul may be one of the inhabitants of Hell-fire or one of the inhabitant of Paradise.

In the hadeeth of Abdullah bin Mas'ood (may Allaah be pleased with him): “One of you will do the deed of the people of paradise until what is between him and it is an arm's length and the book will overtake him and he will be doing the deed of the people of Hell and he will enter Hell - fire. And one of you will be doing the deed of the

1 Reported by al-Bukhari: The Book of Oppressions and Extortion, chapter on helping the oppressed (2266); and Muslim: The Book of Kind Treatment, maintaining ties and Good manners, chapter on mercy, compassion and help for the believers (4684)

people of Hell – fire until what is between him and it is an arm's length and the book will overtake him and he will be doing the deed of the people of paradise and he will enter it.” So actions will be judged by the final acts, and charity, with Zakat at its lead, prevents evil death.

Another benefit is that the Prophet ﷺ stated that everyone will be under the shade of his charity on the Day of Resurrection. On that day, the sun will be a mile away from the heads of mankind but those who spend in charity, with Zakat as the lead of their charity, will be under the shade of their charity.

A righteous person informed me that there was a man who used to prevent his household from giving charity from the house. He would say, ‘Do not give out charity’. One day, he slept and dreamt that it is the Day of Resurrection, he noticed a shade above his head protecting him from the sun, but it has three holes. Then, three dates descended to block these openings. This dream amazed him; a perforated cloth with date fruits covering its holes? When he narrated it to his wife, she informed him that she gave out a cloth and three dates in charity. The first garment was the cloth but it has openings and the three dates came to block these openings. This excited him and he permitted her to spend in charity as she wishes.

In summary, this dream confirmed the saying of the Messenger: “Every individual will be under the shade of his charity (Sadaqah) on the Day of Resurrection.”<sup>(1)</sup>

Likewise, Zakat softens the heart. When one gives it to the poor, those in need of it, this act softens his heart and fills him with mercy for them. This also involves the mercy of Allah because Allah showers His mercy on His servants who are merciful.

There are other benefits but stating them will elongate the discourse.

Allah willing, the verses mentioned by the author will be discussed.

Allah, the Exalted said,

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾ (١٣)

1 Reported by Ahmad (4/147)



“And perform As-Salat (Iqamat-as-Salat) and give Zakat” (Al-Baqarah: 43).

The Exalted said,

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينٌ

الْقَيِّمَةُ ﴿٥﴾

“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him) and perform As-Salat (Iqamat-as-Salat) and give Zakat, and that is the right religion.” (Al-Bayyinah: 5).

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴿١٠٣﴾

The Exalted said, “Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it” (At-Taubah: 103).

## Commentary

Al-Hafidh an-Nawawee, may Allah shower blessings on him, mentioned these three verses under the chapter on the obligation of Zakat, and its explanation and related issues.

The first verse is the saying of the Exalted: “And perform As-Salat (Iqamat-as-Salat) and give Zakat.” Establishing Salat entails performing it properly as reported from the Prophet ﷺ, and giving Zakat entails bestowing it to those who deserve it.

The meaning of Zakat has preceded with explanation of what Allah made easy of its benefits.

Then he mentioned the second verse, which is the saying of the Exalted:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينٌ

الْقَيِّمَةُ ﴿٥﴾

*“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him) and perform As-Salat (Iqamat-as-Salat) and give Zakat, and that is the right religion.” (Al-Bayyinah: 5).*

“And they were commanded not,” that is, the people, “...but that they should worship Allah;” that is, submit themselves to Him in every form of worship, be it creed, saying or action, “...offering Him sincere devotion,” that is, being sincere to Him in action. Sincerity of action to Allah implies that one does not seek anything with one’s action other than (the Pleasure of) Allah, the Mighty and Sublime. He does not seek worldly benefits, status or leadership; rather, he only desires the reward of Allah.

His saying, “Being true (in faith)” means free from *shirk*. It is sincerity without associating partner with Allah. His saying, “And perform as-Salat (Iqamat-as-Salat) and give Zakat.” This is the point of reference in His statement: “And give Zakat.”

“That is the right religion.” “That...” i.e. worship of Allah, the Exalted, being sincere to Him, and performing Salat and giving Zakat “... is the right religion.” That is, the religion of the straight path. And it is the pleasant action in the sight of Allah, the Exalted.

The Glorified and Exalted said, “Take Sadaqah (alms) from their wealth.” The address is to the Prophet ﷺ, “Take Sadaqah (alms) from their wealth” that is, Zakat “...in order to purify them and sanctify with it” that is, in order to purify them from sins and evil conducts. As for being a purification from sins, it is based on his saying: “Sadaqah (alms) extinguishes sin as water extinguishes fire”<sup>(1)</sup>. As for being a purification from bad conducts, it is because it connects such person with the generous and good doers due to what he gives from his wealth of Zakat to those who are entitled to it.

“And sanctify them with it.” That is, to refine their manners. After purification from evil characters follows elevation of praiseworthy

1 Reported by Ahmad (3/399); Tirmidhi: The Book of Faith, chapter on what has been reported regarding the sacredness of the Prayer (2541); and Ibn Majah: The Book of Trials, chapter on restraining the tongue from trials (3963)



characters. “And sanctify them with it” also involves sanctifying their religion and character. “And pray for them” that is, invoke or supplicate for them.

Whenever a group of people brings alms to the Prophet ﷺ, he would supplicate for them thus: “Allahumma Salli alayhim” (O Allah exalt their mention), complying with the order of Allah, “Your invocations are a source of security for them.” This supplication of yours is a cause of security for them. It will grant security to their souls, brings tranquility to their hearts, fill them with happiness and it will be easy for them to spend their wealth, and Allah is the All-Hearer, the All-Knower.

These three verses are evidence for the obligation of Zakat and that it is one of the best deeds.

The related hadeeths will be discussed now, Allah willing.

## Hadeeth 1206, 1207 and 1208

وَعَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ متفقٌ عَلَيْهِ .

*Ibn ‘Umar* رضي الله عنه reported: The Messenger of Allah ﷺ said, “(The structure of) Islam is built on five (pillars): Testification of ‘La ilaha illallah’ (none has the right to be worshipped but Allah), that Muhammad (ﷺ) is his slave and Messenger, the establishment of Salat, the payment of Zakat, the pilgrimage to the House of Allah (Ka’bah), and Saum during the month of Ramadan.” [ Al-Bukhari and Muslim ]

وَعَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ، ﷺ، مِنْ أَهْلِ نَجْدٍ ثَائِرِ الرَّأْسِ نَسَمِعُ دَوِيَّ صَوْتِهِ، وَلَا نَفْقَهُ مَا

يَقُولُ، حَتَّى دَنَا مِنْ رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَصِيَامُ شَهْرِ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ، الزَّكَاةَ فَقَالَ: هَلْ عَلَيَّ غَيْرَهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» فَادْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَيَّ هَذَا وَلَا أَنْقُصُ مِنْهُ؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ» متفقٌ عَلَيْهِ .

Talhah bin 'Ubaidullah ؓ reported: A person with dishevelled hair, one of the people of Najd, came to the Messenger of Allah ﷺ. We heard the humming of his voice but could not fully understand what he was saying, till he approached close to the Messenger of Allah ﷺ. Then I came to know that he was asking about Islam. The Messenger of Allah ﷺ said: "There are five (obligatory) Salat during the day and the night." He said: "Am I obliged to perform any other ( Salat ) besides these?" The Messenger of Allah ﷺ said, "No, but whatever you observe voluntarily." He ؓ added, "There is the Saum of Ramadan." The inquirer asked: "Am I obliged to do anything besides this?" The Messenger of Allah ﷺ said, "No, but whatever you do out of your own free will. You may observe voluntary fasting." And the Messenger of Allah ﷺ told him about the Zakat (obligatory charity). The inquirer asked: "Am I obliged to pay anything besides this?" The Messenger of Allah ﷺ said, "No, but whatever you pay voluntarily out of your own free will." That man turned back saying: "By Allah! I will neither make any addition to this nor will I decrease anything from it." (Upon hearing this) the Messenger of Allah ﷺ remarked, "He is successful if he proves truthful (to what he is saying)." [ Al-Bukhari and Muslim ]

وَعَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، بَعَثَ مُعَاذًا رَضِيَ اللَّهُ



عَنْهُ، إِلَى الْيَمَنِ فَقَالَ: «ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ، تَعَالَى، افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ، وَتُرَدُّ عَلَى فُقَرَائِهِمْ» مُتَّفَقٌ عَلَيْهِ .

*Ibn 'Abbas ؓ reported: The Prophet ﷺ appointed Mu'adh ؓ as governor of Yemen, and at the time of his departure, he instructed him thus: "First of all, call the people to testify 'La ilaha illallah' (there is no true god except Allah) and that I (Muhammad) am the Messenger of Allah, and if they accept this (declaration of Faith), then tell them that Allah has enjoined upon them five Salat during the day and night; and if they obey you, tell them that Allah has made the payment of Zakat obligatory upon them. It should be collected from their rich and distributed among their poor." [ Al-Bukhari and Muslim ]*

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, mentioned these three *hadeeths* under the chapter on the obligation of Zakat.

As for the hadeeth of Abdullah bin Umar, may Allah be pleased with both of them, it is the saying of the Prophet ﷺ: "Islam is built on five (pillars)." This has been discussed earlier in detail, so there is no need of repeating it.

As for the hadeeth of Talhah bin Ubaydullah about the story of *Najdi* man who came with disheveled hair to the Messenger of Allah. They heard the humming of his voice but could not fully understand what he was saying. But they later realized that he was asking the Prophet ﷺ about Islam.

The five obligatory prayers, the fast of Ramadan and Zakat were mentioned to him. He did not mention the testimony that there is no true God except Allah and that Muhammad is the Messenger of Allah due to his knowledge that he has uttered it and testified to it because he came as a Muslim. Nevertheless, he wanted the details of some issues to be explained.

After mentioning the five obligatory prayers, the fast of Ramadan, and Zakat, the man asked, "Am I obliged to perform any other (Salat) besides these? He replied, "No but whatever you observe voluntarily."

This indicates that only the five Prayers are obligatory during the day and the night. The *Witr* prayer is not obligatory but an emphatic Sunnah; *Tahiyyatul-Masjid* is not obligatory but a Sunnah; and the *Eid* prayer is not obligatory but an emphatic Sunnah. So also is what the scholars differ on.

This is the opinion of some of the people of knowledge. They made this hadeeth a basis to declare whatever is not mentioned therein as not obligatory. However, after thoughtful consideration, this hadeeth does not contain evidence for such assertion; that is, it does not indicate the non-obligation of *Tahiyyatul-Masjid*, the *Eid* prayer and others. This is because these Prayers have varied causatives, so they only become obligatory at the activation of the causatives.

However, the correct opinion is that *Tahiyyatul-Masjid* is not obligatory but an emphatic Sunnah. As for the *Eid* prayer, it is obligatory because the Prophet ﷺ commanded (people), including the menstruating women and the old women, to go out and observe the prayer although the menstruating women would stay away from the praying ground. As for the *Witr* prayer, this hadeeth is an evidence that it is not an obligation because it is repeated daily. Were it to be an obligation, the Messenger would have explained it to this man. The correct opinion is that *Witr* prayer is an emphatic Sunnah, which is not obligatory, and one would not be sinful for leaving it.

However, the trustworthiness of the one who regularly forsakes it is removed. Imam Ahmad, may Allah shower blessings on him, said: "Whoever abandons the *Witr* prayer is an evil person, and it is not



proper to accept his testimony”.

As for the fast of Ramadan, it is the only obligatory form of fasting, except the one who vows to fast. This is because the Prophet ﷺ said, “Whoever vows to obey Allah should obey Him”<sup>(1)</sup>.

As for Zakat, it is the only obligatory right on wealth, except that which has specific reasons such as spending on one’s wife, relatives and hosting a guest and other similar expenses; they become obligatory based on specific reasons.

When the man turned back, he said, “By Allah, I will neither make any addition to this nor will I decrease anything from it”. He swore an oath to Allah that he would not add anything to it nor remove anything from it. So the Prophet ﷺ said, “He is successful if he proves truthful.”

This is evidence that one would achieve success if one would adhere only to the obligatory aspects of the law. However, it does not mean that it is not recommended to perform optional Prayers because they will augment the obligatory Prayers on the Day of Resurrection. How many are people who observe the obligatory Prayers filled with deficiencies and flaws which require augmentation and enhancement.

As for the hadeeth of Ibn Abbas, may Allah be pleased with both of them, when the Prophet ﷺ sent Mu’adh to Yemen, there is no need for repetition since it has been discussed earlier. However, the Messenger ﷺ stated therein, “Inform them that Allah has made Sadaqah obligatory for them in their wealth which would be taken from their wealthy ones and given to their poor ones”. This is the point of reference for this chapter.

## HADEETH 1209 and 1210

وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «أُمِرْتُ أَنْ

1 Reported by Al-Bukhari: The Book of Oaths and Vows, chapter on vow in obedience (6696)

أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ مُتَّفَقٌ عَلَيْهِ .

Ibn ‘Umar رضي الله عنه reported: The Messenger of Allah ﷺ said, “I have been commanded to fight people till they testify ‘La ilaha illallah’ (there is no true god except Allah) that Muhammad ﷺ is his slave and Messenger, and they establish Salat , and pay Zakat ; and if they do this, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account.” [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا تُوفِّيَ رَسُولُ اللَّهِ ﷺ، وَكَانَ أَبُو بَكْرٍ، رَضِيَ اللَّهُ عَنْهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَهَا، فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ»؟! فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ لِأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ. وَاللَّهِ لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ، لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ. قَالَ عُمَرُ، رَضِيَ اللَّهُ عَنْهُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ، مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: When the Messenger of Allah ﷺ passed away, Abu Bakr رضي الله عنه was appointed as his successor (caliph). Amongst the Arabs some men apostatised. Abu Bakr رضي الله عنه resolved to fight them. ‘Umar bin Al-Khattab رضي الله عنه said to Abu Bakr: “How can you fight them when the Messenger of Allah ﷺ has declared: ‘I have been commanded to fight people till they testify La ilaha



illallah (there is no true god except Allah); and if they do it, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account.” Upon this Abu Bakr ؓ said: “By Allah, I would definitely fight him who makes distinction between Salat and the Zakat , because it is an obligation upon the rich to pay Zakat . By Allah I will fight them even to secure the piece of rope which they used to give to the Messenger of Allah ﷺ.” Umar ؓ said: “I realized that Allah opened the heart of Abu Bakr ؓ for fighting those who refused to pay Zakat , and I fully recognized that Abu Bakr (ؓ) was right.”  
[ Al-Bukhari and Muslim ]

## Commentary

The author, may Allah shower blessings on him, recorded these hadeeths under the chapter discussing the obligation of Zakat and explanation of its excellence.

He mentioned what has been discussed earlier. Likewise, he mentioned the hadeeth of Abdullah bin Umar, may Allah be pleased with both of them, that the Messenger of Allah ﷺ said, “I have been commanded (by Allah) to fight people until they testify that there is no true God except Allah, and that Muhammad is the Messenger of Allah and perform Salat and pay Zakat”. His saying, “I have been commanded,” the One commanding him is Allah, the Exalted. This is evidence that the Prophet ﷺ is a charged slave, charged with obligation; he was being instructed with dos and don'ts as other people because he is one of the slaves of Allah. He is not the Lord and he does not possess any aspect of Lordship; rather, he is a slave with commands and prohibitions. Greater responsibilities may befall him based on the saying of Allah, the Blessed and Exalted to him:

﴿عَمَّا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّىٰ يَتَّبِعَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ﴾

﴿الكذِّيبِ﴾ (١٣)

“May Allah forgive you (O Muhammad). Why did you grant them leave for (remaining behind; you should have persisted

as regards your order to them to proceed on Jihad), until those who told the truth were seen by you in a clear light, and you had known the liars.” {Taubah: 43}

And His saying to him,

﴿يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾﴾

“O Prophet ﷺ! Why do you forbid {for yourself} that which Allah has allowed to you, seeking to please your wife? And Allah is Oft-Forgiving Most Merciful.” (At-Tahrim: 1)

He admonished him. The Glorified and Exalted said to him,

﴿وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ﴿٢٧﴾﴾

“And fear Allah. But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him” [Al-Ahzab:37].

Whoever thinks that Muhammad possesses any aspect of Lordship, or that he could cause benefit or harm, respond to supplication or remove evil, has associated partner with Allah and disbelieved in Muhammad. The Prophet ﷺ said, “I have been commanded (by Allah) to fight people until they testify that there is no true God except Allah, and that Muhammad is the Messenger of Allah and perform Salat and pay Zakat”. He ﷺ should fight whosoever rejects any of these four: “Testifying that there is no true God except Allah and that Muhammad is the Messenger of Allah, and preform Salat and pay Zakat.” He should fight them till they surrender and succumb. If they do so, that is, testify that there is no true God except Allah and that Muhammad is the Messenger to Allah, and performed Salat and paid Zakat, “they will have protection of their blood and property from me except when justified by Islam, and their account is left to Allah, the Exalted”. If they do so, submitting outwardly, their blood and property would be protected and their account would be left to



Allah. This is because some people may say that they testify that there is no true God except Allah and that Muhammad ﷺ is the Messenger of Allah, they perform *Salat* and pay *Zakat* but their hearts are filled with disbelief. Thus, he said, “Their account is left to Allah.”

The hypocrites say, “There is no true God except Allah” but they do not remember Allah but little. They would say to the Messenger of Allah ﷺ, ‘We testify that you are the Messenger of Allah’, perform *Salat* but they would only approach it with lethargy. They give out charity, but they do not spend except that which they dislike, and their hearts still house disbelief, we ask Allah for wellbeing. Hence, he said, “And their account is left to Allah.”

Then the author, may Allah shower blessings on him, mentioned the hadeeth of Aboo Hurayrah, may Allah pleased with him, about the dialogue of Aboo Bakr As-Siddiq, the first successor of the Messenger of Allah, and Umar bin Al-Khattaab, the second successor of the Messenger of Allah, may Allah be pleased with both of them. They debated a religious matter although they love one another dearly. However, this love does not prevent religious debate and discussion because the religion is superior to everything.

After the death of the Prophet ﷺ, Aboo Bakr became the caliph after the Messenger of Allah by the decision of the companions. Likewise, the Prophet ﷺ alluded to his leadership by appointing him as his representative during Hajj. This is the supreme leadership position as regards the populace. He ﷺ also appointed him to lead the *Salat*. This is a restricted leadership position since the leader of Hajj will lead more people than an Imam of a mosque.

The Prophet ﷺ appointed him to deputize as the Imam of the mosque when he was sick and the leader during Hajj in the ninth year of the Hijrah. The companions unanimously agreed after the death of the Prophet ﷺ that his successor was Aboo Bakr. Thereafter, some Arab tribes apostatized. Allah referred to this in His saying:

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ

﴿ ١٤٤ ﴾ أَعْقَابِكُمْ

*“Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? (Al-Imran: 144).*

This happened. Some of the Arabs apostatized, they withheld Zakat and disbelieved in Allah. So Aboo Bakr decided to fight them but Umar felt otherwise, may Allah be pleased with both of them, saying: “How can you fight them when the Messenger of Allah has declared, “I have been commanded to fight people till they testify that there is no true God except Allah?” This is what Umar heard from the Prophet ﷺ. Otherwise, his son heard more than this from the Messenger of Allah ﷺ.

He heard from the Messenger of Allah ﷺ that he said, “Until they testify that there is no true God except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat.” However, Umar reported what he heard: “Till they testify that there is no true God except Allah.” Aboo Bakr, may Allah be pleased with him, said; “By Allah, I will definitely fight him who makes a distinction Salat and Zakat because it is an obligation upon the rich to pay Zakat. By Allah, I will fight them to secure the piece of rope which they used to give to the Messenger of Allah”.

This is evidence of his firmness, may Allah be pleased with him, although he is softer than Umar, may Allah be pleased with him. However, in dire situation requiring decisiveness, Aboo Bakr (may Allaah be pleased with him) is stricter than Umar. Let us relate some instances.

Umar opined that this people should not be fought but after Aboo Bakr discussed with him, he realized that that was the right decision. When he saw that Allah had opened the heart of Aboo Bakr to fight them, and he was the caliph after the Messenger of Allah, he knew it is the truth. Therefore, Allah, the Glorified and Exalted, did not open the heart of this guided caliph (the first Khalifah in the Islamic Ummah) except to the truth. In this case, Abu Bakr was firmer, sterner and more steadfast than Umar, may Allah be pleased with both of them.



The second instance: When the Messenger of Allah ﷺ passed away, Madinah became gloomy and people were confounded and it became a critical day. When people gathered in the mosque, Umar, may Allah be pleased with him, stood and said, “The Prophet ﷺ is not dead, he only lost consciousness. Allah will soon raise him up and he will cut the hands and legs of men.” This was what he said, with all solemnness and firmness. Aboo Bakr, may Allah be pleased with him, was in one of his dwellings in the outskirt of Madinah when the Messenger of Allah died. So they went to inform him, he came to the Messenger of Allah and opened his covered face; he said, “May my father and mother be sacrificed for you. You are pleasant in life and death. By Allah, Allah will not make you taste death twice. As for the first death, you have tasted it.” Thereafter, he went out to meet the people.

Meanwhile Umar was speaking, rejecting the notion of his death, saying, “He did not die, he only lost consciousness. Allah will raise him up.” Aboo Bakr told him to remain calm, so Umar sat down or remained standing. Then Aboo Bakr mounted the pulpit and addressed the congregation with a great speech perfect for this difficult situation. He said, “To proceed: O people, whoever worships Muhammad should know that Muhammad is dead,” may Allah be pleased with him, although his death was a greater loss to him, “and whoever worship Allah should know that Allah is Ever-Living, He will never die.” Then he recited the statement of Allah, the Exalted:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ (30)

“Verily, you (O Muhammad) will die, and verily they (too) will die” (Az-Zumar: 30).

And His saying:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ؟﴾

﴿وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَبْصُرَ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ (141)

“Muhammad is no more than a Messenger, and indeed (many)

*Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful” [Al-Imran: 144].*

Umar said, “Until I staggered as my legs could not hold me”; that is, he was unable to stand so he sat down because he knew that this was the truth. Consider the steadfastness of Abu Bakr in this profound case.

The third instance is during the treaty of al-Hudaybiyyah. There were conditions which constituted apparent injustice to the Muslims. One of such was that if a Muslim migrates from the Quraysh, the Messenger of Allah would return him to them but they are not obliged to return any Muslim who migrates to them. Apparently, this condition is unjust. Umar was upset because he could not comprehend this. He said, ‘O Messenger of Allah, why? why? We will return whoever leaves them as a Muslim and comes to us as a migrant but they will not send whoever goes to them back to us? How can we accept this degradation of our religion? Are we not upon the truth and our enemies upon falsehood? The Prophet ﷺ said, “Certainly, but this is the command of Allah. And I am the servant of Allah and His Messenger, so I will never disobey Allah. And Allah the Mighty and Sublime will assist me”.<sup>(1)</sup> Umar (may Allaah be pleased with him) was worried, so he sought recourse with Abu Bakr that he may prevail on the Messenger of Allah ﷺ because of his inability to convince him. But the response of Aboo Bakr, may Allah be pleased with him, was similar to the response of the Messenger of Allah ﷺ, letter by letter. A great stance in this difficult situation; he said, “He is the Messenger of Allah. Allah is His helper, so adhere to his standpoint.” That is, avoid opposing him because he is on the right path.

The steadfastness of Abu Bakr, may Allah be pleased with him, becomes clear in these three profound instances. Likewise, he is the firmest of companions and the strictest, brightest and most entitled

1 Reported by al-Bukhari: The Book of Virtues, chapter on the saying of the Prophet, ‘If I were to choose an intimate friend’ (3670)



to the caliph among the companions. This is how the condition of a steadfast person becomes clear, the one who studies issues remotely and examines it intensely. It is not appropriate for the one who possesses a deep sense of honour to be in haste as it could be dangerous.

The important point or benefit from this hadeeth under this chapter, as categorized by Al-Hafidh An-Nawawee, may Allah shower blessings on him, is that it is obligatory for the Imam to fight the one who abstains from paying Zakat.

## Hadeeth 1211, 1212 and 1213

وَعَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، قَالَ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ» مُتَّفَقٌ عَلَيْهِ .

*Abu Ayyub ؓ reported: A man said to the Prophet ﷺ: "Direct me to a deed which may admit me to Jannah." Upon this he (the Messenger of Allah ﷺ) said, "Worship Allah and never associate anything with Him in worship, establish Salat , pay Zakat , and strengthen the ties of kinship." [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتَهُ، دَخَلْتُ الْجَنَّةَ. قَالَ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ» قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا أَزِيدُ عَلَى هَذَا. فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: A bedouin came to the Prophet ﷺ and said: "O Messenger of Allah! Direct me to a deed by which I may be entitled to enter Jannah ." The Prophet ﷺ said, "Worship Allah, and never associate anything with Him, establish Salat , pay the Zakat which has been enjoined upon you, and observe Saum of Ramadan." He (the bedouin) said: "By Him in Whose Hand my soul is, I will never add anything to these (obligations)." When he turned his back, the Prophet ﷺ said, "He who wants to see a man from the dwellers of Jannah , let him look at him (bedouin)." [ Al-Bukhari and Muslim ]

وَعَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَايَعْتُ النَّبِيَّ، ﷺ، عَلَى  
إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ، مُتَّفَقٌ عَلَيْهِ .

Jarir bin 'Abdullah ؓ reported: I pledged allegiance to the Prophet ﷺ to establish Salat , to pay the Zakat and to have the welfare of every Muslim at heart. [ Al-Bukhari and Muslim ]

## Commentary

These three hadeeths are mentioned under the chapter on the obligation of Zakat and explanation of its excellence. The hadeeths of Aboo Ayoob, Aboo Hurayrah and Jarir all point to what has been discussed earlier, that performing *Salat* and giving Zakat are among the obligations of Islam.

The hadeeth of Abu Ayub, may Allah be pleased with him, contains an additional point, "Strengthen the ties of kinship". This refers to patrilineal and matrilineal relations. It is important to maintain ties of kinship according to what custom dictates because the Prophet ﷺ did not explain how to strengthen the ties of kinship. The custom of a people would determine anything that has been reported in the Qur'an and Sunnah without detailed explanation. This varies according to circumstances, times and lands. In the situation of need, poverty and limited provision, this would be by giving them that which is easy of



wealth and fulfilling their needs.

Similarly, if there are sick ones among the relatives, strengthening ties with them would entail visiting them frequently in accordance with the nature of the illness and family ties. And if the matter is all right and there is no special need, as we know today, it is sufficient to uphold ties using phone, written correspondence or utilizing festive seasons. The important point is that strengthening the ties of kinship is obligatory. However, it has not been defined by law, so it should be according to what cultures dictate and people accept among themselves.

As for the hadeeth of Jarir bin Abdullah (may Allaah be pleased with him), there is an addition to what has been previously discussed such as establishing *Salat* and giving *zakat*, which is “to be sincere to every Muslim”. A person should be sincere to every Muslim, hence he would treat them as he treats himself and as he would love others to treat him. He should not humiliate his Muslim brother, cheat him, deceive him, betray him or lie to him. He should be an advisor to his Muslim brother in every way. If he seeks his advice on any matter, he must direct him to that which is the most beneficial to him in his religious and worldly endeavors.

It was reported that Jarir bin Abdullah, may Allah be pleased with him, took oath of allegiance from the Prophet ﷺ on this, ‘And to be sincere to every Muslim.’ So, it was reported that he, may Allah be pleased with him, once bought a horse from a man at a certain price, and he realized how good the horse was after riding it. Then, he, may Allah be pleased with him, returned to the seller and said, “This horse is worth more”, so he added to the initial price. Thus, he, may Allah be pleased with him, left with the horse and found out that it is worth more than his estimate, so he returned to him and said, “This horse is worth more”. So he paid more once again. This is because he took oath from the Prophet ﷺ “to be sincere to every Muslim.”

It is obligatory for one to be an upholder of the ties of kinship and an advisor to his Muslim brothers. In the hadeeth of Tamim Ad-Dari, the Prophet ﷺ said, “The Religion is sincere advice” three

times. They asked, “To whom, O Messenger of Allah? He said, “To Allah, His Book, His Messenger, the leader of the Muslims and their common folk”.<sup>(1)</sup>

Allah alone grants success.

## Hadeeth 1214

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَاحِبٍ ذَهَبٍ، وَلَا فِضَّةٍ، لَا يُؤَدِّي مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيَكْوَى بِهَا جَنْبُهُ، وَجَبِينُهُ، وَظَهْرُهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيَسْرَى سَبِيلُهُ، إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ» قِيلَ: يَا رَسُولَ اللَّهِ فَالْإِئْتِ؟ قَالَ: «وَلَا صَاحِبٍ إِبِلٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا، وَمَنْ حَقَّهَا حَلَبَهَا يَوْمَ وَرْدِهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرَقِرٍ أَوْفَرَ مَا كَانَتْ، لَا يَفْقَدُ مِنْهَا فَصِيلاً وَاحِداً، تَطَوُّهُ بِأَخْفَافِهَا، وَتَعَضُّهُ بِأَفْوَاهِهَا، كُلَّمَا مَرَّ عَلَيْهِ أَوْلَاهَا، رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيَسْرَى سَبِيلُهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will*

1 Reported by Muslim: The Book of Faith, chapter on the religion is sincere advice (55).



be fifty thousand years. (This would go on) until Judgement is pronounced among (Allah's) slaves, and he will be shown his final abode, either to Jannah or to Hell." It was asked, "How about someone who owns camels and does not pay what is due on him (i.e., their Zakat)?" He ﷺ replied, "In the same way the owner of camels who does not discharge what is due in respect of them (their due includes their milking on the day when they are taken to water) will be thrown on his face or on his back in a vast desert plain on the Day of Resurrection and they will trample upon him with their hoofs and bite him with their teeth. As often as the first of them passes him, the last of them will be made to return during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allah's) slaves, he will be shown his final abode either to Jannah or to Hell." It was (again) asked: "O Messenger of Allah, what about cows (cattle) and sheep?" He ﷺ said, "If anyone who possesses cattle and sheep and does not pay what is due on them (i.e., their Zakat); on the Day of Resurrection, he will be thrown on his face in a vast plain desert. He will find none of the animals missing with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample upon him with their hoofs. As often as the first of them passes him, the last of them will be made to return to him during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allah's) slaves; and he will be shown his final abode either to Jannah or to Hell." It was asked: "O Messenger of Allah, what about the horses?" Upon this he ﷺ said, "The horses are of three types. One, which is a burden for the owner; another which is a shield, and another one which makes its owner entitled to reward. The one for whom these are a burden is the person who rears them for show or for pride or for causing injury to the sentiments of the Muslims. They will be a cause of torment for their owners. The one for whom these are a shield is the person who rears them for the sake of Allah but does not forget the Right of Allah concerning their backs and their necks (i.e., he lets a needy ride on them), and so they are a shield for him. Those which bring reward to the

*one who rears them in pastures and gardens are the ones that are used in the Cause of Allah ( Jihad ) by the Muslims. Whatever they eat from the meadows and the gardens will be recorded on his behalf as good deeds so much so that their droppings and urine will be counted for an equal number of good deeds for him. Even when they break their tying rope and every height from which they climb and every hoofprint which they leave will be counted as a good deed on behalf of the owner. When their owner leads them through a stream from which they drink, though he does not intend to quench their thirst, yet Allah would record for him the quantity (of water) of what they would drink on his behalf as good deeds." It was asked: "O Messenger of Allah, what about the donkeys?" Upon this he ﷺ said, "Nothing has been revealed to me in regard to the donkeys in particular except this one Verse of a comprehensive nature: 'So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.'" (99: 8,9). [ Al-Bukhari and Muslim ]*

## Commentary

The author, may Allah shower blessings on him, mentioned this hadeeth of Aboo Hurayrah, may Allah be pleased with him, under the chapter on the obligation of Zakat and explanation of its excellence. Imam Muslim reported it in detail. In it the Prophet ﷺ mentioned gold, silver, camel, cows, sheep, horse and donkey, and stated the ruling of each of them. This was how he used to explain to the people in a conclusive and encompassing manner till he left his Ummah. Allah had completed the religion and perfected His favours upon the believers through him ﷺ. He said, "Any person who possesses gold or silver and does not pay what is due on it; on the Day of Resurrection, sheets of silver and gold would be heated for in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This will go on) until judgement is pronounced among (Allah's) slaves, and



he will be shown in his final abode either to Jannah or to Hell.”

Zakat is obligatory on silver and gold assets in every situation. This is independent of the intent: one may save it for future spending or marriage, to purchase a house one needs to live in, buy a car one needs to drive or store them in order to increase one's wealth. Zakat is due on both of them in every situation. Indeed, Zakat is due on the gold and silver a woman puts on as jewelries; she must pay Zakat on both of them in any event.

However, it must reach the *Nisab*, the minimum amount on which Zakat is due. The *Nisab* for gold is eighty-five and half grams while that of silver is five hundred and sixty-five grams. So if a person has gold and silver of these measures, it is obligatory for him to pay Zakat in any case. If he does not do so, his recompense is what the Prophet ﷺ stated: “On the Day of Resurrection sheets from fire will be heated for him”, not from gold or silver, but from the fire of Hell, refuge is with Allah. Slices of fire will be heated for him in the Hell-fire, and the fire of Hell is sixty-nine times severer than the combined effect of all the fires of this world, we ask Allah to save you and us from it.

It will be heated in the fire of Hell and it will be used to brand his right and left sides, and his forepart and backside. This process will be repeated with every drop in temperature. He will not have a reprieve; rather, they will repeat the process whenever it cools down during the day the measure whereof will be fifty thousand years. This will not last for an hour or two, a month or two, a year or two, but fifty thousand years; he will be receiving this punishment until (Allah) judges among His slaves. Then he will be shown his final abode, either to Paradise or to Hell fire. We ask Allah for wellbeing and safety.

Hence, this hadeeth is akin to the explanation of the statement of Allah, the Exalted:

﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ

﴿ ٣٤ ﴾ أَلْيَسَ

*“And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment”. [At-Taubah: 34].*

The meaning of “those who hoard up gold and silver” is that they do not pay their Zakat. This is the interpretation of the people of knowledge among the companions, their successors and those after them. This is because the one who fails to pay Zakat is hoarding even if his wealth is on top of the mountain, and the one who pay Zakat is not hoarding even if it is in the belly of the earth. Anything on which the Zakat is not paid is a hoarded wealth.

﴿ ٣٥ ﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ

*“On the Day when that (Al-Kanz: money, gold, and silver the Zakat of which has not been paid) will be heated in the fire of Hell and with it will be branded their foreheads, their flanks and their backs.” [At-Taubah: 35]*

This is the physical punishment or torture as they will also taste mental punishment. It will be said to them: “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.” So they will suffer physical punishment and likewise mental punishment through scolding and rebuke. What will happen to his soul at the moment he will be told, “This is the treasure which you hoarded for yourself”? It will be broken. Torment of the body and soul, this will be the recompense of the one who failed to pay Zakat on gold and silver.

And whatever has the pecuniary status of gold and silver will have same ruling. Hence, whoever possesses the monetary equivalent of this quantity of gold and silver must pay Zakat. The medium of exchange in all, or most, countries today is the paper currency. We (in Saudi Arabia) have denominations in riyal: Five riyals, ten riyals, fifty



riyals, one hundred riyals, and five hundred riyals. These banknotes have the status of gold and silver because they have replaced them as medium of exchange among people.

Therefore, if one possesses this measure of gold and silver in equivalent banknotes, it becomes obligatory for him to pay Zakat on them; that is, one must pay Zakat on fifty-six Arabic riyals of silver. It is well known that the price of silver fluctuates, so he should estimate its value if Zakat is obligatory for him. If it reaches the *Nisab*, which is fifty-six riyals for silver, he must pay Zakat of his wealth. The Zakat rate is 2.5 percent.

Then the Prophet ﷺ mentioned camels, cows, and sheep and he made part of the due of camel its milk on its day of watering. It should be milked if it is taken out for water, and the custom is to give out the milk as charity to those present. This is part of its due. It has a big udder which holds abundant milk because it lactates whenever it waters. This is distributed to the poor when they come, and this is part of its due.

Then he ﷺ explained that horses are of three types: One, which is a burden for the owner; another which is a shield, and another which makes its owner entitled to reward.

As for donkeys, he ﷺ said, "Nothing has been revealed to me in regard to the donkeys in particular except this one verse of a comprehensive nature:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

*"So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it." [Az-Zalzalah: 7-8].*

If you employ the donkey in good cause, then it is good, and if one employs it in evil cause, then it is evil.

Allah alone grants success.

## Chapter 217: the obligation of ramadan fast, explanation of its virtues and related issues.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِمَلَّكُمْ

﴿ تَنَفُّونَ ۗ﴾

*“O you who believe! The Fasting is prescribed for you as it was prescribed for those before you, that you may become Al-muttaqun (the Pious)”.*

### Commentary

The author, may Allah shower blessings on him, said: The chapter on the obligation of Ramadan fast, explanation of its virtues and related issues.

He, may Allah shower blessings on him, mentioned it after discussing Zakat because this is the order it was reported in the hadeeth of Umar bin Al-Khattaab, may Allah be pleased with him, during Jibril’s questioning of the Prophet ﷺ as regards Islam, Faith, *Ihsan*, the Day of Resurrection and its signs.

The fast of Ramadan is an act of worshipping Allah, the most High, by abstaining from food, drink and sexual intercourse from dawn till sunset. This is Fasting; one worshipping Allah by leaving these things. He does not leave them as a habit or for a body regimen, but to worship Allah by means of this. He desists from food, drink, sex and other nullifiers of fast, from dawn till sunset, from the crescent of Ramadan to the crescent of Shawwal.

The fast of Ramadan is one of the pillars of Islam; this is its status in the religion of Islam. It is obligatory according to the consensus of the Muslims as indicated by the Qur’an and Sunnah.



Then the author mentioned the verses that indicate this. He – the Mighty and Sublime - said,

*“O you who believe! The Fasting is prescribed for you as it was prescribed for those before you, that you may become Al-muttaqun (the Pious)”.*

Allah directed this speech to the believers because the fast of Ramadan is among the requirements of faith. The fast of Ramadan completes Faith while abandoning it renders it incomplete.

The scholars disagree on the ruling of the one who abandons it out of negligence and laziness; has he committed disbelief or not? The correct opinion is that he has not committed disbelief. A person does not commit disbelief by abandoning any of the pillars of Islam other than the testimonies of faith and *Salat*.

The saying of Allah, the Exalted: “The Fasting is prescribed for you” that is, made obligatory. His saying: “As it was prescribed”. that is, as it was made obligatory for those before you so that you may become pious. Allah stated that it was made obligatory for those before us, but He did not mention this regarding *Salat*. This is because fasting involves difficulties, fatigue and abstinence from usual practice. It is not hidden that fasting would be laborious on the soul during hot weather and longer days, so Allah stated that He made it obligatory for those before us in order to delight us. This is because it becomes easier for a person if he knows that it is required of him and others. He also mentioned it in order to explain that He has perfected His favours for us, as He perfected it for those before us as He wishes.

His saying, “That you become pious” that is, that you may fear Allah because fasting is a shield, it protects you from sins and from Hell fire. This is because he who observes the fast of Ramadan with faith, while anticipating the reward, all of his previous sins will be forgiven.

His saying, “That you may become pious”, that is, for the sake of piety. This is the wisdom behind the obligation of fasting. The saying of the Prophet ﷺ points to this: “Whoever does not eschew lies and acting on it and ignorance, Allah has no need of his abstinence from

his food and his drink.” This is because Allah does not intend to punish the servants by ordering them to refrain from what they desire and from their usual practice. However, He wants them to desist from falsehood, acting on it and ignorance.

Then He – the most High - said, “For a fixed number of days”. He stated it by way of affirmation in order to explain that the issue is not one of months nor years, but days which is not long. “For a fixed number of days,”

“But if any of you is ill or on a journey, the same number (should be made up) from other days”. This is also another means of comfort. Firstly, specific few days. Secondly, anyone who finds fasting difficult due to illness or travelling should break his fast and make it up from other days. “And as for those who can fast with difficult” who are residents “they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know”. This was in the early days. When Allah initially mandated fasting, He allowed those who were unable to fast to feed the poor; any of the two options is good for you. At the outset, Allah gave people alternative between fasting and feeding a poor person for each day.

Then He authorized fasting in the following verse: “And that you fast is better for you if only you know” that is, if you are people of knowledge, those who understand. This is because fasting is difficult for most people than feeding the poor. Hence, the reward of fasting would be greater since the reward of an act of worship would be greater if a person performs a difficult act based on the command of Allah. On that basis, the one who is farther from the mosque would have greater reward than the one who is closer to the mosque because he toiled more. However, this does not mean that one should seek difficulty in an act of worship which Allah has made easy because this is a form of extremism in the religion. But if Allah charged you with an act of worship which is difficult for you, it will result in greater reward.

As for seeking for difficulty, for instance, some ignorant people



would perform ablution with cold water during winter, saying, "This is because perfecting the ablution during period of hardship is one of the means of raising one's rank with Allah and wiping away sins". We say, O my brother, this is not what the Messenger of Allah intended; the intent is that one will earn greater reward if one performs ablution with cold water during winter, and he did not order you to look for cold water. If Allah blesses you with hot water and you are able to perfect ablution with it, this is better.

"And whoever is ill." The scholars, may Allah have mercy on them, classified illness into three:

The first type: An illness with no hope of recovery; rather, it persists. In this case, there is no fasting on the sick but he must feed a poor person for each day. This is because he is comparable to an old man who is unable to fast, who has no hope of getting over his state of weakness.

The second type: A sick person that fasting will harm, such that it is feared that it will kill him. For instance, some sick people who cannot do without water like those suffering from some types of diabetes and similar disorders. It is unlawful for them to fast based on the saying of Allah, the Most High:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝٢٩﴾

*"And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you" [An-Nisa': 29]*

The third type: Illness that will be difficult with fasting but there is fear of imminent danger. In this case, it is best not to fast and it should be prepaid later.

As for illness which does not affect fasting in any way, such as minor eye or teeth disorder and similar ailments, it is not permissible to break the fast. This is because the wisdom behind the concession is to remove difficulty, and this person does not experience difficulty in general terms. Hence, he has no right to break his fast. The basic principle is the obligation of fasting at its time except there is clear

and plain evidence permitting one to break the fast and later repay it.

As for traveling, this is also classified into three:

The first type: Fasting harms him and he experience great difficulty due to his journey. For example, he travels during long hot days and he knows that fasting would cause excruciating difficulty and harm to him. Such a person would be a sinner if he fasts.

The evidence for this is that the companions once complained to the Prophet ﷺ about the difficulty of fasting while on a journey, so he ﷺ called for water and drank it while people were looking at him. He ﷺ did this so that they would not nurse reproach in their minds if they break the fast. And that was after 'Asr. However, some companions, may Allah be pleased with them, continued their fast and this was reported to the Prophet ﷺ who said, "Those are the disobedient, those are the disobedient."<sup>(1)</sup> He described them as disobedient because they did not accept the respite of Allah although it was very difficult for them.

The second type: the one who experiences endurable difficulty. It is disliked for such person to fast and fasting is not a sign of righteousness in this case.

The evidence for this: once the Prophet ﷺ was on a journey then he noticed a crowd sheltering a man. So, he ﷺ enquired about the man and he was informed that the man was fasting. He ﷺ said, "It is not part of righteousness to fast on a journey."<sup>(2)</sup>

The third type: the one who is not affected by the fast in general terms. That is, he is fasting without difficulty because the day is short and the weather is cold. The scholars disagree on what is best for this person; should he break the fast, continue with it or choose? The correct opinion is that it is best for him to fast because this is the greater form of following the Sunnah of the Prophet ﷺ

1 Reported by Muslim: The Book of Fasting, chapter on the permissibility of fasting or abstaining during the month of Ramadan for the traveller (1878)

2 Reported by al-Bukhari: The Book of Fasting, chapter on the speech of the Prophet ﷺ to the sheltered one (1810); and Muslim: The Book of Fasting, chapter on what has been reported regarding the dislike of fasting on a journey (644)



and it is easier for the legally responsible. Fasting along with the people is easier than making it up as it is well known. Likewise, it is better to quickly fulfil an obligation and it coincides with the period in which fasting is best, which is the month of Ramadan. Based on these four points, fasting is better.

Abu Darda, may Allah be pleased with him, said “We accompanied the Prophet ﷺ in some of his journeys on a hot day. It was so hot that a man would put his hand on his head due to the intensity of the heat. There was no one amongst us fasting except the Prophet ﷺ and Abdullah bin Rawahah”<sup>(1)</sup>

This is the ruling of fasting during a journey. Journey is general as it affects the one who goes for lesser Hajj or others journeys; the one who travels regularly and the one who travels occasionally. Hence, commercial drivers and cargo drivers are to break their fasting even if their journey is constant because they have a town they will return to. They become travelers once they leave this town. If someone asks, “When will they fast? We will reply by saying, “They will fast in the winter, which is easier for them. However, it becomes binding on them to fast if they return to their town during Ramadan.

Allah alone grants success.

## Hadeeth 1215

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ. وَالصِّيَامُ جُنَّةٌ، فَإِذَا كَانَ يَوْمٌ صَوْمِ أَحَدِكُمْ فَلَا يَرَفْتُ وَلَا يَصْخَبُ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمَسْكِ. لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا:

1 Reported by al-Bukhari: The Book of Fasting, chapter on fasting some days in Ramadan then travels (1945); and Muslim: The Book of Fasting, chapter on choosing between fasting and breaking on a journey (1122)

إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ «متفق عليه» .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “Allah the Exalted and Majestic said: ‘Every act of the son of Adam is for him, except As-Siyam (the fasting) which is (exclusively) for Me, and I will reward him for it.’ Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: ‘I am fasting.’ By Him in Whose Hand the soul of Muhammad is, the breath of one observing Saum is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast. He is joyful by virtue of his fast when he meets his Rubb.” [ Al-Bukhari and Muslim ]

## Commentary

The author, may Allah shower blessings on him, mentioned this hadeeth of Aboo Hurayrah (may Allaah be pleased with him) under the chapter on the obligation of fast after mentioning the verses.

He mentioned some of its benefits.

Firstly, Allah - the Most High – classified fasting to Himself whereas all other actions of the son of Adam are for the son of Adam. Allah, the Most High said, “Every act of the son of Adam is for him, except As- Siyam (fasting) which is (exclusively) for Me.” The meaning is that fasting is exclusive for Allah, the Exalted, among other deeds. This is because it is the greatest form of sincere worship, so it is a secret between one and one’s Lord.

This is because it cannot be known if one is fasting or not while one is moving and interacting with other people as the intention is concealed, hence it has the highest level of sincerity.

So Allah distinguished it from other deeds. Some scholars explained that it means that on the Day of Resurrection, if a person has oppressed other servants, part of his good deeds will be taken for the servants



except fasting. Nothing would be taken from it because it for Allah, the Exalted, and not for anyone else. This is a good interpretation. The reward of fasting will be kept for its owner and nothing would be removed from it for any of the creations.

Secondly, the action of the son of Adam is rewarded in ten manifolds except fasting, the reward of which is without measure; that is, it will be in several multiples. The people of knowledge explained that this is because fasting encompasses the three forms of patience: patience on obedience to Allah, patience to stay away from Allah's disobedience, and patience on the decree of Allah.

As for patience on obedience to Allah, a person coerces his soul to fast although it may dislike it at times due to its hardship, not because Allah has made it obligatory. If someone were to dislike fasting because Allah has instructed it, his deeds would be in vain. He dislikes it due to the accompanying hardship, nonetheless he charges his soul with it and patiently refrains from food, drink and sex for the sake of Allah. Hence, Allah, the Exalted said in hadeeth *Qudsi*: "He leaves his food, drink and desire for My sake."

As for patience to stay away from disobedience of Allah, this occurs to the fasting person. He patiently distances himself from vain talk, obscenity, idle talk, lie and other prohibitions of Allah.

As for patience on the decree of Allah, this is because a person would experience lethargy, boredom and thirst during fasting especially on long hot days which cause difficulty for him. However, he remains patient because it is for the pleasure of Allah.

Since it encompasses the three forms of patience, its reward is without measure because Allah, the Exalted, has said:

﴿إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

*"Only those who are patient shall receive their reward in full, without reckoning" (Az-Zumar: 10).*

Thirdly, another benefit of this hadeeth is that a fasting person has two joyous moments. The first moment is at the time of breaking his

fast, and he will be happy for two reasons:

Firstly, Allah has blessed him to complete one of His obligations. How many are those who hope to fast for a day but could not because they are now in their graves. But Allah has blessed him with this fast, so he fasted and this is a blessing. How many people started a fast but could not complete it. So when he breaks his fast, he is happy because he has performed one of the obligations of Allah.

The second source of happiness is that Allah has permitted for him what conforms to his natural state such as food, drink and sex after he was forbidden from it. These are two causes of happiness at the time of breaking the fast: Allah has blessed him with the completion of this obligation and Allah has blessed him by making permissible for him what is beloved to him such as food, drink and sex.

Fourthly, another benefit in this hadeeth- referring to the benefits of fasting and to the wisdom behind the obligation of fasting, the Prophet ﷺ said, “When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice.” He should not utter a sinful word nor should he raise his voice and talk loudly, but remain calm, courteous and gracious. If anyone abuses him or insults him, he does not shout at him; rather, he would say, ‘I am fasting.’ He says this in order to prevent his abuser from subjugating him. It is as if he is saying, ‘I am not incapable of standing up to you but I am fasting. My fasting prevented me from replying you.’ Hence, he should say it loudly. Similarly, if he says “I am fasting”, it will restrain him from confronting his abuser. It is as if he is saying to himself, “I am fasting, so I must not reply the one who has abused me.” This is also a decent and profound meaning.

Therefore, whenever the Prophet ﷺ sees anything of this world that amazes him and he fears that his heart would be attached to it, he ﷺ would say, “I respond to you, (O Allah). Surely, the real life is the life of the Hereafter.”<sup>(1)</sup> The soul is naturally disposed to love what inclines to it and its desires. So if he sees anything of the world that amazes

1 Reported by al-Bukhari: The Book of Virtues, chapter on the supplications of the Prophet (3511); and Muslim: The Book of Jihad and Travels, chapter on the Battle of the confederates (3366)



him, he would say “I respond to You, O Lord! Surely, the real life is the life of the Hereafter”. As for the life of this world, it is transient and ephemeral.

These are some of the benefits of fasting which the author, may Allah shower blessings on him, recorded on the authority of Aboo Hurayrah from the Prophet ﷺ.

There are two types of speech in this hadeeth: the Divine words, which are the Words of Allah, the Exalted, as reported by the Prophet ﷺ from his Lord, and the Prophetic words, which are the words of the Prophet ﷺ.

Allah knows best.

## Hadeeth 1216, 1217, 1218 and 1219

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ: يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ» قَالَ أَبُو بَكْرٍ، رَضِيَ اللَّهُ عَنْهُ: يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ! مَا عَلَيَّ مِنْ دُعِيٍّ مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ» متفق عليه .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “He who spends a pair in the way of Allah will be called from the gates of Jannah : ‘O slave of Allah! This gate is better for you’ and one who is constant in Salat (prayer), will be called from the

Gate of Salat ; and whoever is eager in fighting in the Cause of Allah, will be called from the Gate of Jihad ; and who is regular in observing Saum will be called from Ar-Raiyan Gate. The one who is generous in charity will be called from the Gate of Charity.” Abu Bakr ؓ said: “O Messenger of Allah ﷺ! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?” He replied, “Yes, and I hope that you will be one of them.” [ Al-Bukhari and Muslim ]

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ: الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ» متفقٌ عَلَيْهِ .

Sahl bin Sa'd ؓ: The Prophet ﷺ said, “In Jannah there is a gate which is called Ar-Raiyan through which only those who observe Saum (fasting) will enter on the Day of Resurrection. None else will enter through it. It will be called out, “Where are those who observe fasting?” So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate.” [ Muslim ]

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا» متفقٌ عَلَيْهِ .

Abu Sa'id Al-Khudri ؓ reported: The Messenger of Allah ﷺ said, “Every slave of Allah who observes Saum (fasting) for one day for the sake of Allah, Allah will draw his face farther from Hell-fire to the extent of a distance to be covered in seventy years.” [ Al-Bukhari and Muslim ]



وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ صَامَ رَمَضَانَ  
إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» متفقٌ عليه .

*Abu Hurairah ؓ reported: The Prophet ﷺ said, "He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven." [ Al-Bukhari and Muslim ]*

## Commentary

All of these hadeeths quoted by the author, may Allah shower blessings on him, demonstrate the excellence of fasting.

One of them is the hadeeth of Aboo Hurayrah, may Allah be pleased with him, that the Prophet ﷺ said, "He who spends a pair in the way of Allah will be called from the gates of Paradise: O Slave of Allah, this gate is better for you." "He also spends a pair" that is, two matching objects. For example, to spend dinar and dirham, dirham and wares, horse and camel or other similar kinds. Allah, the Exalted, said:

﴿ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴾

*"And you (all) will be in three groups (Al-Waqiah:7).*

That is, three categories. Then the Prophet ﷺ mentioned the gates of Paradise: "he will be called from the gates of Paradise: O slave of Allah, this gate is better for you." That is, angels will call him from different gates, saying: "This gate is better for you." That is, they will want him to enter through various gates. This shows the excellence of spending and striving in the path of Allah.

This hadeeth also shows that whoever is among the people of *Salat* will be called from the gate of *Salat*; and whoever is among the people of charity will be called from the gate of charity; and whoever is among the people of fasting will be called from the gate of *Ar-Rayan*. This is the only gate so named because *Ar-Rayan* means that which quenches thirst. The fasting people were thirsty especially during the

long hot days, so they will be rewarded by naming their entrance the gate of *Ar-Rayan*.

His saying: “Whoever is among the people of *Salat*... among the people of charity, among the people of Jihad... among the people of fasting” means he who performs them a great deal. It does not mean he who fasts alone without observing the Prayers; he would not have entered the Paradise because he is a disbeliever. However, the intent is that the Muslims who observe a lot of *Salat* will be called from the gate of *Salat*; those who fast a great deal will be called from the gate of fasting; those who spends abundantly in charity will be called from the gate of charity. Nevertheless, each of the inhabitants of Paradise will enter it through one of these gates.

The gates of paradise are eight while the gates of Hell-fire are seven. Allah mentioned the gates of the Hell-fire in the Qur’an. The Exalted said:

﴿لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ﴾

*“It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. [Al-Hijr: 44].*

As for the eight gates of Paradise, this has been authentically reported in the Sunnah from the Prophet ﷺ. When the Prophet ﷺ described this event, Aboo Bakr (may Allaah be pleased with him) said, “O Messenger of Allah, may my mother and father be sacrifice for you! Those who are called from one of these gates will stand in need of nothing.” That is, the one who is called from any of these gates will have no difficulty. “Will anyone be called from all of these gates?” that is, will all the angels by the different gates be calling a particular person. He ﷺ said, “Yes.”

This means that it is possible for someone to have lots of *Salat*, charity, Jihad, so he will be called from all the gates. He said: ‘Yes, and I hope you will be one of them.’ So Aboo Bakr, may Allah be pleased with him, will be called from all the eight gates. This is because he, may Allah be pleased with him, is a forerunner towards good; he has



a share of every good deed.

Once, the Prophet ﷺ encouraged the companions to give in charity. Umar, may Allah be pleased with him, loved to compete with Aboo Bakr, not because he is envious of Aboo Bakr but for the love of hastening towards good. So, Umar donated half of his property to the cause. When he came to the Prophet ﷺ Aboo Bakr had brought all of his property, his entire possessions. The Prophet ﷺ asked him, "What did you leave for your family?" He said, 'I left Allah and His Messenger for them.' Umar said, "By Allah, I will never compete with him after this." This is because Aboo Bakr, may Allah be pleased with him, is the foremost companion in striving for good deeds, the strongest of them in faith, and the greatest of them in faith in Allah and His Messenger.

Then he mentioned other hadeeths, all of which demonstrate the excellence of fasting. The last of them is the hadeeth of Aboo Hurayrah: "He who fasts Ramadan with sincere faith and hope for reward, all of his precious sins will be forgiven." If he fasts, believing in Allah and hoping for His reward, Allah will forgive him of his previous sins.

Allah alone grants success.

## Hadeeth 1220 and 1221

وعنه، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِذَا جَاءَ رَمَضَانُ، فَتُحْتَت أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصَفَّدَتِ الشَّيَاطِينُ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "When Ramadan begins, the gates of Jannah are opened, the gates of Hell are closed, and the devils are chained." [ Al-Bukhari and Muslim ]

وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «صُومُوا لِرُؤُوتِهِ، وَأَفْطِرُوا لِرُؤُوتِهِ، فَإِنْ غَبِيَ

عَلَيْكُمْ، فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ، مَتَّفِقٌ عَلَيْهِ، وَهَذَا لَفْظُ الْبُخَارِيِّ

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Observe Saum (fast) on sighting the crescent and terminate it on sighting it (the new moon), but if the sky is cloudy before you, then complete the number (thirty days) of the month." [ Al-Bukhari and Muslim ]*

## Commentary

Al-Hafidh An- Nawawee, may Allah shower blessings on him, recorded this hadeeth of Aboo Hurayrah, may Allah be pleased with him, under the chapter on the obligation of Ramadan fast. He narrated that the Prophet ﷺ said: "When Ramadan begins, the gates of Paradise are opened, the gates of the Hell are closed, and the devils are chained." These three things take place in Ramadan.

Firstly, the gates of Paradise are opened in order to arouse those working for it to engage in abundant acts of obedience such as *Salat*, charity, remembrance of Allah, recitation of the Qur'an and similar acts.

Secondly, the gates of Hell are closed. This is because of the minimal sins recorded therein from the believers.

Thirdly, the devils are chained; that is, *al- Mardah* among them as reported in another version. *Al-Mardah* refers to the worst of devils in enmity and attack on the children of Adam. "and the devils are chained" implies their hands will be shackled, so they will not be able to do what they used to do in other months.

Each of what the Prophet ﷺ has informed us is the truth. He said this as a form of counsel to the Ummah, urging it to perform good deeds and warning it from evil.

As for the second hadeeth of Aboo Hurayrah, the Prophet ﷺ said, "Observe fast on sighting the crescent and terminate it on sighting it (the new moon)." That is, it is obligatory for the Muslims to commence



fast once they sight the crescent of Ramadan; fasting does not become compulsory except they see it.

Accordingly, he ﷺ said, “But if the sky is cloudy before you, complete the calculation of thirty days of (the month of) Sha’ban.” That is, if the clouds obscure the crescent, it becomes obligatory to complete Sha’ban as thirty days before they commence fasting. This is the version of Al-Bukhari.

In the version of Muslim: “Observe fast for thirty days.” This is if the crescent of Shawwal is hidden. In this hadeeth, the Prophet ﷺ explained that if the crescent is hidden on the thirtieth night of Sha’ban, it is obligatory to complete the counting of Sha’ban as thirty. Similarly, if the crescent is concealed on the thirtieth night of Ramadan, it should be completed as thirty days.

Allah alone grants success.

## Chapter 218: the excellence of spending out charity during ramadan

### Hadeeth 1222 and 1223

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ، حِينَ يَلْقَاهُ جِبْرِيلُ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ متفق عليه .

*Ibn ‘Abbas* رضي الله عنه reported: The Messenger of Allah ﷺ was the most generous of the men; and he was the most generous during the month of Ramadan when Jibril visited him every night and recited the Qur’an to him. During this period, the generosity of

Messenger of Allah ﷺ waxed faster than the rain bearing wind. [ Al-Bukhari and Muslim ]

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ أَحْيَى اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَشَدَّ الْمِنْرَةَ» متفق عليه .

*Aishah ؓ reported: When the last ten nights (of Ramadan) would begin, the Messenger of Allah ﷺ would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship. [ Al-Bukhari and Muslim ]*

## Commentary

The author, may Allah shower blessings on him, said: The chapter on the excellence of spending out during Ramadan.

*Al-Jood* refers to spending that which is beloved of possessions or actions. A person spends his wealth, so he gives the poor which leads to self-sufficiency and relieves the deprived. And he expends his action by assisting another person with his affairs, car, shop, house and others. *Al-Jood* involves expending wealth or deed. It may also entail using one's status such as interceding on behalf of another or act as intermediary in bringing about a benefit or removing a hardship.

As stated by Anas bin Malik, may Allah be pleased with him, the Prophet ﷺ was the most generous of men with his property, body, knowledge, call, counsel and all that which benefits the creature. And he was even more generous during the month of Ramadan because it is the month of generosity. In this month, Allah is generous to the slaves and they reciprocate this by being generous to their brethren. Allah, the Most High, is generous and loves generosity.

Jibril used to visit the Prophet ﷺ every night in Ramadan, teaching him the Qur'an so that it may be well engrained in his heart and that he may earn the reward of his study with Jibril. He ؑ would descend to visit the Prophet ﷺ, although we do not know the manner of his descent because he is one of the angels and the angels are not seen except if Allah wishes. Then, he would teach him ﷺ the Qur'an, and



his generosity would wax faster than the rain bearing wind during his period. That is, he would hasten to do good deeds and be swifter in giving than the rain bearing wind which Allah sends, may the Peace and Blessing of Allah be upon him. Imagine a powerful windstorm, the Messenger of Allah ﷺ imparts more than it in Ramadan.

Then the author mentioned the hadeeth of Aa'ishah, may Allah be pleased with her. When the last ten days of Ramadan begin, the Prophet ﷺ would keep awake at night remembering Allah, reciting the Qur'an, observing *Salat* and other acts of worship. He ﷺ would wake his household to observe Prayer and tighten his loin-cloth.

Tightening his loin-cloth means preparing himself to be diligent on an action, and it has been said that it means staying away from women because he ﷺ is devoted to worship. Both meanings are correct. The Prophet ﷺ would devote himself to worship during the last ten days of Ramadan and stay awake during the night in acts of obedience to Allah. This is generosity on one's soul. But it is generosity in the right of Allah, the Most High. Allah is the One who blesses whomsoever He wishes among His slaves, so if He blesses you with action, to Him belongs the blessing. He blesses you with action primarily and He blesses you with acceptance thereafter.

May Allah bless you and me with that which He loves and is pleased with.

## Chapter 219: the prohibition of observing fast after the middle of sha'ban

### Hadeeth 1224, 1225, 1226 and 1227

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يَتَقَدَّمَنَّ

أَحَدِكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمَهُ، فَلْيَصُمْ ذَلِكَ الْيَوْمَ» متفقٌ عليه .

*Abu Hurairah ؓ reported: The Prophet ﷺ said, “Do not observe Saum (fasting) for a day or two days preceding Ramadan. However, if a person is in the habit of observing Saum on a particular day (which may fall on these dates), he may fast on that day.” [ Al-Bukhari and Muslim ]*

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «لَا تَصُومُوا قَبْلَ رَمَضَانَ، صُومُوا لِرُؤْيَيْهِ، وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ حَالَتْ دُونَهُ غَيَابَةٌ فَأَكْمِلُوا ثَلَاثِينَ يَوْمًا» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Ibn ‘Abbas ؓ reported: The Messenger of Allah ﷺ said, “Do not observe Saum (fasting) before the advent of Ramadan. Observe Saum at sighting of the crescent of Ramadan and terminate it at sighting the crescent (of Shawwal). If the sky is overcast, complete (the month as) thirty (days).” [ At-Tirmidhi ]*

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا بَقِيَ نِصْفٌ مِنْ شَعْبَانَ فَلَا تَصُومُوا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “When there comes the middle of Sha‘ban, don’t observe Saum (fasting).” [ At-Tirmidhi ]*

وَعَنْ أَبِي الْيَقْظَانَ عَمَّارِ بْنِ يَاسِرٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ، ﷺ» رَوَاهُ أَبُو دَاوُدَ،



وَالْتَرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Ammar bin Yasir ؓ reported: He who observes the fast on a doubtful day, has in fact disobeyed Abul-Qasim, (i.e., Messenger of Allah ﷺ). [ Abu Dawud and At-Tirmidhi ]*

## Commentary

The author, may Allah shower blessings on him, said: The chapter of the prohibition of observing fast after the middle of Sha'ban.

Then he mentioned a number of hadeeths, one of which is the hadeeth of Aboo Hurayrah (may Allaah be pleased with him). He narrated that the Prophet ﷺ forbade observing fast for a day or two days preceding Ramadan except the one who is in the habit of observing fast on a particular day.

For example, if he is in the habit of fasting on Monday and a Monday coincides with a day or two days before Ramadan, then there will be no harm in fasting. Another instance, he is in the habit of fasting on the thirteenth, fourteenth and fifteenth days of the Islamic month, but he was unable to achieve this until a day or two days before Ramadan, then there will be no harm in fasting.

This shows that the intent of prohibition is the concern of preempting the commencement of Ramadan by observing fast a day or two before Ramadan as a cautionary measure. This precaution is baseless. Hence, the Prophet ﷺ said, "Observe fast on sighting it," that is, the crescent "and terminate it on sighting it. If the cloud comes between you and it," cloud, rain or similar elements "complete the counting thirty days." That is, the counting of Sha'ban.

The scholars, may Allah have mercy on them, differ on the nature of this prohibition, is it an absolute prohibition or means of censure? The correct opinion is that it is an absolute prohibition especially on the Day of doubt because Ammar bin Yasir, may Allah be pleased

with him and his father, said: "Whoever fasts on a doubtful day has disobeyed Abu Al-Qasim. (i.e. the Prophet ﷺ)".

On this basis, it is not permissible for a person to fast a day or two days before Ramadan except the one who is in the habit of fasting. However, it is not permissible to fast on the Day of doubt, which is the thirtieth day of Sha'ban, in absolute term if cloud or rain inhibits the sighting of the crescent at night. The Messenger of Allah ﷺ said, "Observe fast on sighting the crescent and end it on sighting it (i.e. sighting the crescent)."

As for fasting after the middle of Sha'ban, although Imam At-Tirmidhee – may Allaah shower blessings on him - said the hadeeth is *Hasan Sahih*, it is weak. Imam Ahmad said it is *Shaadh*<sup>(1)</sup> as it contradicts the hadeeth of Aboo Hurayrah, may Allah be pleased with him, that the Prophet ﷺ said: "Do not observe fasting for a day or two days preceding Ramadan". The implicit meaning of this hadeeth is that it is permissible to fast three days, four days or ten days before Ramadan.

If the hadeeth were to be authentic, it would not imply an absolute prohibition but a censure as presumed by some of the people of knowledge, may Allah shower blessings on them. Nonetheless, the one who is in the habit of fasting can observe fasting even after the middle of Sha'ban.

As a result, the fasting is divided into three:

Firstly, fasting after the middle of Sha'ban until the twenty eighth day. This is disliked except for the one who is in the habit of fasting. However, this opinion is built on the authenticity of the hadeeth. Imam Ahmad (may Allaah shower blessings on him) did not consider it as authentic, hence this is not disliked.

Secondly, a day or two days preceding Ramadan. This is prohibited

1 Translator's note: This refers to the report of a trustworthy narrator which contradicts that of a larger group of narrators or superior narrator. This is form of weak narrations.



except for someone that is in the habit of fasting.

Thirdly, fasting on the day of doubt. This is prohibited without question. You must not fast on the Day of doubt because the Prophet ﷺ prohibited it.

However, as I said earlier, it is apparent that the prohibition is for the one who intend to make it as part of Ramadan. Nevertheless, it is prohibited for the one who intends optional fast as a means of blocking evil. This is because it is feared that if people see this man fasting, they may think that he fasted as a precaution, which is not permissible. So, "Observe fast on sighting it (i.e. the crescent) and terminate it on sighting it."

Allah alone grants success.

## Chapter 220: supplication at the sight of the crescent (at the outset of every lunar month)

### Hadeeth 1228

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: «اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ، هِلَالٌ رُشِدٌ وَخَيْرٌ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Talhah bin Ubaidullah رضي الله عنه reported: At the sight of the new moon (of the lunar month), the Prophet ﷺ used to supplicate: "Allahumma ahillahu 'alaina bil-amni wal-iman, was-salamati wal-Islam, Rabbi wa Rabbuk-Allah, Hilalu rushdin wa khairin (O Allah, let this moon appear on us with security and Iman ; with safety and Islam. (O moon!) Your Rubb and mine is Allah. May this moon be bringing guidance and good)." [ At-Tirmidhi ]

## Chapter 221: merits of *suhur* (pre-dawn meal in ramadan) and the excellence of delaying having it till before dawn

### Hadeeth 1229, 1230, 1231 and 1232

عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «تَسَحَّرُوا؛ فَإِنْ فِي السَّحُورِ بَرَكَةٌ» متفقٌ عَلَيْهِ .

*Anas ؓ reported: The Messenger of Allah ﷺ said, “Eat Suhur (predawn meal). Surely, there is a blessing in Suhur.” [ Al-Bukhari and Muslim ]*

وَعَنْ زَيْدِ بْنِ ثَابِتٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ، ﷺ، ثُمَّ قُمْنَا إِلَى الصَّلَاةِ. قِيلَ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: قَدْرُ خَمْسِينَ آيَةً. متفقٌ عَلَيْهِ .

*Zaid bin Thabit ؓ reported: We took Suhur (predawn meal) with the Messenger of Allah ﷺ and then we stood up for ( Fajr ) Salat (prayer). It was asked: “How long was the gap between the two?” He replied: “The time required for the recitation of fifty Ayat .” [ Al-Bukhari and Muslim ]*

وَعَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ لِرَسُولِ اللَّهِ، ﷺ، مُؤَدَّنَانِ: بِلَالٌ، وَابْنُ أُمِّ مَكْتُومٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ؛ فَكُلُوا وَأَشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ» قَالَ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا أَنْ يَنْزَلَ هَذَا



وَبَرَّقَىٰ هَذَا، مَتَّفِقٌ عَلَيْهِ .

*Ibn 'Umar ؓ reported: The Messenger of Allah ﷺ had two Mu'adhdhin : Bilal and Ibn Umm Maktum (ؓ) . The Messenger of Allah ﷺ said, "Bilal proclaims Adhan [call to Salat (prayer)] at fag end of night, so eat and drink till Ibn Umm Maktum pronounces Adhan ." Ibn 'Umar ؓ added: And the gap between their Adhan was not more than the time spent in one's getting down and the other's climbing (the minaret). [ Al-Bukhari and Muslim ]*

وَعَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «فَصُلِّ وَمَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكَلَةُ السَّحْرِ» رَوَاهُ مُسْلِمٌ .

*'Amr bin Al-'As ؓ reported: The Messenger of Allah ﷺ said, "The difference between our observance of Saum (fasting) and that of the people of the Scriptures is Suhur (predawn meal in Ramadan)." [ Muslim ]*

## Commentary

The author, may Allah shower blessings on him, said: The chapter on the merit of predawn meal in Ramadan. It is referred to as *Sahuur* and *Suhuur*. *Sahuur* is the meal a person takes while *Suhuur* is the act of eating *Sahuur*.

The Prophet ﷺ encouraged eating this meal by his word and action. He said, "Eat the predawn meal. Surely, there is a blessing in the predawn meal." This involves an order and an explanation. He ﷺ instructed that we should take the predawn meal and explained that there is blessing in it.

One of such blessings is compliance with the order of the Prophet ﷺ, and submission to his orders ﷺ is all good, rewarding and full of blessing.

Among its blessing is that it is an aid to the slaves. It aids someone towards the fast. If he takes the predawn meal, this predawn meal will suffice him till sunset. Despite that during the days of eating, he eats at the beginning of the day, the middle of the day and the last part of the day and drinks a lot; Allah will send down blessing in the *sahur* (predawn meal) and it would suffice him from before dawn till sunset.

One of its blessings is that it is the difference between the fasts of the Muslims and the non-Muslims. Accordingly, the Prophet ﷺ explained that the difference between our fast and the fast of the people of the Book is taking the predawn meal. This is because the people of the Book fast from the middle of the night. They eat before the middle of the night. They do not eat at *sahur*. As for the Muslims, and all the praises and thanks be to Allah, they eat in the last part of the night. Distinguishing between the Muslims and the disbelievers is an issue desired in the law. Consequently, the Prophet ﷺ forbade imitating them. He said, “Be different from the Zoroastrians. Allow your beard to grow and trim your mustache.” That is, leave the beard and do not shorten it nor cut it. He said, “Whoever imitates a people is one of them.”

It is good to delay the predawn meal till shortly before dawn. It should not be advanced because the Prophet ﷺ said, “My Ummah will continue to be upon goodness as long as they hasten to break the fast and delay the predawn meal.” He said, “Bilal used to call the Adhan in the night, so eat and drink until Ibn Maktum pronounces the Adhan because he does not pronounce the Adhan until it is dawn.”

As for his saying in the report quoted by the author, “There is nothing in between them except that this one comes down and this climbs,” it is not authentic. This is because the Prophet ﷺ instructed eating and drinking until Ibn Maktum pronounces the *Adhan* which a proof that there is a considerable time gap between both of them for eating, drinking and *Sahur*. So it is a weak and contradictory sentence. It does not contain evidence.

Zayd bin Thabit (may Allaah be pleased with him) explained that when he ate predawn meal with the Prophet ﷺ, then stood for *Salat*;



there was nothing between them except the measure of fifty verses: ten to twenty minutes if a person recites the Qur'an gradually or in any other way.

This indicates that the Prophet ﷺ would delay his predawn meal a perfect delay and that he would observe the *Fajr* prayer early without delaying it. Then it is good for someone when he is taking his predawn to prepare that he is taking the predawn meal in compliance with the order of Allah and His Messenger and that he is taking his predawn meal in opposition to the people of the Book and dislike for what they are upon and hope for blessing in this predawn meal. And he is taking predawn meal to aid him in obeying Allah so that this predawn meal that he is eating would be goodness, blessing and obedience.

## Chapter 222: the superiority of hastening to break the fast, and the supplication to say upon breaking it

Hadeeth 1233, 1234, 1235, 1236, 1237, 1238 and 1239

عَنْ سَهْلِ بْنِ سَعْدٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ» متفقٌ عَلَيْهِ .

*Sahl bin Sa'd* رَضِيَ اللَّهُ عَنْهُ reported: *The Messenger of Allah* ﷺ said, "People will continue to adhere to good as long as they hasten to break the Saum (fasting)." [ *Al-Bukhari and Muslim* ]

وَعَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا فَقَالَ لَهَا مَسْرُوقٌ: رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ، ﷺ، كِلَاهُمَا

لَا يَأْلُو عَنِ الْخَيْرِ: أَحَدُهُمَا يُعَجِّلُ الْمَغْرِبَ وَالْإِفْطَارَ، وَالْآخَرُ يُؤَخِّرُ الْمَغْرِبَ وَالْإِفْطَارَ؟ فَقَالَتْ: مَنْ يُعَجِّلُ الْمَغْرِبَ وَالْإِفْطَارَ؟ قَالَ: عَبْدُ اللَّهِ - يَعْنِي ابْنَ مَسْعُودٍ - فَقَالَتْ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ، يَصْنَعُ. رَوَاهُ مُسْلِمٌ .

قوله: «لَا يَأْلُو» أَي لَا يُقَصِّرُ فِي الْخَيْرِ.

Abu Atiyyah رضي الله عنه reported: Masruq and I visited 'Aishah رضي الله عنها and said: "O Mother of the Believers! There are two Companions of Muhammad صلى الله عليه وسلم and neither of them holds back from doing good acts; but one of them hastens to break Saum (fasting) and hastens to perform the Maghrib prayer, while the other delays breaking Saum and delays performing Salat (prayer)." She asked, "Who is the one who hastens to break Saum and perform the Maghrib prayer?" Masruq said, "It is 'Abdullah (meaning 'Abdullah bin Mas'ud)." She said, "The Messenger of Allah صلى الله عليه وسلم used to do so." [ Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ وَجَلَّ: «أَحَبُّ عِبَادِي إِلَيَّ أَعَجَلُهُمْ فِطْرًا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "Allah the Most High says: 'From amongst my slaves, the quicker the one is in breaking the Saum (fasting), the dearer is he to me.'" [ At-Tirmidhi ]

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَهْنَا وَأَدْبَرَ النَّهَارُ مِنْ هَهْنَا، وَعَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ» متفقٌ عليه .



'Umar bin Al-Khattab ؓ reported: The Messenger of Allah ﷺ said: "When the night approaches from this side (i.e., the east) and the day retreats from that side (i.e., west) and the sun sets, then it is time for a person observing Saum (fasting) to break his fast." [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي إِبْرَاهِيمَ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ، قَالَ لِبَعْضِ الْقَوْمِ: «يَا فُلَانُ انزِلْ فَاجِدْ لَنَا» فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ؟ قَالَ: «انزِلْ فَاجِدْ لَنَا» قَالَ: إِنَّ عَلَيْكَ نَهَارًا، قَالَ: «انزِلْ فَاجِدْ لَنَا» قَالَ: فَتَزَلَّ فَجَدَّحَ لَهُمْ فَشَرِبَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ» وَأَشَارَ بِيَدِهِ قِبَلَ الْمَشْرِقِ. متفقٌ عليه .

Abu Ibrahim 'Abdullah bin Abu Aufa ؓ reported: We were with the Messenger of Allah ﷺ on a journey and he was observing Saum (fasting). When the sun set, he ﷺ said to a person, "Dismount and prepare the ground roasted barley drink for us." Upon this he replied, "O Messenger of Allah, there is daylight still." The Messenger of Allah ﷺ said, "Get down and prepare barley drink for us." He said, "But it is still daytime." The Messenger of Allah ﷺ again said to him, "Get down and prepare barely drink for us." So he got down and prepared a barley liquid meal for him. The Prophet ﷺ drank that and then said, "When you perceive the night approaching from that side, a person observing Saum (fasting) should break the fast." And he ﷺ pointed towards the east with his hand. [ Al-Bukhari and Muslim ]

وَعَنْ سَلْمَانَ بْنِ عَامِرِ الضَّبِّيِّ الصَّحَابِيِّ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْطَرَ أَحَدُكُمْ، فَلْيُفْطِرْ عَلَى تَمْرٍ، فَإِنْ لَمْ يَجِدْ، فَلْيُفْطِرْ عَلَى

مَاءٍ فَإِنَّهُ طَهُورٌ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

Salman bin 'Amir ؓ reported: I heard the Prophet ﷺ saying, "When one of you breaks his Saum (fasting), let him break it on dates; if he does not have any, break his fast with water for it is pure." [ Abu Dawud ]

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلَى رُطَبَاتٍ، فَإِنْ لَمْ تَكُنْ رُطَبَاتٍ فَتَمِيرَاتٍ؛ فَإِنْ لَمْ تَكُنْ تَمِيرَاتٍ حَسَا حَسَوَاتٍ مِنْ مَاءٍ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

Anas ؓ reported: The Messenger of Allah ﷺ used to break his Saum (fasting) before performing Maghrib prayer with three fresh date-fruits; if there were no fresh date-fruits, he will eat three dry dates; and if there were no dry date-fruits; he would take three draughts of water. [ At-Tirmidhi ]

The author, may Allah shower blessings on him, said: The chapter on the superiority of hastening to break the fast, what to break the fast with and supplication to say upon breaking it. These are three issues:

The First issue: Hastening to break the fast, but with the condition that sun has actually set. This is based on the saying of the Prophet ﷺ, as quoted by the author in the hadeeth of Umar bin Al-Khattaab: "When the night approaches from here (i.e. the east) and the day retreats from here (i.e. from the west) and the sun has set, the one observing fast breaks it." One may hasten to break the fast once the sun disk has disappeared even if the sunray is still visible on the skyline. Hence, you should hurry to break the fast as soon as the disk vanishes as this is the Sunnah of the Messenger of Allah ﷺ, in action and word.

As for his action, the evidence is the hadeeth of Aishah, may Allah be pleased with her, when Aboo Atiyyah and M'asruq asked her about



two of the companions of the Messenger of Allah; one of them delays breaking the fast and delays performing the *Maghrib* prayer, while the other hastens to break the fast and hastens to perform the *Maghrib* prayer. So, which of them is correct? Aishah said, ‘Who is that?’ That is, the one who hastens to break the fast and perform the prayer. They said, “Ibn Mas’ood, may Allah be pleased with him.” She said, “This was how the Prophet ﷺ used to do”. That is, he would hasten to break the fast and hasten to perform the *Maghrib* prayer. This is the action-based Sunnah. It shows that the best is to break the fast early.

As for his word, the proof is the hadeeth of Sahl bin Sa’d (may Allah be pleased with him) that the Prophet ﷺ said, “People will continue to be upon goodness as long as they hasten to break the fast.” As long as people hasten to the Sunnah and make every effort to achieve good, they will be upon goodness and will continue to be all right. But if they delay breaking the fast, not in haste to do so, then this is evil.

Consequently, the *Rafidah* – the opponents of the Sunnah of the Messenger of Allah– used to delay breaking the fast. They do not break until the stars appear, so they are deprived of the reward and blessing, and deprived of hastening to give the soul its share of food and drink. They are punished in this world before the Hereafter. This is because if a person delays eating or drinking while he is thirsty or hungry, for instance, he will only increase his misery. So they simply hurt themselves by delaying breaking the fast and opposing the Sunnah, and they are deprived of the reward.

Then the author, may Allah shower blessings on him, mentioned that it is best to break the fast with fresh date fruits; if there are no fresh date fruits, one should eat dry date fruits; and if there are no dry date fruits, one should take water. The Prophet ﷺ used to break the fast with few fresh date fruits, not many, because it is not appropriate to eat much at such moment since the stomach is still empty. So, you should limit your intake when breaking fast because eating a lot could harm you.

Thus, it is medically inappropriate for one to drink water immediately when breaking the fast as some people do. Rather,

medical study dictates that you put little substance in the stomach because it is empty. Therefore, the Prophet ﷺ would break his fast with fresh date fruits; if there are no fresh date fruits, he would eat dry date fruits; and if there are no dry date fruits, he would take few gulps of water. This is how to break the fast: fresh date fruits, then dry date fruits, and then water.

Fresh date fruits are available even after summertime, all praise be to Allah. Today, people preserve fresh date fruits in refrigerators and it will last for a time. So if you find fresh and dry date fruits, it is better to break the fast with the fresh ones; and you should use water in the absence of dry date fruits. If one does not have fresh and dry date fruits, but possesses bread and water, which of them should one use to break one's fast? We say, break the fast with water because the Prophet ﷺ guided us to that; he ﷺ said, "For it is pure", it cleanses the stomach and liver.

Consequently, he instructed us to break the fast with water and he gave precedence to fresh date fruits and dry date fruits because they are more beneficial than water; date fruit is sweet and a source of nourishment. Some medical experts stated that the date fruit extract is the easiest substance the body can accept among various types of sweetness so it flows to the veins instantly. This is from the wisdom of Allah, the Mighty and Sublime.

Hence, what is appropriate are fresh date fruits; if there are no fresh date fruits, you should eat dry date fruits; if there are no dry date fruits, you should take water; and if you cannot find water, you should take whatever is easy for you of food and drink. But if you cannot find anything, perhaps you are in a desert without anything, the intention is sufficient; that is, the fast ends once you have the intention of breaking the fast. If you come across food or drink afterwards, then this is all right.

Regarding the saying of the Messenger of Allah ﷺ: "When the night approaches from here (i.e. the east) and the day retreats from here (i.e. the west) and the sun has set; the fasting person has broken his fast", some people of knowledge said, "He has broken his fast" means



even if he did not intend breaking the fast. That is, his fasting is legally over. Another group says, “He has broken his fast” means it becomes permissible for him to break the fast. Nevertheless, there is no doubt that it is better to intend breaking the fast even if you do not have what to eat and drink. In this way, you would have suspended your fasting early by way of intention although you lack the ability to get any food or drink.

As for hastening the *Maghrib* prayer, it does not mean hastening the observance of the prayer itself, but to make its call early without delay.

## Chapter 223: safeguarding the fast

### Hadeeth 1240 and 1241

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمٌ صَوْمٍ أَحَدِكُمْ، فَلَا يَرْفُثْ وَلَا يَصْحَبْ، فَإِنْ سَابَهُ أَحَدٌ، أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ» متفقٌ عليه .

*Abu Hurairah* رضي الله عنه reported: The Messenger of Allah ﷺ said, “When any one of you is observing Saum (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him he should say: ‘I am observing fast.’” [ *Al-Bukhari and Muslim* ]

وَعَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ» رَوَاهُ الْبُخَارِيُّ .

*Abu Hurairah* رضي الله عنه reported: The Prophet ﷺ said, “If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink.” [ *Al-Bukhari* ]

## Commentary

The author, may Allah shower blessings on him, said: The chapter on fasting person safeguarding his tongue and limbs. The intent is that the one who is observing the fast must refrain from every illicit speech and action. This is because Allah, the Most High, mandated fasting for the purpose of piety as He, the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لِمَأْكُمُ

تَتَّقُونَ ﴿١٨٣﴾

*“O you who believe! The Fasting is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the Pious)” (Al-Baqarah: 183). That is, so that you will fear Allah, the most High, and abstain from His prohibitions.*

Allah does not intend to bear down heavily upon His servants by commanding them to abstain from food, drink and sexual intercourse. However, He wants them to comply with His order and refrain from His prohibition, so the fasting is a training institute to accustom them to forsaking the prohibitions and performing the obligations.

If one spends a complete month safeguarding his religion, abstaining from the unlawful and carrying out the obligations, this will change one’s pattern of life. Consequently, Allah explained the wisdom behind it, which is piety.

The Prophet ﷺ said, “When anyone of you is observing a fasting on a day, he should neither indulge in obscene language nor should he raise his voice.” That is, he should neither indulge in unlawful act nor utter illicit statement. “And if anyone reviles him,” that is, abuses or insults him, “or tries to quarrel with him, he should say, I am observing fast.” In this manner, he absolves himself of any perceived inability to defend himself and explains to his antagonist that he would have replied in kind if not for fasting. So, he remains honoured and not disgraced; however, he submitted in humility to the worship and obedience of Allah, the most High.



Similarly, the Prophet ﷺ said, “Whoever does not leave falsehood” that is, illicit statements “and acting on it” that is, the falsehood “and ignorance,” as contained in another version, that is, oppressing people, “Allah is not in need of him leaving his food and his drink.” Allah has no need for one abstaining from food and drink; He, the most High, did not mandate fasting for this but for a more important reason, which is abstaining from the prohibitions and performing the obligations.

Allah alone grants success.

## Chapter 224: matters relating to fasting

### Hadeeth 1242, 1243, 1244 and 1245

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «إِذَا نَسِيَ أَحَدُكُمْ، فَأَكَلَ، أَوْ شَرِبَ، فَلْيَتِمَّ صَوْمَهُ؛ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ». متفقٌ عَلَيْهِ .

*Abu Hurairah ؓ reported: The Prophet ﷺ said, “If any one of you forgetfully eats or drinks (while observing fasting) he should complete his Saum (fasting), for Allah has fed him and given him to drink.” [ Al-Bukhari and Muslim ]*

وَعَنْ لَقِيْطِ بْنِ صَبْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْوُضُوءِ؟ قَالَ: «أَسْبِغِ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الْأَصَابِعِ، وَتَالِغٌ فِي الْأَسْتِنْشَاقِ، إِلَّا أَنْ تَكُونَ صَائِمًا» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Laqit bin Sabirah ؓ reported: I requested the Messenger of Allah ﷺ to talk to me about ablution. He said, “Perform the Wudu’ well*

(by washing those parts of the body, such as the face, hands and feet beyond what is required, like washing the hands up to the upper-arm instead of the elbow). Cleanse the base of your fingers and sniff water deep into the nose except when you are observing fast.” [ Abu Dawud and At-Tirmidhi ]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، يَدْرِكُهُ  
الْفَجْرُ وَهُوَ جُنْبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. مُتَّفَقٌ عَلَيْهِ .

*'Aishah ؓ reported: The Messenger of Allah ﷺ would wake up at Fajr time in a state of Janabah ; so he would take bath before dawn and observe fasting. [ Al-Bukhari and Muslim ]*

وَعَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَتَا: كَانَ رَسُولُ اللَّهِ ﷺ،  
يُصْبِحُ جُنْبًا مِنْ غَيْرِ حُلْمٍ، ثُمَّ يَصُومُ. مُتَّفَقٌ عَلَيْهِ .

*'Aishah, and Umm Salamah ؓ reported: The Messenger of Allah ﷺ would wake during Ramadan (fasting) in a state of major impurity without a wet dream, but on account of sexual intercourse and he would take a bath before dawn. [ Al-Bukhari and Muslim ]*

## Commentary

The author, may Allah shower blessings on him, said: The chapter on matters relating to fasting; that is, various and diverse issues.

One of such issues is a person eating or drinking forgetfully while fasting, does this nullify his fasting? The response is in the statement of the Prophet ﷺ as reported by Aboo Hurayrah, may Allah be pleased with him. He ﷺ said, “Whoever eats or drinks forgetfully while observing fasting should complete his fasting, for Allah has fed him and given him to drink”. So if you eat or drink, even to your satisfaction, and quench your thirst forgetfully while fasting, your fast is still valid, with no deficiency. Hence, he ﷺ said, “He should



complete his fasting.”

In this saying, “For Allah has fed him and given him to drink,” is evidence that the action done out of forgetfulness is not attributed to the one involved, but to Allah. So also is the action of the one sleeping should not be attributed to him, but to Allah as He, the Exalted, mentioned about the companions of the Cave:

﴿وَقَلَّبْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ﴾

“And we turned them on their right and on their left sides.” (Al-Kahf: 18).

The one who turned is the one sleeping. However, since it was not his aim, Allah attributed the action to Himself. Similarly, the one who forgets does not intend to annul his fasting: he forgot, so he ate and drank as usual. We say, your fasting is correct.

Likewise, if he is ignorant, so he does cupping, for example, without knowing that it invalidates fasting, then his fasting remains valid. Another example is eating after dawn while thinking that it has not appeared, his fasting remains valid. Also, the fasting of the one who ate thinking that the sun has set because it is was cloudy, for instance, remains valid. This issue happened during the time of the Prophet ﷺ, some people broke their fast on a cloudy day because they thought that the sun had set. However, the sun reappeared but the Prophet ﷺ did not order them to repay the fast because they did not know, it was not a deliberate act.

However, it is obligatory for such person to desist from eating and drinking once he remembers; indeed, if a morsel or a gulp of water were to be in his mouth, he must spit it out. Likewise, if he was ignorant then he was informed, it becomes obligatory for him to desist. For example, if a person sees another eating and drinking, so he says: ‘What is this! Are you not fasting?’ And he replied that the sun has set and he told him that the sun has not set. It becomes obligatory for him to stop eating because the excuse has been put off for him.

If someone were to ask if he is obliged to remind a fasting person

who he saw eating out of forgetfulness? We say that it is obligatory for you to remind him; the Prophet ﷺ said about the *Salat*: “If I forget, remind me.”<sup>(1)</sup> He instructed that he should be reminded if he forgets. Hence, if you see a fasting person eating and drinking out of forgetfulness, you should remind him as you must inform a person observing *Salat* while deviating from the *qiblah*. The important point is that if your brother falls into something that is not lawful for him, you are obliged to remind him because there are many factors contributing to forgetfulness and mistake.

Then the author mentioned the hadeeth of Laqit bin Sabrah, may Allah be pleased with him, in which the Prophet ﷺ said to him, “Perform the ablution well, cleanse the base of your fingers and toes, and sniff water deep into the nose except when you are observing fast”. Perform the ablution well means perform a complete and perfect ablution, *Al-Isbaagh* means *Al-Ikmaal*. Allaah - the most High - said:

﴿وَأَسْبِغْ عَلَيْكُمْ نِعْمَهُ﴾

*“And He has completed and perfected His Graces upon you”.*  
(*Luqman:20*). *That is, He perfected it.*

The second is, “cleanse the base of your fingers and toes” especially the toes, cleanse in between the digits with water because they are compact, hence water may not reach those points. “And sniff water deep into the nose” that is, sniffing water into the nose during ablution “except when you are observing fast.” Hence, you should not inhale water deep into the nose when you are fasting because it will pass into your body through the nose.

This shows that the intake of food and drink through the nasal cavity is comparable to doing same through the oral cavity; that is, it nullifies fasting. As for injection, it does not nullify fasting. Intravenous or intradermal injection on any part of the body does not nullify fasting except the solution is for nourishment, which subsists for food and drink. Since such injection invalidates fasting, it is not permissible for one to take it when observing obligatory fasting except it becomes

1 Reported by al-Bukhari: The Book of Prayer, chapter on facing qiblah wherever you are (386); and Muslim: The Book of Mosques and Places of Prayer, chapter on forgetfulness on *Salat* and its prostration (889)



inevitable. In this case, he should break his fast to take the injection and make up the day.

Then the author mentioned the hadeeth of Aishah and Umm Salamah, may Allah be pleased with both of them, that the Prophet ﷺ would wake up at *Fajr* time in a state of sexual impurity, he would commence fasting and then perform *Ghusl*. This is also permissible. That is, it is permissible for the one in a state of sexual defilement to make intention of fasting even if he does not perform *Ghusl* until after the appearance of the *Fajr* as the Prophet ﷺ would do.

This hadeeth of Aa'ishah and Umm Salamah (may Allaah be pleased ith them all) is evidence that the actions of the Prophet ﷺ are proof for all. It cannot be said that this is one of his exclusive rights ﷺ because the basic principle is absence of the exclusivity. So if the Prophet ﷺ does something, it is considered an act of worship, which is required, if it entails worship, and it is considered a habitual practice, which is not forbidden, if it is customary.

Allah alone grants success.

## Chapter 225: the excellence of observing fasting in the month of muharram and sha'ban and the sacred months

### Hadeeth 1246, 1247 and 1248

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «أَفْضَلُ الصَّيَامِ بَعْدَ رَمَضَانَ: شَهْرُ اللَّهِ الْمُحَرَّمِ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ: صَلَاةُ اللَّيْلِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "The

best month for observing Saum (fasting) next after Ramadan is the month of Allah, the Muharram; and the best Salat (prayer) next after the prescribed Salat is Salat at night ( Tahajjud prayers).” [ Muslim ]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ، يَصُومُ مِنْ شَهْرِ أَكْثَرَ مِنْ شَعْبَانَ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ. وَفِي رِوَايَةٍ: كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا. مَتَّفَقٌ عَلَيْهِ .

Aishah ؓ reported: The Prophet ﷺ did not observe voluntary Saum (fasting) so frequently during any other month as he did during Sha’ban. He observed Saum throughout the month of Sha’ban.

Another narration is: He (ﷺ) observed Saum during the whole month of Sha’ban except a few days. [ Al-Bukhari and Muslim ]

## Commentary

The author, may Allah shower blessings on him, explained the days and months in which fasting is recommended in this chapter.

One of such is the fast of Sha’ban. The Prophet ﷺ would fast the entire month or most of it as Aishah, may Allah be pleased with her, reported about him ﷺ. Therefore, it is fitting for one to fast more in the month of Sha’ban than any other month because the Prophet ﷺ used to fast it.

The people of knowledge explained that the wisdom is for it to be in the place of the regular optional prayer accompanying the obligatory Prayers to Ramadan.

Also included is the month of Allah, Muharram. The month of Allah, Muharram is between the months of Dhul-Hijjah and Safar. The Prophet ﷺ said about it: “The best month for observing fast after Ramadan is the month of Allah, Muharram.” It is emphasized



to observe fasting on the tenth, tenth and ninth, or ninth, tenth and eleventh.

Likewise, it is encouraged to observe fast for three days each month as contained in the hadeeth of Al-Baahili (may Allaah be pleased with him). “The Prophet ﷺ used to fast three days in each month and he does not bother whether it is at the beginning of the month, middle or last part of it.” However, the White Days, which are the thirteenth, fourteenth, and fifteenth days of the Islamic month, are the best.

Similarly, it is encouraged to observe fast on the day of *Arafah*. The Prophet ﷺ was asked about fasting on this day, he replied: “It expiates the sin of the previous and coming year”<sup>(1)</sup>. That is, it expiates for two years.

In the hadeeth of Al-Bahili (may Allaah be pleased with him), it was stated that he observed fast for the whole year until his appearance changed and he became weak. He came to the Prophet ﷺ and asked him if he had recognized him. The Messenger of Allah ﷺ asked, “Who are you? He said, ‘I am al-Bahili who visited you last year.’ And he informed him ﷺ about what he had been doing: he did not miss a day fast since he departed from him ﷺ. The Prophet ﷺ then said to him, “You have put yourself to torture”. There is evidence in this hadeeth that it is not appropriate in the *Shariah* for one to overburden himself with what he cannot bear and to put oneself to torture. This is because Allah – the most High - says:

“Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-knowing.” [An-Nisa’: 147].

Allah alone grants success.

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1 Reported by Muslim: The Book of Fasting, chapter on observing three-day fast each month (1977).

## Chapter 226: the excellence of fasting during the first ten days of dhul-hijjah

### HADEETH 1249

عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ» يَعْنِي: أَيَّامَ الْعَشْرِ، قَالُوا: يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ، وَمَالِهِ، فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ» رَوَاهُ الْبُخَارِيُّ .

*Ibn 'Abbas* رضي الله عنه reported: The Messenger of Allah ﷺ said, "There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah)." He was asked: "O Messenger of Allah, not even Jihad in the Cause of Allah?" He ﷺ replied, "Not even Jihad in the Cause of Allah, except in case one goes forth with his life and his property and does not return with either of it." [ Al-Bukhari ]

## Chapter 227: the excellence of observing fasting on the day of 'arafah (9<sup>th</sup> of dhul-hijjah), 'aashuura' and taasu'a' (i.e. 9<sup>th</sup> and 10<sup>th</sup> of muharram)

### Hadeeth 1250, 1251, 1252 and 1253

عَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سُئِلَ رَسُولَ اللَّهِ، ﷺ: عَنْ صَوْمِ يَوْمِ عَرَفَةَ؟ قَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ» رَوَاهُ مُسْلِمٌ .



Abu Qatadah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم was asked about the observance of Saum (fasting) on the day of 'Arafah . He said, "It is an expiation for the sins of the preceding year and the current year." [ Muslim ]

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، صلى الله عليه وسلم، صَامَ يَوْمَ عَاشُورَاءَ، وَأَمَرَ بِصِيَامِهِ. مَتَّفِقٌ عَلَيْهِ .

Ibn 'Abbas رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم observed Saum (fasting) on the day of 'Ashura' and commanded us to fast on this day. [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، صلى الله عليه وسلم، سُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ، فَقَالَ: «يُكْفِّرُ السَّنَةَ الْمَاضِيَةَ» رَوَاهُ مُسْلِمٌ .

Abu Qatadah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم was asked about observing As-Saum (the fast) on the tenth day of Muharram, and he replied, "It is an expiation for the sins of the preceding year." [ Muslim ]

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ، صلى الله عليه وسلم: «لَئِنْ بَقِيتُ إِلَى قَابِلٍ لِأَصُومَنَّ التَّاسِعَ» رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "If I remain alive till the next year, I shall also observe fast on the ninth of Muharram." [ Muslim ]

## Chapter 228: the desirability of fasting six days in the month of *shawwal*

### Hadeeth 1254

عَنْ أَبِي أَيُّوبَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ» رَوَاهُ مُسْلِمٌ .

*Abu Ayyub ؓ reported: The Messenger of Allah ﷺ said, "He who observes As-Saum (the fasts) in the month of Ramadan, and also observes As-Saum for six days in the month of Shawwal, it is as if he has observed As-Saum for the whole year." ( Muslim )*

These three chapters mentioned by Al-Hafidh An-Nawawee, may Allah shower blessings on him, highlight the recommended days for fasting. One of such days is the first ten days of *Dhul-Hijjah* for the Prophet ﷺ said, "There are no days during which the righteous action is so pleasing to Allah than these days" that is, the first ten days of *Dhul-Hijjah*. His saying, "Righteous action" include *Salat*, charity, fasting, remembrance of Allah, *Takbir*, reciting the Qur'an, kindness to parents, strengthening the ties of kinship, kindness to the creature, benevolence towards neighbours and other forms of righteous actions. There are no days of the year in which righteous deeds are more pleasing to Allah than these ten days. They asked, "Not even Jihad in the cause of Allah?" He replied "Not even Jihad in the cause of Allah, except in case one goes forth with his life and his property and does not return with either of it".

This is evidence showing the merit of fasting and other righteous deeds during the first ten days of the month of *Dhul-Hijjah*. It also establishes that Jihad is among the best deeds; that was why the companions asked, "Not even Jihad in the cause of Allah?" And it is evidence of the merit of this rare situation whereby a person goes out



striving in the cause of Allah with his life and his property, which is his sword and riding beast, and he is killed and his sword and riding beast were taken by the enemy. He lost his life and property in the cause of Allah, so he is among the greatest warriors in the cause of Allah. This is better than righteous deeds during these days. And its merit swells if this action occurs in these ten days.

Among the days recommended for fasting are the day of *Arafah* and the tenth day of the month of *Muharram*. This is based on the hadeeth of Abu Qatadah, may Allah be pleased with him, that the Prophet ﷺ was asked about the fast on the day of *Arafah* and he said, "It is an expiation for the sins of the preceding year and the current year". The day of *Arafah* falls within the last month of the year, hence it expiates for *Al-Maadiyah*, which is the outgoing year, and the coming year. It atones for two years.

He ﷺ was asked about observing fasting on the day of 'Ashura', which is the tenth day of Muharram, and he replied, "It is an expiation of the sins of the preceding year." It is inferior to the fast of *Arafah* in reward. Notwithstanding, it is good to observe fasting on *Taasu'a*, which is the ninth day of Muharram, along with 'Ashura' because the Prophet ﷺ said, "If I should remain alive till next year, I will fast the ninth"; that is, along with the tenth.

Likewise, he ﷺ commanded us to fast a day before it, and a day after it, in opposition to the Jews. This is because the day of *Ashura*, which is the tenth day of Muharram, is the day Allah saved Musa and his people and drowned Fir'awn and his people. So the Jews used to fast on that day as gratitude to Allah, the Exalted, for His great blessing of sparing His army and destroying the party of Satan. He saved Musa and his people and drowned Fir'awn and his people; this is a great blessing.

As such, when the Prophet ﷺ arrived Madinah and met the Jews fasting on the day of 'Ashura, he asked them about it, and they replied that Allah saved Musa and his people and destroyed Fir'awn and his people on this day. So we are fasting on this day as a form of gratitude to Allah. He said, "We are more worthy of Musa than You" Why?

This is because the Prophet ﷺ and those with him have better claim to the previous Prophets:

“Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet ﷺ (Muhammad) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers.” [Al-Imran: 68].

Thus, the Messenger of Allah is more entitled to Musa than the Jews because the Jews disbelieved in him, they disbelieved in Isa and they disbelieved in Muhammad. So he observed fast on the day and ordered people to observe the day as a fast. However, he ﷺ ordered them to be different from the Jews who only fast on the tenth day by observing fast on the ninth or the eleventh with the tenth, or the three days. On this basis, some scholars, may Allah have mercy on them, such as Ibn Qayyim and others stated that the fast of Ashura has three forms:

First, we observe fast on the tenth and ninth; this is the best form.

Second, we observe fast on the tenth and eleventh; this is inferior to the first.

Third, we observe fast on the tenth only. Some scholars dislike this because the Prophet ﷺ commanded us to differ from the Jews although some other scholars permit it.

Similarly, among the recommended days of fasting are six days in Shawwal. This is contained in the hadeeth of Abu Ayyub (may Allaah be pleased with him) that the Prophet ﷺ said, “He who observes fast in the month of Ramadan, and also observes fast for six days in the month of Shawwal, it is as if he observed fast for the whole year”. Some scholars expounded that as each good deed is ten folds of the deed, so Ramadan, which is a month, will be ten months, and the six days (of *Shawwal*) will be sixty days, which will be two months.

Hence, it is recommended for the one who completes the fast of Ramadan to observe fast for six days in the month of Shawwal. It should be noted that the fast will not be observed before the repayment of missed fasts. This means that if the one who is owing



a day from Ramadan observes the six days in Shawwal, he will not attain this reward. This is because the Prophet ﷺ said, “He who observes fast in the month of Ramadan”. And the one who owes one day in Ramadan has not fasted it as he only observed fast during some of its days. Whoever owes one day has fasted for twenty-nine days and whoever owes two days has fasted twenty-eight days, not the month. And the Messenger of Allah said, “He who observes fast in the month of Ramadan.”

Therefore, if you observe fast during Ramadan and six days thereafter in the month of Shawwal, it is akin to observing fast for the entire year. This is independent of when you commence it: a day, two or three days after *Eid*, and how you observe it: consecutively or intermittently. This issue is broad. However, if you neglect it until the expiration of Shawwal without observing it, this reward will not be earned except the one who has an excuse. For instance, there is no harm for a sick person, a new mother or a traveler who could not observe it in the month of Shawwal to make it up in the month of Dhul-Qa'dah.

Allah alone grants success.

## Chapter 229: the desirability of observing fasting on Mondays and Thursdays

### Hadeeth 1255, 1256 and 1257

عَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، سُئِلَ عَنْ صَوْمِ يَوْمِ  
الْاِثْنَيْنِ فَقَالَ: «ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ - أَوْ أُنزِلَ عَلَيَّ - فِيهِ»  
رَوَاهُ مُسْلِمٌ .

*Abu Qatadah ؓ reported: The Messenger of Allah ﷺ was asked*

about fasting on Mondays. He said, "That is the day on which I was born and the day on which I received Revelation." [ Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «تُعْرَضُ الْأَعْمَالُ يَوْمَ الْأَثْنَيْنِ وَالْخَمِيسِ، فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ»  
رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَرَوَاهُ مُسْلِمٌ بغيرِ ذِكْرِ الصَّوْمِ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "Deeds of people are presented (to Allah) on Mondays and Thursdays. So I like that my actions be presented while I am fasting." [ At-Tirmidhi ]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، يَتَحَرَّى صَوْمَ الْأَثْنَيْنِ وَالْخَمِيسِ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

'Aishah رضي الله عنها reported: The Messenger of Allah صلى الله عليه وسلم used to observe fast on Mondays and Thursdays. [ At-Tirmidhi ]

## Chapter 230: the desirability of observing three days of fastings in every month

Hadeeth 1258, 1259, 1260, 1261, 1262 1263 and 1264

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَوْصَانِي خَلِيلِي، ﷺ، بِثَلَاثِ: صِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتَيْ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ. مُتَّفَقٌ عَلَيْهِ .



Abu Hurairah رضي الله عنه reported: My friend (the Messenger of Allah) صلى الله عليه وسلم directed me to observe fast for three days in every month, to perform two Rak'ah (optional) Duha prayer at forenoon and to perform the Witr prayer before going to bed. [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللهُ عَنْهُ، قَالَ: أَوْصَانِي حَبِيبِي، صلى الله عليه وسلم بِثَلَاثِ لَنَ أَدْعَهُنَّ مَا عَشْتُ: بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلَاةِ الضُّحَى، وَبِأَنْ لَا أَنَامَ حَتَّى أُوتِرَ. رَوَاهُ مُسْلِمٌ .

Abud-Darda رضي الله عنه reported: My friend (the Messenger of Allah) صلى الله عليه وسلم directed me to observe Saum (fasting) for three days in every month, to perform two Rak'ah (optional) Duha prayer at forenoon, and to perform the Witr prayer before going to bed. [ Al-Bukhari and Muslim ]

وَعَنْ عَبْدِ اللهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ كُلِّهِ مُتَّفَقٌ عَلَيْهِ .

'Abdullah bin 'Amr bin Al-'As رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "Observing Saum (fasting) on three days of every month is equivalent to a full month's fasting." [ Al-Bukhari and Muslim ]

وَعَنْ مُعَاذَةَ الْعَدَوِيَّةِ أَنَّهَا سَأَلَتْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا: أَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ. فَقُلْتُ: مِنْ أَيِّ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ الشَّهْرِ يَصُومُ. رَوَاهُ مُسْلِمٌ .

Mu'adhah Al-'Adawiyah رضي الله عنها reported: I asked 'Aishah رضي الله عنها, "Did the

Messenger of Allah ﷺ use to observe three days of Saum (fasting) in every month?" She replied, "Yes." I asked, "On which days in the month did he observed fast?" She replied that he did not mind on which days of the month he observed fast. [ Muslim ]

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صُمْتَ مِنْ الشَّهْرِ ثَلَاثًا، فَصُمْ ثَلَاثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Dharr ؓ reported: The Messenger of Allah ﷺ said, "If you want to observe Saum on three days in a month, then fast on the thirteenth, fourteenth and fifteenth of the (lunar) month." [ At-Tirmidhi ]

وَعَنْ قَتَادَةَ بْنِ مِلْحَانَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَأْمُرُنَا بِصِيَامِ أَيَّامِ الْبَيْضِ: ثَلَاثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ. رَوَاهُ أَبُو دَاوُدَ .

Qatadah bin Milhan ؓ reported: The Messenger of Allah ﷺ directed us to observe Saum (fasting) on the thirteenth, fourteenth and fifteenth of the (lunar) month. [ Abu Dawud ]

وَعَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، لَا يَفْطِرُ أَيَّامَ الْبَيْضِ فِي حَضْرٍ وَلَا سَفَرٍ. رَوَاهُ النَّسَائِيُّ بِإِسْنَادٍ حَسَنٍ.

Ibn 'Abbas ؓ reported: It was the practice of the Messenger of Allah ﷺ to not to omit fast on 'bright days' whether he was staying at a place or on a journey. [ An-Nasa'i ]



## Commentary

The author, may Allah shower blessings on him, cited two chapters in explaining the merits of observing fast on Monday and Thursday and three days in each month.

As for Monday, the Prophet ﷺ was asked about fasting on the day and he said: “That is the day on which I was born and the day on which I received revelation”. Likewise, he died on Monday. So he was born on Monday, but in which month? Is it the month of Rabi’ul Awwal or another month? Is it on the twelfth day of Rabi’ul Awwal or another day? It is established that he was born on a Monday and he received revelation on a Monday; that is, the first revelation of the Qur’an was on a Monday. The reporter was in doubt; did he say ‘revealed’ or ‘sent?’ These two are different because the Qur’an was revealed to him before he was sent. This chapter was revealed to him:

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ﴾  
 ﴿الْإِنْسَانَ مَا لَا يَعْلَمُ ۝٥﴾

*“Read! In the name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.”*  
 [Al- Alaq: 1-5].

He became a Prophet ﷺ with the revelation of these verses. However, he was commissioned as a Messenger with the saying of Allah, the Exalted:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝١ قُمْ فَأَنْذِرْ ۝٢ وَرَبُّكَ فَكَرِيمٌ ۝٣ وَرَبُّكَ بِظَهْرِكَ مُطَهِّرٌ ۝٤ وَالرُّجْزَ فَاهْتَجِرْ ۝٥﴾

*“O you (Muhammad) enveloped in garments! Arise and warn! And magnify your Lord (Allah)! And purify your garments! And keep away from Ar-Rujz (the idols)”* [Al-Muddaththir: 1-5].

This was after the first (verse above). In any case, this day became

synonymous with goodness and greatness: The Messenger was born, and he was given the revelation or sent to the entire mankind on Monday.

As for fasting for three days in each month, there are a number of hadeeths on it.

Some of such are the hadeeth of Aboo Hurayrah, Abu Darda and Abu Dharr, may Allah be pleased with them. The Prophet ﷺ gave these three companions the same advice, albeit separately. He ﷺ advised them to fast for three days in each month. He ﷺ said to Abdullah bin Amr bin Al- As: "Fasting three days in every month is like fasting the whole year". That is, since each good deed is rewarded with ten of its like, so three days will be thirty days, and observing it every month would be a fast of a whole year. He ﷺ advised them to fast three days in every month without specifying (the days); he did not say, thirteenth, fourteenth or fifteenth.

He ﷺ also advised them (to observe) two *rak'ah* of *Duha*, the forenoon prayer. The time of the forenoon prayer starts when the sun rises to the length of a spear, which is approximately twenty minutes after sunrise, and ends shortly before noon, say about ten minutes before noon. This is the duration of the forenoon prayer.

It is recommended daily because the Prophet ﷺ said, "Sadaqah is incumbent upon each joint among joints of the children of Adam everyday," equivalent to the limbs. There are three hundred and sixty joints in the human body. Thus, you are obliged to give three hundred and sixty charities daily. These charities are not necessarily from wealth: every *Tasbih* (saying: *Subhaanallaah*) is charity; every *Takbir* (saying: *Allaahu Akbar*) is charity; every *Tahlil* (saying: *Laa ilaaha illa llaah*) is charity; enjoining good is charity; forbidding evil is charity; assisting others with their beasts is charity; and a man's sexual intercourse with his wife is charity.

However, the Prophet ﷺ said, "The *rak'ah* of *Duha* will equal to that." Therefore, you have fulfilled the charity due upon you by observing



two *rakah* of *Duha*, and every other matter is optional.

As for the third, “To observe *Witr* prayer before I sleep.” This is for the one who fears that he may not be able to stand up for prayer during the last part of the night, so he took precaution against himself. However, the one who hopes to stand up for prayer during the last part of the night should observe the *Witr* during the last part of the night. This is established from the *Sunnah* of the Prophet ﷺ. The scholars stated that he advised these three companions to observe the *Witr* prayer before going to bed because their condition necessitates that. Aboo Harayrah (may Allaa be pleased with him) would memorize the hadeeths of the Messenger of Allah during the first part of the night and sleep during the later part the night.

As for the three days of fast, it is permissible to observe them during the first ten, the middle ten or the last ten days of the month, or one every week. These options are all permissible and the issue is broad. Hence Aa’ishah, may Allah be pleased with her, explained that the Prophet ﷺ did not mind during which part of the month he observed it, from its early, middle or latter part”. Nevertheless, the thirteenth, fourteenth and fifteenth days are preferred because these are the ‘bright days’.

Likewise, fasting on Thursday is a *Sunnah*. However, it is inferior to fasting on Monday, but both of them are meritorious. This is because the Prophet ﷺ stated that actions are presented to Allah on both days, he ﷺ said, “So I like that my actions be presented while I am fasting.”

The best form of fasting is the fast of Dawud: one would observe fast every other day. This is for a person who has the ability, he does not find it difficult, he does not forfeit other legislated actions due to it, and it does not prevent him from seeking knowledge. This is because there are other acts of worship, hence you should not observe numerous fasts if that would incapacitate you from performing other acts of worship.

Allah alone grants success.

## Chapter 231: the merit of providing something to the person observing fast for the break of fast

### Hadeeth 1265, 1266 and 1267

عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ فَطَّرَ صَائِمًا، كَانَ لَهُ مِثْلُ أَجْرِهِ، غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْءٌ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Zaid bin Khalid Al-Juhani ؓ reported: The Prophet ﷺ said, "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter." [ At-Tirmidhi ]*

وَعَنْ أُمِّ عُمَارَةَ الْأَنْصَارِيَّةِ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، دَخَلَ عَلَيْهَا، فَقَدَّمَتْ إِلَيْهِ طَعَامًا، فَقَالَ: «كُلِي» فَقَالَتْ: إِنِّي صَائِمَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصَّائِمَ تُصَلِّي عَلَيْهِ الْمَلَائِكَةُ إِذَا أَكَلَ عِنْدَهُ حَتَّى يَفْرُغُوا» وَرَبَّمَا قَالَ: «حَتَّى يَسْبَعُوا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Umm 'Umarah Al-Ansariyah ؓ reported: Once the Prophet ﷺ visited us and I served him some food. He ﷺ asked me to eat. I replied that I was observing (optional) fast. He ﷺ said, "When people eat by a person observing fast, the angels keep asking Allah's forgiveness for that person until they have had their fill." [ At-Tirmidhi ]*

وَعَنْ أَنَسِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، جَاءَ إِلَى سَعْدِ بْنِ عُبَادَةَ،



رَضِيَ اللهُ عَنْهُ، فَجَاءَ بِخُبْزٍ وَزَيْتٍ، فَأَكَلَ، ثُمَّ قَالَ النَّبِيُّ ﷺ: «أَفْطَرُ  
عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.  
رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

*Anas ؓ reported: The Prophet ﷺ came to visit Sa'd bin 'Ubadah ؓ who presented bread and olive oil to him. The Prophet ﷺ ate it and said, "The observers of fast have broken their fast with you (this is the literal translation, but the meaning is: 'May Allah reward you for providing a fasting people with food to break their fast'); the pious people have eat your food and the angels invoked blessings on you." [ Abu Dawud ]*

## Commentary

The chapter on the merit of providing something to the person observing fast for the break of fast is the last chapter the author mentioned in his book, *Riyadus-Saliheen*, as regards fasting. This is because part of the blessing of Allah, Blessed be He and Exalted, on his servants is that He legislated for them assisting one other in piety and righteousness. And one of such is providing something for the person observing fast to break his fast. This person has been ordered to break his fast and hasten to do so, thus it is a blessing from Allah, the Mighty and Sublime, if you assist him.

Hence, the Prophet ﷺ said, "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast without diminishing in any way the reward of the latter."

The scholars differ with regards to the meaning of his saying, "He who provides a fasting person something with which to break his fast." It is said that it refers to whoever provides him with anything, even if it is the smallest of things like date fruit, to break his fast.

Other scholars explained that the intent is providing him with something that would satisfy him to break his fast because this is

what will benefit him throughout the night. It may suffice him for the *Sahur*. However, the apparent meaning of this hadeeth is that anyone who provides the person observing fast with anything to break his fast, even if it is a date fruit, will have the like of his reward.

Therefore, it is good for one to strive to feed those observing fast according to one's ability especially if they are poor or in need because there is none to prepare a meal for them at home or similar reasons.

Then the author mentioned the Book of *Al-I'tikaaf*.

## 9. The book of i'tikaaf

### Chapter 232: i'tikaaf (seclusion in the mosque) in the month of ramadan

#### Hadeeth 1268, 1269 and 1270

عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ. مُتَّفَقٌ عَلَيْهِ .

*Ibn 'Umar ؓ reported: The Messenger of Allah ﷺ used to observe I'tikaf in the last ten days of Ramadan. [ Al-Bukhari and Muslim ]*

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللَّهُ تَعَالَى، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ. مُتَّفَقٌ عَلَيْهِ .

*'Aishah ؓ reported: The Prophet ﷺ used to engage himself in*



*I'tikaf (seclusion for prayers) in the mosque during the last ten nights of Ramadan till he passed away; thereafter, his wives followed this practice after him. [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عَشْرِينَ يَوْمًا. رَوَاهُ الْبُخَارِيُّ .

*Abu Hurairah ؓ reported: The Prophet ﷺ used to observe I'tikaf every year (during Ramadan) for ten days; in the year in which he passed away, he observed I'tikaf for twenty days. [ Al-Bukhari ]*

## Commentary

*I'tikaf* refers to staying in the mosque in obedience to Allah, the Mighty and Sublime. It is legislated in the last ten days in Ramadan because the Prophet ﷺ used to perform *I'tikaf* in the last days. Once, he ﷺ observed *I'tikaf* in the middle ten seeking for *Laylatut Qadr*, thereafter he was informed that “It is in the last ten nights.” So he ﷺ started performing *I'tikaf* in the last ten days of Ramadan. On this basis, we know that *I'tikaf* is not legislated in other than the month of Ramadan. Likewise, what some scholars say that it is necessary for one to make intention for the duration of the stay in the mosque is a statement without evidence. The Prophet ﷺ did not legislate this for his Ummah neither with his saying nor action. That is, he ﷺ did not tell people to make intention for *I'tikaf* anytime they enter the mosque for it, and he himself did not do it. Rather, he used to observe *I'tikaf* in the last ten days searching for the Night of Majesty.

Thus, it is important for the one observing *I'tikaf* to only preoccupy himself with acts of obedience such as *Salat*, recitation of the Qur'an, remembrance of Allah and teaching. Some scholars opine that he should not busy himself with teaching, but face only acts of worship

because this is a specific period for definite acts of worship.

It is not permissible for the one observing *I'tikaf* to go out of the mosque except for a need; for instance, he can go out to eat and drink if there is no one to bring food or drink to him. He can also go out to answer the call of nature, perform the ritual bath for sexual defilement, and observe the Friday Prayer if such Prayer is not established in that mosque. The important point is that the one observing *I'tikaf* should not leave the mosque except for a necessity, as defined by the *Shariah* or nature.

Furthermore, if anyone comes to the one observing *I'tikaf* in order to engage him in vain talk, which lacks any benefit, it is important for him to say: "O my brother, I am observing *I'tikaf* it is either you assist me in obedience or you stay away from me." Allah is not shy of the truth. However, there is no harm in brief sitting and short discussion with the person observing *I'tikaf*. This is because the Prophet ﷺ would meet and discuss with his wives while observing *I'tikaf*.

Allah alone grants success.

## 10. The book of hajj

### Chapter 233: the obligation of hajj (pilgrimage) and its excellence

#### Hadeeth 1271 and 1272

وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «بُنِيَ  
الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،  
وَأِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ» متفقٌ عَلَيْهِ .

*Ibn 'Umar* ﷺ reported: *The Messenger of Allah* ﷺ said, "(The superstructure of) Islam is based on five (pillars), testifying the



fact that *La ilaha illallah wa anna Muhammad-ar-Rasul-ullah* [there is no true god except Allah, and Muhammad (ﷺ) is the Messenger of Allah], establishing *As-Salat* (the prayers), paying *Zakat* (poor due), the pilgrimage to the House [of Allah (Ka'bah)], and the *Saum* (fasting) during the month of *Ramadan*." [ *Al-Bukhari and Muslim* ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: حَطَبْنَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا» فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ يَأْرُسُوكَ اللَّهُ؟ فَسَكَتَ، حَتَّى قَالَهَا ثَلَاثًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ، وَلَمَا اسْتَطَعْتُمْ» ثُمَّ قَالَ: «ذَرُونِي مَا تَرَكْتُمْ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ، وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ»  
رَوَاهُ مُسْلِمٌ .

*Abu Hurairah* رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ delivered a *Khutbah* and said, "O people! *Hajj* (pilgrimage to the House of Allah) has been made incumbent upon you, so perform *Hajj*." A man inquired: "O Messenger of Allah, is it prescribed every year?" He ﷺ remained silent till the man repeated it thrice. Then he ﷺ said, "Had I replied in the affirmative, it would have surely become obligatory, and you would not have been able to fulfill it." Afterwards he said, "Do not ask me so long as I do not impose anything upon you, because those who were before you were destroyed on account of their frequent questioning and their disagreement with their Prophets. So when I order you to do something, do it as far as you can; and when I forbid you from doing anything, eschew it." [ *Muslim* ]

The author, may Allah shower blessings on him, said: The chapter on obligation of *Hajj* and its excellence.

Hajj refers to going to Makkah in order to worship Allah, the Exalted, by performing some rites. It is one of the pillars of Islam by unanimous agreement of the Muslims. The proof for its obligation is the saying of Allah, Blessed be He and Exalted:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴿١٧﴾﴾

*“And Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence.” [Al-‘Imran: 97].*

This verse was revealed in the ninth year of the Hijrah, which is called the year of delegations. Hajj became obligatory with this verse.

As for the saying of Allah, the Exalted, in Surah Al-Baqarah:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴿١٦﴾﴾

*“And perform properly (i.e. all the ceremonies according to the ways of Prophet ﷺ Muhammad), the Hajj and ‘Umrah (i.e. pilgrimage to Makkah. (Al-Baqarah: 196)*

This contains the obligation of completing it, not the obligation of commencing it. The command to embark on it was revealed in the ninth year of Hijrah in the verse in Surah Al-Imran. However, the command to persist and complete it was revealed in the sixth year of Hijrah as contained in the verses of Surah Al-Baqarah. Allah, the Exalted said,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴿١٧﴾﴾

*“And Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence.” [Al-‘Imran: 97].*

“That mankind owes” refers to the entire humanity although we will not command a disbeliever to perform Hajj except he accepts Islam. As for a Muslim, we will command him to observe Hajj based on this condition that Allah has stated: “Those who can afford the



expenses (for one's conveyance, provision and residence)" that is, whoever is able to reach Makkah. Hajj is not obligatory for the one who is incapacitated by fund. As for the one who is incapacitated by health, if there is no hope of recovery and he has wealth, it becomes obligatory for him to fund someone who will perform Hajj on his behalf. But if there is hope of recovery, say a casual sickness that arose during the days of Hajj, he should wait till Allah heals him, then he should observe the Hajj by himself.

Then the author, may Allah shower blessings on him, mentioned the hadeeth of Ibn Umar that the Prophet ﷺ said: "Islam is built upon five pillars". This has been discussed earlier, so there is no need for repetition. The point of reference in this hadeeth is his statement, "... and pilgrimage to the Sacred House."

Pilgrimage is only obligatory once except if a person vows to perform pilgrimage, in this case he must perform it. Other than that, Hajj is only obligatory once. When the Prophet ﷺ was asked, 'Is it prescribed every year?' he said, "Had I replied in the affirmative, it would have surely become obligatory and you would not have been able to fulfill it." Hence, Hajj is only compulsory once and whatever comes after that is voluntary.

That Allah, the Exalted, made it obligatory once in a lifetime is one of His Favours. This is because travelling to Makkah would have been difficult for most people. This is from the wisdom of Allah. Five prayers are made obligatory every day, but the Friday prayer is obligatory once in a week because it must be observed in only one mosque in a town. Were we to instruct people to assemble in a single mosque five times daily, it would have been burdensome. Hence, the Friday prayer is obligatory only once in a week.

Zakat is only compulsory once in a year, fasting is only compulsory once in a year, and pilgrimage is only compulsory once in a lifetime. This is from the wisdom and mercy of Allah, the Exalted, in order to make these obligations suitable for the conditions of the servants. The Prophet ﷺ said, "Had I replied in the affirmative, it would have surely become obligatory and you would not have been able to fulfill it."

Then he ﷺ said, “Leave me alone so long as I do not impose anything on you” that is, you should not ask about things that I am silent about. Once I am silent about something, you should be silent about it.

This is because the greatest of people in crime is one who makes a non-obligatory matter compulsory by way of his question. However, after the death of the Prophet ﷺ, people are at liberty to ask the scholars about issues of their religion because legislation is complete; there will be no new legalization, prohibition, obligation or waiver. You should ask without saying,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدَّ لَكُمْ تَسْوُؤُكُمْ ﴾ (101)

*“Ask not about things which if made plain to you, may cause you trouble”. (Al-Ma’idah: 101)*

Then the Prophet ﷺ explained that what destroyed those who came before us were their excessive questioning and disagreement with their Prophets ﷺ. That is, they kept on asking questions until they were destroyed. Consider the case of those whom Musa instructed to slaughter a cow and strike the slain with a piece of it.

The issue was between two clans or groups. A person was killed and one of the groups claimed that the other (group) killed him but the latter objected. He was dead and no witness could be found. So they came to Musa and he instructed them with the command of Allah that they should slaughter a cow. If they had slaughtered any cow at that time, they would have attained their aim. However, they were asking, ‘What is it like?’ ‘What should be its colour?’ They persisted until Allah bore down heavily on them.

In summary, excessive questioning and disagreement with the Prophets are among the causes of destruction. As I said earlier, this applies to the era of Prophethood- the period of legislation. So, there is no harm in asking about whatever you deem necessary now.

Nonetheless, it is forbidden to ask about enigmatic problems and issues that may lead to severity and inflexibility. The Prophet ﷺ said, “Destroyed is the obstinate, destroyed is the obstinate, destroyed is



the obstinate”.

Allah knows best.

## Hadeeth 1273, 1274, 1275, 1276, 1277 and 1278

وَعَنْهُ قَالَ: سُئِلَ النَّبِيُّ ﷺ، أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ  
وَرَسُولِهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قِيلَ: ثُمَّ مَاذَا؟  
قَالَ: «حَجٌّ مَبْرُورٌ» متفقٌ عَلَيْهِ .

*Abu Hurairah* رضي الله عنه reported: The Prophet ﷺ was asked: “Which deed is the best?” He ﷺ replied, “Faith in Allah and His Messenger.” Then he was asked: “What is next?” He replied, “Jihad (holy fighting) in the Cause of Allah.” Then he was asked, “What is after that?” He ﷺ replied, “Hajj Mabrur (an accepted pilgrimage).” [ *Al-Bukhari and Muslim* ]

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «مَنْ حَجَّ، فَلَمْ يَرْفُثْ، وَلَمْ  
يَفْسُقْ، رَجَعَ كَيَوْمِ وُلِدَتْهُ أُمُّهُ» متفقٌ عَلَيْهِ .

*Abu Hurairah* رضي الله عنه reported: The Messenger of Allah ﷺ said, “Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj ), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him.” [ *Al-Bukhari and Muslim* ]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا،  
وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “(The performance of) ‘Umrah is an expiation for the sins committed between it and the previous ‘Umrah ; and the reward of Hajj Mabruur (i.e., one accepted) is nothing but Jannah.” [ Al-Bukhari and Muslim ]

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَمْ لَا نُجَاهِدُ؟ فَقَالَ: «لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ» رَوَاهُ الْبُخَارِيُّ .

‘Aishah رضي الله عنها reported: I said: “O Messenger of Allah! We consider Jihad as the best deed, should we not then go for Jihad ?” The Messenger of Allah ﷺ said, “The best Jihad for you women is Hajj Mabruur (i.e., one accepted by Allah).” [ Al-Bukhari ]

وَعَنْهَا أَنَّ رَسُولَ اللَّهِ، ﷺ قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يَعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ» رَوَاهُ مُسْلِمٌ .

‘Aishah رضي الله عنها reported: The Messenger of Allah ﷺ said, “There is no day on which Allah sets free more slaves from Hell than He does on the Day of ‘Arafah. ” [ Muslim ]

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ قَالَ: «عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً - أَوْ حَجَّةً مَعِيَ» مَتَّفَقٌ عَلَيْهِ .

Ibn ‘Abbas رضي الله عنهما reported: The Prophet ﷺ said, “(The performance of) ‘Umrah during Ramadan is equal to Hajj (pilgrimage).” Or said, “Equal to the performance of Hajj with me.” [ Al-Bukhari and Muslim ]



## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, mentioned these hadeeths under the chapter on the obligation of Hajj and its excellence.

They point to some issues:

*Hajj Mabrur*, an accepted pilgrimage, is in the second level with regard to best deeds. The Prophet ﷺ was asked, "Which deed is the best". He replied, "Faith in Allah and His Messenger." Then what is next? He said, "Jihad in the cause of Allah". Then he said at the third time, "Hajj Mabrur." An accepted pilgrimage is that which incorporates these issues:

The first issue is that it should be sincerely for the sake of Allah, nothing makes one perform Hajj except one's seeking of the pleasure of Allah and closeness to Him, the Exalted. One should not desire showoff, the praise of people nor their observation that one has performed Hajj; one should only aspire for the pleasure of Allah.

The second issue is that the Hajj should be in accordance with the description of the Prophet ﷺ's Hajj. That is, a person should follow the Prophet ﷺ in it to the best of his ability.

The third issue is that it must be from lawful earnings; hence, it should not be from usury, deceit, gambling and other forms of illicit earnings. Rather, it should be from lawful wealth.

As a result, someone said:

"O you who performed Hajj with wealth whose origin is unlawful  
You did not perform Hajj but the camel performed Hajj."

That is, the camel performed Hajj but you did not perform hajj. Why? This is because your wealth is unlawful.

The fourth issue is to abstain from sexual intercourse, sin and dispute during the course of Hajj. This is based on the saying of Allah, the exalted:

﴿فَمَنْ فُضِّ فِيهِمُ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾ (17)

“So whosoever intends to perform Hajj therein, then he should not have sexual relations (with his wife) nor commit sin, nor dispute unjustly during the Hajj.” [Al-Baqarah: 197].

Therefore, he should abstain from sexual intercourse and its causatives, and abstain from sin regardless of whether it is unlawful speech such as backbiting, slander and lies, or unlawful action such as looking at women and other similar acts. It is necessary to abstain from sexual relations and sins throughout the period.

Unwarranted argument and quarrel with people during Hajj reduce the (reward of the) Hajj a lot. An exception is if the debate intends to establish the truth and wipe out falsehood, it becomes obligatory in this case. A person on Hajj must not leave an innovator who comes to debate him; rather, he should debate with him and make the truth clear because Allah ordered it:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَحَدِّ لَهُم بِالَّتِي هِيَ أَحْسَنُ﴾ (125)

“Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the divine Revelation and the Qur’an) and fair preaching, and argue with them in a way that is better.” (An-Nahl: 125)

However, an unnecessary dispute such as quarrelling on who to proceed when throwing pebbles, performing circumambulation or similar acts, reduces the (reward of the) Hajj. It is compulsory to avoid squabbles.

There is no reward for an acceptable Hajj except Paradise. Whoever performs Hajj without committing sexual relation and sin will return like the day his mother gave birth to him; that is, he will return cleansed of sins. There will no sin on him just like the day his mother gave birth to him.

In the hadeeth of Aishah in which she asked the Prophet ﷺ, “We consider Jihad the best of deeds”. He said, “But the best of deeds is an acceptable Hajj.” This is with regards to women: The Jihad of women



is Hajj. As for men, Jihad in the cause of Allah is better than Hajj except the obligatory Hajj, which is better than Jihad in the cause of Allah. This is because the obligatory Hajj is one of the pillars of Islam.

By and large, there is evidence in these hadeeths that actions are at variance dependent on the one doing it. When the Messenger of Allah ﷺ was asked about the best deeds in the hadeeth of Aboo Hurayrah, he ﷺ replied: "Faith in Allah and His Messenger." Then he was asked: 'What is next?' He replied, "Jihad in the cause of Allah." Then he was asked: 'What is next?' He replied, "Hajj Mabruur". In the hadeeth of Ibn Mas'ud in which he asked the Prophet ﷺ, 'Which deeds are the most beloved to Allah?' He replied, "As-Salat at their fixed time." Then he was asked: 'What is next?' He replied, "Kindness to parents". Then he was asked: 'What is next?' He replied, "Jihad in the cause of Allah." Each person was addressed in accordance with what befits his condition. This is similar to the case of the man who asked the Messenger of Allah to advise him. He replied, "Do not be angry." He said, "Advise me." He said, "Do not be angry." He said, "Advise me." He said, "Do not be angry." He did not enjoin him to fear Allah nor do righteous deeds because the appropriate advice for this man is to avoid anger since he is known for rage.

Therefore, the Prophet ﷺ would address each person with what is apt for his situation. And it should be known that this follows the general evidence in the *Shariah* and explanation of the levels of deeds.

Allah alone grants success.

## Hadeeth 1279, 1280, 1281, 1282, 1283 and 1284

وَعَنْ لَقِيطِ بْنِ عَامِرٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ أَتَى النَّبِيَّ، ﷺ، فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ، وَلَا الْعُمْرَةَ، وَلَا الظَّعْنَ؟ قَالَ: «حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Laqit bin 'Amir ؓ reported: I came to the Prophet ﷺ and said: "My father is a very old man and does not have strength to perform Hajj (pilgrimage) or 'Umrah or to undertake the journey." The Prophet ﷺ said, "Perform Hajj and 'Umrah on behalf of your father." [ Abu Dawud and At-Tirmidhi ]

وَعَنِ السَّائِبِ بْنِ يَزِيدَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: حُجَّ بِي مَعَ رَسُولِ اللَّهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ، وَأَنَا ابْنُ سَبْعِ سِنِينَ. رَوَاهُ الْبُخَارِيُّ .

As-Sai'b bin Yazid ؓ reported: I was seven years old when I was taken to perform Hajj (pilgrimage). This was during the time the Messenger of Allah ﷺ performed the Hajjat-ul-Wada' (Farewell Pilgrimage). [ Al-Bukhari ]

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ، لَقِيَ رَكْبًا بِالرُّوْحَاءِ، فَقَالَ: «مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ. قَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللَّهِ» فَرَفَعَتِ امْرَأَةٌ صَبِيًّا فَقَالَتْ: أَلِهَذَا حُجٌّ؟ قَالَ: «نَعَمْ وَلَكِ أَجْرٌ» رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas ؓ reported: The Prophet ﷺ came across a caravan at Ar-Rauha' and asked who the people in the caravan were. They replied that they were Muslims. They asked: "Who are you?" He ﷺ said, "I am the Messenger of Allah." Then a woman lifted up a boy to him and asked: "Would this child be credited with having performed the Hajj (pilgrimage)?" Whereupon he ﷺ said, "Yes, and you will have a reward." [ Muslim ]

وَعَنِ أَنَسِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، حَجَّ عَلَى رَحْلِ، وَكَانَتْ زَامِلَتُهُ. رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported: The Messenger of Allah ﷺ performed the



*pilgrimage on an unsaddled camel which also carried his provisions (i.e., his Zamilah ). [ Al-Bukhari ]*

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَتْ عُكَاظُ وَمَجَنَّةٌ، وَذُو  
الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ، فَتَأْتُمُوا أَنْ يَتَّجِرُوا فِي الْمَوَاسِمِ، فَنَزَلَتْ:  
لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ [البقرة: ١٨٩] فِي مَوَاسِمِ  
الْحَجِّ. رَوَاهُ الْبُخَارِيُّ.

*Ibn 'Abbas ؓ reported: Ukaz, Mijannah and Dhul-Majaz were markets during the pre-Islamic period. The Companions disliked trading there till the following Ayat of the Noble Qur'an were revealed: "There is no sin on you if you seek the Bounty of your Rubb (during pilgrimage by trading)..." (2:198)[ Al-Bukhari ]*

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, recorded these hadeeths under the chapter on the obligation of Hajj and its excellence. The first and second hadeeths are about the one who is incapable of performing Hajj, will another person perform the Hajj on his behalf or not?

In the hadeeth of Ibn Abbas, may Allah be pleased with him and his father, a woman said to the Prophet ﷺ, "The Hajj has been imposed by Allah on his servants at a time when my father has reached extreme old age and has no strength to ride an animal. Should I perform the Hajj on his behalf?" He said, "Yes." This shows that if a person is unable to perform Hajj due to weakness with no hope of recovery such as old age or terminal illness, another person would perform Hajj on his behalf.

This also contains evidence that it is permissible for a woman to perform Hajj on behalf of a man. Similarly, it is permissible for a man

to perform Hajj on behalf of a woman and a man on behalf of a man and a woman on behalf of a woman. All of these are permissible. Thus, the Prophet ﷺ allowed the man whose father was too old to ride or perform Hajj and *Umrah* to “Perform the Hajj and Umrah on behalf of your father.”

There is evidence in these hadeeths for the permissibility of the Hajj of a minor. Saib bin Yazid, may Allah be pleased with him, said, “I was taken to Hajj along with Prophet ﷺ during the farewell pilgrimage when I was seven years old”. He was taken to Hajj. This indicates the permissibility of performing Hajj with minors.

Likewise, the hadeeth of Ibn Abbas, “A woman raised her child to the Prophet ﷺ and asked, ‘Can this one go for pilgrimage?’” He said, “Yes and you will have the reward.” These two hadeeths show the permissibility of the Hajj of a minor. The minor would do what the older pilgrims do.

If he is unable to perform an act, it should be done on his behalf, if it is one of the actions in which deputation is allowed, or he should be carried, if deputation is not allowed in such action. For example, if he is unable to perform *Tawaf* or *Sa’ee*, he should be carried but if he is unable to throw pebbles, it should be thrown on his behalf. This is because carrying him while throwing pebbles would constitute difficulty and there is no benefit in doing so since he is not throwing with his hand. Hence, we say that he should be carried during the *Tawaf* and *Sa’ee* but pebbles should be thrown on his behalf.

Then, should the one performing *Tawaf* and *Sa’ee* do the *Sa’ee* for himself while carrying his child, and intending the *Sa’ee* for himself and the child? We reply in the negative, but it needs further explanation. If the child can comprehend what is meant by intention and the guardian instruct him to make intention for *Tawaf* or *Sa’ee*, there is no harm in performing *Tawaf* with him while carrying him intending for himself and the child intending for himself. But if he can’t comprehend what is meant by intention, the guardian should not perform *Tawaf* with two intentions: intention for himself and the minor. Rather, he should perform *Tawaf* firstly for himself, then he



should carry his child and perform *Tawaf* with him or put him with another person that will perform the *Tawaf* with him. This is because it is not possible for one action to have two intentions. This is the elucidation regarding the issue of performing *Tawaf* with a minor.

Moreover, if a person performs Hajj on behalf of another, he must do everything within his capacity to complete the pillars, obligations and recommended acts of Hajj because he is the representative of the other person. It is not appropriate for him to leave out anything regarding what he performs on behalf of another person. This is contrary to one who performs Hajj for himself, there is no harm if he omits some of the recommended acts. The Hajj of a minor does not suffice for the obligatory Hajj of Islam because he is not required to perform it. Hajj only becomes obligatory for him at puberty.

Allah alone grants success.

## 11. The book of jihad

### Virtues of jihad

The author, Al-Hafidh An-Nawawee, may Allah shower blessings on him, said: The book of Jihad and the chapter on the virtues of Jihad. *Al-Jihad* is the verbal noun of *Jaa-ha-da*, and it refers to striving against the enemy. Jihad can be categorized into three:

One: Jihad against the soul,

Two: Jihad against the hypocrites, and

Three: Jihad against warring disbelievers.

The second and third classes of Jihad are built on the first.

The meaning of Jihad against the soul is compelling it to perform obligations and eschew prohibitions because the soul requires endurance and struggle. There are two parts to every human soul: The evil-commanding soul and the tranquil soul that commands good. These two souls are always in combat; the evil-commanding soul wants him to commit evil. *Amaarah* is a word depicting excessiveness, or it refers to its excessive nature to command evil, which will be an attribution just as you say a carpenter or an artisan.

The two souls are always in combat; a person's tranquil soul would fight his evil-commanding soul. Examine yourself, whenever you think of doing good, you will perceive another part of you enticing you towards evils and discouraging you from good. It would give you options to discourage you from good, hence you are always in continuous struggle. The greatest struggle against one's soul is sincerity to Allah, the Mighty and Sublime, in worship, dealings, seeking for knowledge and every situation.

One of the pious predecessors said: "I did not strive against my



soul on anything more than sincerity”. This is because a person’s heart may incline towards show off, attaining the glitters of this world with the deeds of the hereafter and similar acts. Sincerity is exacting and it requires resilient endurance. One sentence with sincerity will save its companion from Hell-fire and admits him into Paradise. Consequently, the Prophet ﷺ said: “The happiest person with my intercession on the Day of Resurrection is he who says, ‘There is no true God except Allah, sincerely from his heart’.”<sup>(1)</sup> And he, may the Peace and Blessing of Allah be upon him, said: “Anyone whose last word is there is no true God except Allah will enter paradise.”<sup>(2)</sup> One sentence with sincerity raises its companion to this great level: salvation from Hell-fire and entrance into paradise. The pious predecessors, may Allah have mercy on them, recognized the worth of sincerity, hence they strived against their souls and persisted in making sure that all their actions were sincerely for the sake of Allah, the Mighty and Majesty.

In being sincere to Allah, one must follow the Messenger of Allah ﷺ because the one who sincerely seeks a path to Allah must tread the path that leads to Him. And there is no other path that leads to Allah except the path of Muhammad ﷺ. It is a prerequisite for following. Consequently, it is said: Sincerity to Allah, the Exalted, is in intention and sincerity to the Messenger is in following.

In brief, Jihad against the hypocrites and Jihad against the warring disbelievers, and indeed all actions are built on the Jihad of the soul. Here we shall mention the hadeeth attributed to the Prophet ﷺ that he said when he returned from the battle of Tabuk, “We have returned from the lesser Jihad to the greater Jihad”<sup>(3)</sup> that is, Jihad of the soul. This hadeeth is baseless as it is not authentic from the Prophet ﷺ.

However, it is widespread among the people although it is one of the baseless hadeeths. At times, a hadeeth may be prevalent on the tongue of people although it has no chain of transmission nor a bit of

1 Reported by al-Bukhari: The Book of Knowledge, chapter on enthusiasm for Hadeeth (97)

2 Reported by Ahmad (5/233), and Abu Dawud: The Book of Funerals, chapter regarding At-talqeen (2709)

3 Taarikh Baghdad (13/523); Kashful Kufaa (1/511/1362); Al-Fath As-Samawee (2/513/393); and Takhreej Ahaadeeth wal Athaar (2/395/825).

authenticity. An instance of this is what is common with some people, "Love of one's country is part of faith." This is not authentic. Rather, love of the Islamic lands is part of faith. As for country, a person may travel and migrate from the land of Disbelief to the land of Islam, and the love of such land will not be part of faith. Indeed, the land of Disbelief and its population are despised while the lands of Islam must be loved as part of faith even if it is not your country. This is the first type of Jihad: Jihad of the soul, which is the foundation for Jihad against the hypocrites and the warring disbelievers.

Secondly: Jihad of the hypocrites. Jihad against the hypocrites is also difficult because they are hidden enemies; rather, they are the real enemies. Consider the statement of Allah, the Blessed and Exalted:

﴿ هُمُ الْعَدُوُّ فَاحْذَرهُمْ فَوَقَّعَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴾

*"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]*

The sentence, "They are the enemies" connotes a sense of exclusiveness. It is as though He said, 'You do not have any enemy save the hypocrite.' A hypocrite is in our midst, refuge is with Allah; he observes Prayer, gives charity, observes fasts and claims to be one of us although he is a spy against us.

﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ

﴿ مُسْتَهْزِءُونَ ﴾

*"And when they meet those who believe, they say: "We believe," but when they are with their Shayatin (devils- polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking" [Al-Baqarah: 14].*

He may approach and befriend one of the students of knowledge, displaying love and affection to him. When he returns to his companions who ask him about his friendship with the student of



knowledge, he will say, “I am only mocking him.” Just as this was in existence during the era of the Messenger of Allah, it still exists today.

What is the manner of this Jihad against the hypocrites? Why is it not possible to unsheathe the sword against the hypocrite? This is because he pretends to be a believer, hence the Prophet ﷺ did not allow the killing of the hypocrites. He ﷺ declined to kill them; he said, “So that people would not say that Muhammad is killing his companions.”<sup>(1)</sup> They are companions and Muslims in the apparent sense, so it is not possible for us to pull out the sword against them. So, how should I fight them? You will fight them with knowledge and dialogue, and by warning him against persisting on hypocrisy. You should not lose hope or say, ‘This is a hypocrite.’ Indeed, some of the hypocrites repented during the time of the Messenger of Allah ﷺ as stated by Allah, the exalted:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ سَاهُونَ ﴿١٥﴾ لَا تَعْذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفَ عَنْ طَآئِفَةٍ مِنْكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿١٦﴾ ﴾

*“If you ask them (about this), they declare: we were only talking idly and joking.” Who are they? The hypocrites... “Say: Was it Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations) and His Messenger that you were mocking? Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners criminals). [At-Taubah: 65-66]”.*

When will the forgiveness occur? With faith and repentance from hypocrisy. Allah, Glorified and Exalted be He, may bestow His favour on the hypocrite so he repents. Hence, you should not despair but fight him with knowledge, exposition, admonition and guidance, and

1 Reported by al-Bukhari: The Book of Tafseer, chapter on His statement, ‘It is the same whether you sought forgiveness for them or not.’ (4525); and Muslim: The Book of Righteousness, maintaining ties and Good manners, chapter on helping a brother who is the oppressor or the oppressed. (4682)

warn him against the punishment. This is Jihad of the hypocrite.

As for Jihad of the warring disbelievers, that is the intent of the author in this chapter. He quoted various verses and numerous hadeeths therein, the explanation of which will follow, Allah willing.

Allah knows best.

Allah - the Most High – said:

﴿ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ

الْمُتَّقِينَ ﴿٣٦﴾

“And fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the oneness of Allah) collectively as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious).” [At-Taubah: 36].

## Commentary

It has been discussed earlier that there are three types of Jihad, and we commented on them with what Allah, the Exalted, made easy. Then the author, may Allah shower blessings on him, quoted relevant verses. Allah, the Exalted, said:

﴿ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ

الْمُتَّقِينَ ﴿٣٦﴾

“And fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the oneness of Allah) collectively as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious).” [At-Taubah: 36].

The word *Kaafah* means collectively. We must fight all the disbelievers until they attest that none has the right to be worshipped in truth except Allah, observe *Salat*, pay *Zakat*, observe fast in *Ramadan* and perform pilgrimage to the House, or they pay *Jizyah*



in a state of humiliation. If we collect *Jizyah* from them while they are subdued, this suffices us against fighting them based on the saying of Allah, the Blessed and Exalted:

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ

صَغُورٌ ﴿٢٩﴾

*“Fight against those who believe not in Allah nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger (Muhammad) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay Jizyah with willing submission, and feel themselves subdued”. (At-Taubah: 29).*

Therefore, it is obligatory for the Muslims to fight the disbelievers in any land, be they Russians, Americans, French, Filipinos and others until they accept Islam or pay *Jizyah*. However, if someone were to ask about the feasibility of this today, we will reply that every obligation has conditions. One of such conditions is capability based on the saying of Allah, the Exalted:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا ﴿١٦﴾ ﴾

*“So keep your duty to Allah and fear Him as much as you can.”*  
[At-Taghabun: 16]

And the saying of the Exalted:

﴿ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ

حَرَجٍ ﴿٧٨﴾

*“And strive hard in Allah’s cause as you ought to strive (with sincerity and with all your efforts that His name should be superior). He has chosen you (to convey His message of Islamic*

*Monotheism to mankind by inviting them to His religion of Islam), and has not laid upon you in religion any hardship.” (Al-Hajj: 78]*

Today, it is well-known, with great regret, that the Muslims are fighting each other with no thought of fighting to raise the word of Allah. This is my opinion about them and the reality attests to it. Muslims, especially the leaders, do not desire this in general terms. The clearest evidence is what our Muslim brethren in Bosnia and Herzegovina are experiencing today; men are being slaughtered like sheep, their honour is being violated, their properties are being usurped and Islam is being degraded, which is the worst crime. That is, it does not worry me that one thousand Muslims are killed as much as the Muslims being humiliated with their Islam. The fighting toady in Bosnia and Herzegovina, Chechnya and other places are to degrade the Muslims.

Regrettably, the Islamic nation is divided and scattered today with no one to avenge on behalf of the religion of Allah, the Mighty and Majesty. So how can they fight the disbelievers? Presently, this is not possible because of the degradation which Allah has placed in the hearts of the leaders of Islamic countries and their lack of turning to Jihad in the cause of Allah. Rather, some of them may stretch the hand of humiliation to their enemy that was previously fighting them.

These days, we extend the hand of humiliation and submission, so how do we expect the Muslims to fight the disbelievers? Yes, Allah, the Mighty and Sublime, has instructed us to fight them.

﴿ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ﴾ (٣٦)

*“And fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the oneness of Allah) collectively as they fight against you collectively” [At-Taubah: 36].*

And He says:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾ (١١٠)



*“And fight in the way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.” [Al-Baqarah: 190].*

But unfortunately, to Allah we belong and to Him is our return, all of these are lost. A person’s heart will drip blood and his liver will be wounded if he sees what is done to the Muslims that bear witness that there is no true God except Allah and that Muhammad is the Messenger of Allah, and those who are most eager to learn about the religion of Islam and practice it. We hear this from our brothers who came from the lands that are governed by the Communists. They informed us of the great joy of the populace, men and women, whenever they find people to teach them the religion of Islam, and their eagerness to accept it, but we leave them to be slaughtered. Some months ago, two hundred thousand Muslims were killed and their corpses were thrown into the water. Two hundred thousand! That is, an entire town or towns, or even a city!

And the Muslims, we ask Allah for guidance for them and us, did not immediately rise to the occasion. And if you wish, you may say that nothing comes to them of harm except that which Allah wills. Today, we are regrettably in a state of humiliation which cannot become worse. This is because Allah, the Most High, has afflicted most Muslims with complete deviation from their religion, so they only desire the vanities of this world and a life of boundless luxury. Hence, you see them discussing their vain desires with no concern for the religion except one whom Allah wills.

Listen to the word of the Lord, the Mighty and Sublime:

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ

الْمُتَّقِينَ ﴿٣٦﴾

*“And fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the oneness of Allah) collectively as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious).” [At-Taubah: 36].*

The statement “As they fight you” entails instigation. That is, a man by his nature- let us leave his Islam- would seek to fight his enemies as they fight him. Hence, revenge for yourselves in the least regardless of this religion or Islam. However, the opposite is regrettably the case today.

Unfortunately, some of our fellow citizens would instigate the enemies of Islam towards fighting the Muslims. Look at the workers that fill everywhere in our country, eighty percent of them might be disbelievers while the remaining are Muslims. Despite the abundance of poor Muslims in Islamic countries which the Christians have invaded from every angle. You will see a citizen whose only concern is his job, the Devil will tell him that a disbeliever is a better employee than a Muslim; A Muslim will say, ‘I am going to pray’, ‘I am fasting Ramadan’, ‘I will perform Hajj and Umrah’ but a disbeliever is always engrossed in his job. So Satan will beautify the evil of his conduct for him, so he abandons his Muslim brothers and bring these disbelievers for the sake of the vanities of this world. So how can we progress? How can we fight in the way of Allah? Should the matter be like this?

A person will recite these verses and say, ‘Glory be to Allah!’ Are these verses revealed to other than us or revealed to us? That is, as if it does not stir any feeling nor is it the word of the Lord of the worlds. The Muslims are not bothered by this; they recite it every day but it does not stimulate any emotion in them.

Then he – the most High – said:

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ ﴾

“Jihad is ordained for you (Muslim)” [Al-Baqarah: 216]

‘Ordained’, who ordained it? Allah, the Mighty and Sublime ordained it; that is, made it obligatory.

“Fasting is prescribed for you” [Al-Baqarah: 183]. “Jihad is ordained for you (Muslims).” [Al-Baqarah: 216].

They are all obligatory for us.

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن



تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣١﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ  
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٢﴾  
يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿٣٣﴾

“Jihad is ordained for you (Muslims) though you dislike it.” You dislike it but it is good. “And it may be that you dislike a thing which is good for you” if you dislike it but it is good for you. What is the good?

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.” [Al-Imran: 169-171].

This is a great good as it will be explained in the third verse, Allah willing.

﴿٣٤﴾ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِمْ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِنِعْمَتِ اللَّهِ الَّتِي بَايَعْتُمْ بِهَا وَذَلِكَ هُوَ الْفَوْزُ  
الْعَظِيمُ ﴿٣٥﴾

“Verily Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth, which is binding, on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur’an. And who is truer to his covenant than Allah? Then rejoice in the bargain, which you have concluded. That is the supreme success.” [At-Taubah: 111].”

O you Muslims, if you fight and you are injured or martyred, do

*you think that your enemy is safe?*

﴿ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ

اللَّهِ مَا لَا يَرْجُونَ ﴿١٠٤﴾

“And don’t be weak in pursuit of the enemy” *“If you are suffering (hardships) then surely, they (too) are suffering hardships) as you are suffering”*. You have sustained injury as your enemy has also sustained injury, both of you are injured, but “You have a hope from Allah (for the reward i.e. paradise) that for which they hope not.” [An-Nisa: 104]

This is because these disbelievers will earn nothing except Hell-fire but you hope for martyrdom from Allah; you anticipate from Allah what they do not anticipate. When Abu Sufyan stood on the Day of Uhud, before he accepted Islam, he said, “Today is a retaliation for the Day of Badr, and war is competition”. He was boasting that they routed the Muslims on that day although the Muslims conquered them in Badr. What was the response of the Muslims? They said, “Our dead are not equal; ours are in Paradise while yours are in Hell-fire.” What a great difference! We dislike fighting, so do the enemy. However, there is a great difference between if one of us or one from them is killed or injured. We ask Allah, the Exalted, to establish the banner of Jihad against the souls and Jihad against the enemies. We ask Him to guide the leaders of the Muslims towards establishing the religion of Allah, outwardly and inwardly, and protect them from evils and malicious companionships which harm them without any benefit. Verity, He has power over all things.

He – most High – said:

﴿ كُنِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ

تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٠٦﴾

*“Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not*



know.” (Al-Baqarah: 216).”

He, the Mighty and Sublime, said:

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ﴾ (٤١)

“March forth, whether you are light (being health, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah”. [At-Taubah: 41].

And He, the Exalted, said:

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِمْ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (١١١)

“Verily Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth, which is binding, on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur’an. And who is truer to his covenant than Allah? Then rejoice in the bargain, which you have concluded. That is the supreme success.” [At-Taubah: 111].”

## Commentary

The author Al-Hafidh An-Nawawee, may Allah shower blessings on him, quoted many verses about Jihad. Some of them have preceded and others will follow, Allah willing. One of them is the saying of the Exalted:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ﴾ (١١٣)

“Jihad is ordained for you (Muslims)” [An-Nisa’: 216].

And it has been previously discussed that it is obligatory for the Muslims to fight the enemies of Allah and their enemies among the Jews, the Christians, the polytheists, the communists and others.

The Muslims must fight anyone who is not a Muslim until the word of Allah reigns supreme. This is by the disbelievers accepting Islam or paying the *Jizyah* in a state of humiliation. We will not compel them to accept Islam, telling them that it is a must to accept Islam, but we will be categorical that Islam must reign supreme. It is either you accept Islam and Allah saves your lives or you remain on your religion but you (must) give *Jizyah* while in a state of humiliation. However, if they refuse both Islam and *Jizyah*, it becomes obligatory for us to fight them.

Nonetheless, we must prepare what we are able of power before fighting based on the saying of the Exalted:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

*“And make ready against them all you can of power” [Al-Anfal: 60].*

Power is of two types: Intangible power and material power. Intangible power is faith, which is belief in Allah, and righteous deeds. Before we declare Jihad on others, Allah, the Exalted, said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ مَعْرَظٍ يُجْعَلُ لَكُمْ مِنْ عَذَابِ اللَّهِ ﴿١٠﴾ تَوَكَّلُوا بِاللَّهِ وَرَسُولِهِ وَجَاهِدُوا فِي سَبِيلِ اللَّهِ

﴿بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾﴾

*“O you believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad), and that you strive hard and fight in the Cause of Allah with your wealth and lives: that will be better for you, if you but know! [As-Saff: 10-11]*

So, faith comes before Jihad. After this is preparation of material power. Unfortunately, due to the presence of great enmity among Muslims, they have forgotten to prepare for any of the two; there is no strong faith or material clout. The disbelievers have preceded us in



material strength regarding weaponry and others. We are inferior to them in this power just as we are significantly backward in our faith, which is an obligation on us, and our enmity is amongst ourselves. We ask Allah for safety and wellbeing.

Fighting is obligatory, but it is like every other obligation in which capability is compulsory. There is no doubt that the Islamic Ummah is weak, with no ability, today; it lacks both intangible power and material power. Therefore, the obligation would be suspended due to lack of ability to implement it. So fear Allah to the best of your ability.

Allah, the Exalted, said: "Though you dislike it." That is, fighting is disliked to you. However, Allah the Exalted said:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ

تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ﴿١١٦﴾

*"Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you." [Al-Baqarah: 216]*

The beginning of the verse is specific; what specifies it? Fighting. The last part of the verse is general, "and it may be that you dislike a thing." He did not say and it may be that you dislike fighting, but He said, "a thing" that is, whatever it may be. A person may dislike an occurrence but it will contain good, and he may like an occurrence but there will be evil in it. How many a thing occurred that you hate and wished that it never happened, but you will later find good in it. This is a confirmation of the saying of the Exalted: "and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you."

This verse is similar to His saying, the Blessed and Exalted, in Surah An-Nisa:

﴿فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾﴾

*"If you dislike them, it may be that you dislike a thing and Allah*

*brings through it a great deal of good.” [4:19].*

He said, “And it may be that you dislike a thing”, He did not say, “And it may be that you dislike them” “and Allah brings through it a great deal of good.” This is general for everything. Allah may bring about something based on His Predestination, Divine decree and Wisdom which you dislike, but it would contain good at the end. Likewise, Allah may decree something you consider as good but its end will be evil. Consequently, one should always ask Allah, the Exalted, for a good end.

Then He said, “Allah knows but you do not know.” Yes, Allah knows and we do not know because the knowledge of Allah is all-encompassing with a perfect knowledge of everything. He possesses knowledge of the future and the Unseen which we do not possess. He knows everything but we do not know. He knows what the souls whisper before it starts or becomes apparent while we know not.

Here, we ask about a simple matter, which is not remote: Do human beings know anything about their Spirit, that which contains life? Do they know anything about it? The response is no.

﴿وَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

*“And they ask you (O Muhammad) concerning the Ruh (the Spirit); Say: The Ruh (Spirit) 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-Isra’: 85].*

You do not know anything about the spirit which is with you. The sentence, “Say: The Ruh (the spirit) is one of the things, the knowledge of which is with my Lord. And of knowledge, you (mankind) have been given only a little.” It seems this statement, “And of knowledge, you (mankind) have been given only a little,” denotes censure. As if He is saying: “And nothing is left for you of knowledge except to learn this *Ruh*. How many knowledge that have missed you.”

In summary, Allah, the Exalted said, “Allah knows but you do not know.”



Allah – the most High – said:

﴿ أَنْفِرُوا خِفَافًا وَثِقَالًا ﴾ (٤١)

“March forth, whether you are light (being health, young and wealthy) or heavy (being ill, old poor)” [At-Taubah: 41].

March forth towards what? Jihad.

﴿ أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ﴾ (٤١)

“March forth, whether you are light (being health, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah”. [At-Taubah: 41].

That is, march forth irrespective of the condition of the march, be it light or heavy upon you. “March forth, whether you are light (being health, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah. This is better for you if you but know.” That is, you should know that this is better for you if you possess knowledge.

Allah, the Exalted, said:

﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ

فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِمْ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ

أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ ﴾ (١١١)

“Verily Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth, which is binding, on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur’an. And who is truer to his covenant than Allah?” [At-Taubah: 111].

Consider this deal, a deal with complete conditions, pillars and records. Who is the purchaser? This is Allah, Glorified be He and

Exalted. And who are the sellers? The believers. What are they selling? Their lives and wealth. What is Allah's medium of exchange? Paradise. What is the record? Promise from Allah, the Mighty and Majesty. It is not a paper that will be torn and thrown away; rather, it is contained in *Tawrah*, the *Injeel* and the Qur'an, which is the most authentic of these records. The record is written in the *Tawrah*, *Injeel* and the Qur'an; there is nothing more authentic than them. The *Tawrah*, the *Injeel* and the Qur'an were mentioned because they are the authentic Books revealed to the Messengers.

The Qur'an is the noblest of them followed by the *Tawrah*, then the *Injeel*. No deal will ever compare to this deal as all conditions are complete - a great and tremendous deal. The soul and wealth are what one will transact in exchange for Allaah's company, and that is paradise. Regarding it, the Messenger of Allah ﷺ said, "The place of the whip of each of you in Paradise is better than the world and what it contains."<sup>(1)</sup> The place of a whip, which is approximately a metre or so, is better than this world and what it contains. Which world? Is it your world? No, your world could be fraught with bitterness and conflict and the span may be short. However, it is better than the world since it was created till the Day of Resurrection with what it contains of all happiness and delights.

The space of a whip in paradise is better than the world and what it contains. Which of them is expensive, the soul and wealth or paradise? Undoubtedly, it is paradise. Therefore, the seller is successful because he sold the soul and wealth that must perish for a bounty that does not fade. Who guaranteed this sale? Allah, the Mighty and Sublime, and who is more truthful with his promise than Allah? The word, 'Man' in this case suggests negation. That is, no one is more truthful and sincere with his promise than Allah. He, Mighty and Sublime, has spoken the truth. No one fulfills promise than Allah:

﴿إِنَّ اللَّهَ لَا يُخْلِفُ الْمِعَادَ﴾

1 Reported by al-Bukhaari: The Book on the beginning of creation, chapter on what has been narrated regarding the attributes of Paradise, and that it has been created (3011); and Muslim: The Book of Virtues of Jihad, chapter on the virtues of spending the morning and evening on the path of Allah (1572)



“Verity, Allah breaks not His promise.” [Al-Imran: 9].

Then He said, “Then rejoice in the bargain which you have concluded”. That is, so that your souls will rejoice with it and to rejoice amongst you. Accordingly, Allah, the Exalted, said:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا  
 آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
 يَحْزَنُونَ ﴿١٧٠﴾﴾

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.” [Al-Imran: 169-170].

They will rejoice over this profound deal which you have concluded, and that is the supreme success. This sentence contains *Al-Fasl*, the disjunctive conjunction, ‘and that is the supreme success’ and the pronoun of disjunction. As stated by the scholars, three benefits are derived from it:

One: *Al-Ikhtisaas*, which is particularization.

Two: *Tawkeed*, which is emphasis.

Three: A distinction between a predicate and an adjective.

These are the three benefits. That is, that means “that is the supreme success” without equivalent. Allah and His Messenger have spoken the truth. We ask Allah the Exalted to make us and you among those that sell their souls to Allah, the Mighty and Sublime.

The Exalted said:

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِّ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ  
 اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَلَا وَعَدَ اللَّهُ الْخَسِئَةَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى

﴿١٥﴾ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةٌ وَرَحْمَةٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٦﴾

“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their and their lives above those who sit (at home). Unto each Allah has promised good (paradise), but Allah has preferred those who strive hard and fight above those who sit (at home) by a huge reward. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving Most Merciful. [An-Nisa’: 95-96].

## Commentary

That is, not equal are those who sit at home and those who are fighting in the cause of Allah. The inequality is clear because the one who is fighting in the cause of Allah sacrifices his life and property for Allah, the most High, while the one who sits at home is fearful. The exceptions are those exempted by Allah, the most High, in His saying: “Except those who are disabled (by injury or are blind or lame).” Those who find it difficult to partake in Jihad. They are three categories of people, and Allah mentioned them in His saying:

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ﴾ ﴿٦١﴾

“There is no restriction on the blind, nor any restriction on the lame nor any restriction on the sick” [An-Nur: 61].

Similarly, those who lack the resources or are weak in their body based on saying of Allah, the Exalted:

﴿لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا

نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ ﴿١١﴾

“There is no blame on those who are weak or ill or who find no



resources to spend [in holy fighting (jihad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinun (good-doers). And Allah is Oft-Forgiving, Most Merciful.” [At-Taubah: 91]

Thirdly, those who sit at home to get instruction in the religion based on the saying of the Exalted:

﴿ وَمَا كَانُوا الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾ (122)

“And it is not (proper) for the believers to go out to fight (jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).” [At-Taubah:122].

These are the three categories:

Firstly, the disabled and weak ones;

Secondly, those who lack the requisite resources; and

Thirdly, those who sit at home to get instructions in the religion.

These people are excused due to the inherent benefit in their staying behind which is greater than the benefit of Jihad, like those who sit at home to get instructions in the religion, or due to an excuse which prevented them from going forth for Jihad.

The Word of Allah, the Exalted, “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the cause of Allah with their wealth and their lives”. Those who strive hard and fight in the cause of Allah are better. The verse negates equality among the believers; they are not equal. The example of that is the saying of Allah, the Exalted:

﴿ لَا يَسْتَوِي مَنكُم مَّنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّتِكَ أَعْظَمَ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ

﴿ وَقَاتِلُواْ كُلَّ يَوْمٍ أَكْثَرَ مِمَّا قَاتَلْتُمُوْهُمْ وَأَكْبَرُ ۗ وَرَبُّكَ اَكْبَرُ ۗ ﴾

“Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward).” [Al-Hadid: 10].

And the negation of equality in the Glorious Qur’an are numerous:

﴿ قُلْ هَلْ يَسْتَوِي الْاَعْمَىٰ وَالْبَصِيْرُ اَمْ هَلْ تَسْتَوِي الظُّلُمٰتُ وَالنُّوْرُ ۗ ﴾

“Say: Is the blind equal to the one who sees? Or darkness equal to light” [Ar-Ra’d: 16].

﴿ وَمَا يَسْتَوِي الْبَحْرٰنِ هٰذَا عَذْبٌ فُرَاتٌ سَالِغٌ شَرَابِهٖ، وَهٰذَا مِلْحٌ اُجَاعٌ ۗ ﴾

“And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink and that is salt and bitter” [Al-Fatir: 12].

The verses are many.

At this point, I would like to call our attention to a saying of some of people, who might intend good with it but could be employed by some people with evil intent. It is the statement: “The religion of Islam is a religion of equality”. This is a misrepresentation of the religion of Islam because it is not a religion of equality; rather, it is a religion of justice which entails giving each person what he deserves. If two persons have equal claim to a thing, then they should be equal regarding what results from this right. However, this does not hold if there is discrepancy (in the right). It is not acceptable to make a sweeping statement that the religion of Islam is a religion of equality. Rather, it is a religion of justice based on the saying of Allah, the Exalted:

﴿ اِنَّ اِلٰهًا يٰمُرُّ بِالْعَدْلِ وَالْاِحْسٰنِ وَيٰاْتٰى ذٰى الْقُرْبٰى ﴾



*“Verily Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone – Islamic monotheism) and Al-Ihsan [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 (i.e. all that Allah has ordered you to give them e.g., wealth visiting, looking after them, or any other kind of help).” [An-Nahl: 90]*

This statement, “The religion of Islam is a religion of equality” may be used by some people who intend evil with it. For example, they may say that there is no difference between a male and a female. Since the religion is a religion of equality, a woman should have the same rights as a man. You should put her at the helms of state affairs, let her drive cars and let her do what a man does. Why? This is because the religion of Islam is a religion of equality.

The socialists say the religion is a religion of equality, so it is not right for this person to be very rich while another is very poor. Hence, we must take from the property of the rich and give to the poor because the religion is a religion of equality. They intend evil with this statement. As this statement could be employed with good intent, it might also be employed with evil intent. The religion of Islam has not been described in this manner but it has been designated as a religion of justice which Allah, the most High, has commanded:

*“Verily Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone – Islamic monotheism) and Al-Ihsan [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]”.*

He did not say equality. It is not possible to accept the equality of two persons if one is blind and the other can see; one is knowledgeable and the other is ignorant; one is an ardent worshipper and the other is a sinner; one is beneficial to the creature and the other is evil. They can never be equal.

Justice is precise; “Verily Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone – Islamic monotheism) and Al-

Ihsan [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 (i.e. all that Allah has ordered you to give them e.g., wealth visiting, looking after them, or any other kind of help). Hence, I would like to warn against it because many contemporary writers and others employ this statement without paying attention to its connotation. They do not discern that the religion of Islam cannot preach equality in all fronts despite the disparities, certainly not. Were it to enjoin equality with the existence of differences, the religion would not have been upright. Therefore, it is not possible to equate between two things that are different. However, if they are equal in every respect, justice would mean giving to one what is given to the other in equal terms. This is justice.

At any rate, it is necessary for the student of knowledge to understand this statement and similar statements which some people employ in a general sense without comprehending the meaning or import.

One of such statements is: "O Allah, I do not ask You to change the decree, but I am asking You to be mild in it." This is a grave statement, and it is not acceptable! 'I do not ask you to change the decree?' whereas the Prophet ﷺ said, "Nothing changes the decree except supplication." If you invoke Allah, the Exalted, to remove a certain harm, this has been written eternally in the preserved Tablet that Allah, the Exalted, will remove this harm from you with your supplication. The entire process has been decreed. If you say I do not ask You to change the decree, but I ask You to be mild in, it seems that you are saying: It does not concern me whether You remove it or not.

However, the best is for a person to request for the removal of every harm that has befallen him. So, you should not say, "O Allah I do not ask you to change the decree, but I ask you to be mild in it". But say, "O Allah, I ask you for forgiveness and well being. O Allah, cure me of my illness. O Allah, enrich me from my poverty. O Allah, pay my debt for me. O Allah, teach me what I am ignorant of" and similar statements. The Prophet ﷺ said, "None of you should say, "O Allah forgive me if



you wish,”<sup>(1)</sup> which is less grievous than, “O Allah I do not ask you to change the decree.” “None of you should say, ‘O Allah forgive me if you wish, O Allah have mercy on me if you wish. He should be firm and determined in his request, for there is no one who can compel Allah, the Exalted, to do anything.” In another version, “For there is nothing too big for Allah to give”<sup>(2)</sup>.

I hope that when you hear anyone saying these two sentences: “Islamic religion is a religion of equality.” “O Allah I do not ask you to change the decree but I ask you to be mind in it,” you would advise him and assist him in piety and righteousness. This may surprise some of them. How could the religion of Islam not be a religion of equality? We say, do not be in haste but consider this: is the blind the same as the one who sees? Is a learned person the same an ignorant? Is a male the same as a female? Most of the contents of the Glorious Qur’an negate equality. There are very few mention of equality in the Qur’an. For example, the saying of Allaah, the most High:

﴿ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَّا رَزَقْنَاكُمْ فَأَنتُمْ لَكُم مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ

*“He sets forth for you a parable from your ourselves: Do you have partners among those whom your right hands posses (i.e. your slaves) to share as equals in the wealth We have bestowed on you [Ar-Rum: 28].*

The intent is to negate equality. “Do you have.” This is an interrogation which implies negation; ‘do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you?’ The response is no. Therefore, its apparent

1 Reported by Al-Bukhaari: The Book of Islamic Monotheism, chapter of wishes (6923); and Muslim: The Book of remembrance, supplication and forgiveness, chapter on decisiveness in supplication (4839).

2 Reported by Muslim: The Book of remembrance, supplication and forgiveness, chapter on decisiveness in supplication (4838).

meaning confirms equality but the reality is contrary to that; rather, it negates it.

Nevertheless, I advise you and seek that whenever you hear anyone saying this, you should tell him that the religion of Islam is not a religion of equality; rather, it is a just religion which entails giving each person what he deserves. The other saying, "I do not ask you to change the decree," is a vain speech. The decree of Allah is to remove the illness from you, or remove ignorance from you, or remove poverty from you. So do not say so. Rather, say, 'O Allah give me well-being', O Allah, remove the calamity and pestilence from me", and the like of that.

We ask Allah to enrich us with understanding of the religion and may He not make us fools saying what people say without knowing what we say.

And Allah alone grants success.

And He – the most High – said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ مَخْرَجٍ تُجِيبُكُمْ مِنْ عَذَابِ إِلِيمٍ ﴿١٠﴾ تَوَمَّنْ بِاللَّهِ وَرَسُولِهِ وَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَمُسْرٍ أَلْتَمُومِينَ ﴿١٣﴾ ﴾

*"O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad), and that you strive hard and fight in the Cause of Allah with your wealth and your lives: that will be better for you, if you but know! (if you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) paradise; that is indeed the great success. 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) to the believers.”  
[As-Saff: 10 -13].

The verses regarding this matter are numerous and well-known.

## Commentary

﴿يَأَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ مَعْرَظٍ تُنَجِّكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾﴾

“O you who believe! Shall I guide you to a trade that will save you from a painful torment? [As-Saff: 10]

Allah, the most High, opened these verses with this noble call directed to the believers in order to arouse their interest and stimulate them towards accepting what they would be hearing from the Word of Allah, the Mighty and Sublime. “Shall I guide you to a trade that will save you from a painful torment?” The One speaking is our Lord, the Mighty and Sublime; and this interrogation is to enhance our enthusiasm. Allah, the Mighty and Sublime, is rousing us with this trade that He intends to guide us to. This is deduced from His saying: “Shall I guild you,” that we do not have any other way to this transaction except the path legislated by Allah, the Mighty and Sublime, and He is the guide to it. “Shall I guide you to a trade that will save you from a painful torment?”

This trade is not like the trade of the world. This is because the trade of this world could save one from a painful torment or it could be a cause of a painful torment. For a man that has wealth but does not pay Zakat, his wealth will be a punishment for him:

﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٦﴾ يَوْمَ يُخْمَلُ عَلَيْهِمَا فِي نَارِ جَهَنَّمَ فِتْكُورٌ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ﴾

“And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment. On the Day when that (Al-Kanz: money, gold, and silver the Zakat of which has not been paid) will be heated in the fire of Hell and

with it will be branded their foreheads, their flanks and their backs.” (At-Taubah: 34-35)

﴿ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ، هُوَ خَيْرًا لَّهُمْ دَلَّ هُوَ سَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ، يَوْمَ الثَّغِيرَةِ وَاللَّهُ مِيرِثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (١٨٠)

“And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their neck like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well-Acquainted with all that you do.” (Al-Imran: 180)

The trade of this world may save one from punishment and it may also put one into punishment. However, this trade that Allah, the Mighty and Sublime, is presenting to us - we ask Allah, the Mighty and Sublime, to make you and us among those who will accept it- He said, “That will save you from a painful torment.” That is, excruciating punishment. This is because there is no punishment more painful than the punishment of the Hell – may Allah protect you and us from it.

What is this trade? He said:

﴿ تَوَمَّنْ بِاللَّهِ وَرَسُولِهِ، وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ، ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾ (١١)

“That you believe in Allah and His Messenger (Muhammad), and that you strive hard and fight in the Cause of Allah with your wealth and your lives: that will be better for you, if you but know! (As-Saff: 11)

This trade is to believe in Allah and His Messenger ﷺ. This encompasses the complete laws of Islam, but He stipulated Jihad because the entire chapter discussed Jihad, from the beginning till the end.

﴿ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ، صَفًا كَانْتَهُمْ، بَيْنَ مَرْضُوضٍ ﴾ (٤)



“Verily Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure.”(As-Saff: 4).

Then He mentioned what is connected to it. Here, He says: “And that you strive hard and fight in the cause of Allah with your wealth and your lives.” That is, you exert your efforts in the Cause of Allah by sacrificing your wealth and life. “That will be better for you” but should not join nor say, “That will better for you if you but know”. This is because if you connect the two, you may get a wrong understanding of the verse. The meaning would be, “That will be better for you if you but know and if you do not know it is not better for you”. And this is not the intent of Allah, the Mighty and Sublime; rather, the meaning is, “That will be better for you”. Then He said, “If you are among those that possess knowledge”. It is as if He is saying, “You should know this if you possess knowledge.

This is the deed, so what is the reward?

﴿ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ

﴿ الْقَوْزُ الْمَطْمُيْمُ ﴾ (١٢)

“He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in ‘Adn (Eden) paradise; that is indeed the great success”. (As-Saff: 12)

Gardens: these are what Allah - the Mighty and Sublime - promised His righteous servants, and more specifically those who strive and fight in the cause of Allah. “Verily, there are hundred degrees in paradise. Allah, the Mighty and Sublime, has prepared them for those who strive and fight in His cause.”<sup>(1)</sup> Consequently, he combined the gardens under which river flows, that is below its mansion and trees. They are not like the rivers of this world and they are of four types:

Rivers of water the taste and smell of which are not changed; that is, it is not possible for it to change contrary to the water of this world which changes whenever it remains stagnant;

1 Reported by Al-Bukhaari: The Book of Jihad, chapter on the levels of those who strive and fight in the cause of Allah (2790).

Rivers of milk of which the taste never changes;  
Rivers of wine; delicious to those who drink; and  
Rivers of clear and pure honey.

These are flowing rivers: rivers which contain honey that is not gotten from the bees; milk that did not come out from the udder of any animal; water that did not come out from the flow of the earth; and the wine did not come out from raisins, date fruits, barley or any other plant.

Allah, the Mighty and Sublime, created these rivers in the Paradise and they flow as rivers flow. They have been reported in narrations as rivers not in need of slit, embankment, excavation work in order to flow, nor channels to prevent them from running sideways.

Ibn Qayyim said in *An-Nooniyah*:

Its rivers flow without channels

Glorified be He who restrained them from flooding

Then this river will come to you willingly at your choice and it will follow your every requests.

His saying, "And pleasant dwellings in Adn (Eden) paradise; that is indeed the great success":

Pleasant dwellings: pleasant in their construction, pleasant in their dwellings, pleasant to behold, and pleasant in every respect. The buildings house beautiful and fair females guarded in pavilions, pavilions of pearls elevated above the best of what the eyes have ever seen. The Prophet ﷺ said, "Two gardens of gold, their utensils and what is inside. And two gardens of silver, their utensils and what they both contain"<sup>(1)</sup>. The bricks of the building are not from adobe and sand; rather, they are made of gold and silver, thus Allah described them as pleasant.

1 Reported by Al-Bukhaari: The Book on the explanation of the Qur'an, chapter on His statement, 'beside them are two gardens' (4500); and Muslim: The Book of Faith, chapter affirming that the believers will see their Lord in the Hereafter (265).



In addition, there will be no desire to be removed from its dwellings; this is due to its pleasant nature. Irrespective of the splendor of the dwellings of this world, you would see another that is more beautiful than your house which you would wish is yours. But in paradise, no one will desire to be relocated or transferred from his abode. Each person will think that he is the most favoured of the inhabitants of Paradise so as not cause him heartache if he were to see someone who is more favoured. The opposite is for the people of Hell fire; each inhabitant of the Hell will think that he is the most tormented dweller of Hell-fire even if he were to be the least punished.

These pleasant dwellings are in the gardens of *Adn*. The scholars explained that *Al-Adn*, which means residency, has a derivative in the word *Maʿdn*, mineral resources found in the earth's crust, due to their long stay and emplacement. That is, in the gardens of residence which will never perish, we ask Allah to make you and I among its inhabitants.

“That is the supreme success”. *Al-Fawz* refers to one attaining that which one desires and be saved from that which one fears. *Al-Azeem*: That which is highest in excellence, a gain with no superior, a reward which is greater than others for those who believe in Allah and His Messenger ﷺ, and strive hard and fight in the Cause of Allah.

I ask Allah, Glorified be He and Exalted, to make you and I among them. I beseech Him not to deprive us of this blessing because of our bad deeds and that He treats us with His Pardon. Verily, He has power over all things.

## Hadeeth 1288, 1289 and 1290

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَعْدُوَةٌ فِي سَبِيلِ اللَّهِ، أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا» متفقٌ عَلَيْهِ .

*Anas* ؓ reported: The Messenger of Allah ﷺ said, “Verily! Setting out in the early morning or in the evening in order to fight in

Allah's way is better than the world and what it contains." [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ، ﷺ، فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شِعْبٍ مِنَ الشَّعَابِ يَعْبُدُ اللَّهَ، وَيَدْعُ النَّاسَ مِنْ شَرِّهِ» متفقٌ عليه .

Abu Sa'id Al-Khudri ؓ reported: A man came to the Messenger of Allah ﷺ and said, "Who is the best among men?" He ﷺ replied, "A believer who strives in the way of Allah with his wealth and life." The man asked again, "Who is next to him (in excellence)?" He ﷺ said, "Next to him is a man who is engaged in worshipping his Rubb in a mountain valley, leaving the people secure from his mischief." [ Al-Bukhari and Muslim ]

وَعَنْ سَهْلِ بْنِ سَعْدٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ، تَعَالَى، أَوْ الْغَدْوَةُ، خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا» متفقٌ عليه .

Sahl bin Sa'd ؓ reported: The Messenger of Allah ﷺ said, "Observing Ribat (e.g., guarding the Islamic frontier for the sake of Allah) for a single day is far better than the world and all that it contains. A place in Jannah as small as the whip of your horse is far better than the world and all that it contains. An endeavour (fighting) in the Cause of Allah in the evening or in the morning is far better than the world and all that it contains." [ Al-Bukhari and Muslim ]



## Commentary

It remains the saying of Allah, the most High:

﴿وَأَخْرَىٰ يُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَيَسِّرُ اللَّهُ لِلْمُؤْمِنِينَ﴾ (13)

“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) to the believers.” [As-Saff: 13].

“And also (He will give you) another (blessing) which you love, - help from Allah (against your enemies)” that is, there is another thing which you love. Then He explained this with His saying, “Help from Allah (against your enemies) and a near victory. And give glad tidings to the believers”.

“Help from Allah,” Allah will help you against your enemies. There is no doubt that if a person is victorious over his enemy, it brings him great joy. This is because Allah, the most High- has put the punishment of His enemy in his hand as He, the most High, said:

﴿فَتَلَوَّهُمْ يَعدِبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۗ وَيَذْهَبُ غَيْظُ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (11)

﴿10﴾

“Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believers. And remove the anger of their (believers’) hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.” (At-Tawbah: 14-15).

Great benefits, when Allah, the most High, punishes your enemy through your hands; hence, He said, “Help from Allah and a near victory.” This has indeed happened to the believers in the early days of this Ummah; Allah gave them great victory and they attained many booties because they established what was obligatory for them such as faith in Allah and Jihad in the cause of Allah, the Mighty and Sublime.

Then He said, “And give glad tidings to the believers”; that is, give glad tidings of these issues to whoever believes in them, and establishes what is due on him such as faith in Allah and His Messenger and Jihad in the cause of Allah.

Then the author, may Allaah shower blessings on him, mentioned the hadeeths on the excellence of Jihad and *Ribat*, guarding the Islamic frontiers, in the cause of Allah; and that setting out in the early morning or in the evening to guard the Islamic frontiers for the sake of Allah is better than the world and what it contains. This is a great favour, which is better than the world, from its creation to its expiration, and whatever it contains. It is not only better than your world which you live in; rather, it is better than the world and its entire contents. Since when? From the period none knows except Allah and, likewise one does not know when it will end. This is better than the world and what it contains.

The Prophet ﷺ said, “A place in paradise as small as the whip of your horse is far better than the world and all that it contains.” What was said about the previous hadeeth will be said about this: A space of a whip in Paradise is better than the entire world, from its creation to its expiration. Setting out in the morning and in the evening in the cause of Allah is better than the world and what it contains; and guarding the Islamic frontiers for the sake of Allah is better than the world and what it contains.

In these hadeeths, the Prophet ﷺ was asked, “Which person is the best?” So he explained that it is a man who fights in the way of Allah with his wealth and life. Then who is next? He said, “A believing man in one of the mountain valleys worshipping Allah and he spares people all mischief”. That is, he establishes the worship of Allah, independent of people and does not want evil to befall people through him.

This is one of the evidences indicating that seclusion is better than mixing with people. However, the correct opinion regarding this issue is that it requires further elaboration. Whoever fears for his religion in mixing with people, it is better for him to isolate himself; but for the one who does not entertain any fear (for his religion), it is better



for him to mix with people. This is based on the saying of the Prophet: “The believer that mixes with and he is patient with their harm is better than the believer that does not mix with the people or be patient with their harm”<sup>(1)</sup>. For example, if people become corrupt and you think that your mixing with them will not increase you in anything except evil and remoteness from Allah, you must stay alone and stay away. The Prophet ﷺ said, “There will come a time when the best property of a Muslim will be sheep which he will take to the top of mountains and the places of rainfall”<sup>(2)</sup>.

So the matter varies. Seclusion during the period of trials, temptations, evil and fear of sins is better than mixing; otherwise, you should mingle with people, enjoin good and forbid evil, be patient with their harm and treat them well. Perhaps, Allah will benefit a person through you, which is better for you than a whole lot of red camels, if Allah guides him through you.

Allah alone grants success.

## Hadeeth 1291, 1292, 1293 and 1294

وَعَنْ سَلْمَانَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ يَقُولُ:  
 «رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ فِيهِ جَرَى عَلَيْهِ  
 عَمَلُهُ الَّذِي كَانَ يَعْمَلُ، وَأُجْرِي عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفِتَانَ» رَوَاهُ مُسْلِمٌ .

Salman رضي الله عنه reported: I heard the Messenger of Allah ﷺ as saying, “Observing Ribat in the way of Allah for a day and a night is far better than observing Saum (fasting) for a whole month and standing in Salat (prayer) in all its nights. If a person dies (while performing this duty), he will go on receiving his reward for his meritorious deeds perpetually, and he will be saved from Al-

1 Reported by Ahmad (2/43); Ibn Majah: The Book of Trials, chapter on patience on tribulations (4022).

2 Reported by Al-Bukhaari: The Book of Beginning of creation, chapter on the best property of a Muslim will be herd of sheep which he will take to mountaintop (3055).

Fattan.” [ Muslim ]

وَعَنْ فَضَالَةَ بْنِ عُبَيْدٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الْمُرَابِطَ فِي سَبِيلِ اللَّهِ؛ فَإِنَّهُ يَنْمِي لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ، وَيُؤَمَّنُ مِنْ فِتْنَةِ الْقَبْرِ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Fadalah bin 'Ubaid رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "The actions of every dead person come to a halt with his death except the one who is on the frontier in Allah's way (i.e., observing Ribat ). This latter's deeds will be made to go on increasing for him till the Day of Resurrection, and he will be secure from the trials in the grave." [ Abu Dawud and At-Tirmidhi ]

وَعَنْ عُثْمَانَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِ» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Uthman رضي الله عنه reported: I heard the Messenger of Allah صلى الله عليه وسلم saying: "Spending a day on the frontier in Allah's way is better than one thousand days in any other place." [ At-Tirmidhi ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا جِهَادٌ فِي سَبِيلِي، وَإِيمَانٌ بِي وَتَصَدِيقٌ بِرُسُلِي؛ فَهُوَ ضَامِنٌ عَلَيَّ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أَرْجِعَهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ مِنْهُ بِمَا نَالَ مِنْ أَجْرٍ، أَوْ غَنِيمَةٍ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ كَلِمٍ يُكَلِّمُ فِي سَبِيلِ اللَّهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ يَوْمَ كَلِمٍ؛ لَوْنُهُ لَوْنُ دَمٍ، وَرِيحُهُ رِيحُ مِسْكِ. وَالَّذِي نَفْسُ



مُحَمَّدٍ بِيَدِهِ لَوْلَا أَنْ أَشُقَّ عَلَى الْمُسْلِمِينَ مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ أَبَدًا، وَلَكِنْ لَا أَحِدُ سَعَةٍ فَأَحْمِلَهُمْ وَلَا يَجِدُونَ سَعَةً، وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوِدِدْتُ أَنْ أَعْزَوْ فِي سَبِيلِ اللَّهِ، فَأُقْتَلَ، ثُمَّ أَعْزَوْ، فَأُقْتَلَ، ثُمَّ أَعْزَوْ؛ فَأُقْتَلَ» رَوَاهُ مُسْلِمٌ وَرَوَى الْبُخَارِيُّ بَعْضَهُ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Allah guarantees that he who goes out to fight in His way believing in Him and affirming the truth of His Messenger, will either be admitted to Jannah or will be brought back to his home (safely) from where he has set out, with whatever reward or share of booty he may have gained. By Him in Whose Hand Muhammad's soul is, if a person is wounded in the way of Allah, he will come on the Day of Resurrection with his wound in the same condition as it was on the day when he received it; its colour will be the colour of blood but its smell will be the smell of musk. By Him in Whose Hand Muhammad's soul is, if it were not to be too hard upon the Muslims, I would not lag behind any expedition to fight in the Cause of Allah, but I have neither abundant means to provide them conveyance (horses) nor all other Muslims have it, and it will be hard on them to remain behind when I go forth (for Jihad). By Him in Whose Hand Muhammad's soul is, I love to fight in the way of Allah and get killed, to fight again and get killed and to fight again and get killed." [ Muslim ]

## Commentary

Al-Hafidh An-Nawawee, may Allaah shower blessings on him, recorded these hadeeths under the chapter explaining the virtues of guarding the frontiers for the sake of Allah. That is, for a person to guard the boundaries or face the enemy in the way of Allah, the Mighty and Sublime, that the word of Allah may reign supreme, to preserve the religion of Allah and guard the Muslims is one of the best

deeds. Earlier, we have discussed the statement of the Prophet ﷺ that, “Guarding the frontiers in the way of Allah is better than the world and what it contains.”

These hadeeths are evidence that the deeds of the one who patrols the frontier will continue to accumulate till the Day of Resurrection, and that he will be saved from the trial of the grave. That is, after a person’s death and burial, two angels would approach him to ask him about his Lord, his religion and his Prophet ﷺ, but the one who dies patrolling the frontier in the way of Allah will be exempted. The two angels will not come to him for questioning. The Prophet ﷺ explained the wisdom behind that; he ﷺ said, “The shining swords above his head is enough as a trial.”<sup>(1)</sup> The angels will not approach both the martyr and the one patrolling the frontier for questioning in their graves; rather, they will be protected from it and this is a great blessing and tremendous reward.

As for the last hadeeth of Aboo Hurayrah (may Allaah be pleased with him), it contains proof of the excellence of dying in the path of Allah. For this reason, the Prophet ﷺ swore that if it were not to be too hard upon the Muslims, he would never stay behind any expedition to fight in the cause of Allah. However, he, may the Peace and Blessings of Allah be upon him, would stay behind at times to attend to the general welfare of the Muslims, fulfilling their needs and relieving them of their difficulties. And he ﷺ swore that he would love to get killed in the cause of Allah, then resurrected and get killed, then resurrected and get killed. This shows the virtues of dying in the way of Allah, and there is no doubt about this. Indeed, the Qur’aan is clear regarding it; Allah, the most High, said:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦﴾  
 فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ  
 أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧﴾ ﴿١٧﴾ يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلِ

1 Reported by An-Nasaai: The Book of Funerals, chapter on martyr (2026)



﴿ ١٧١ ﴾ وَأَنَّ اللَّهَ لَا يَضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿﴾

*“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.”*  
[Al-Imran: 169-171].

This is the life of *Barzakh*, which is unlike our worldly life.

Allah, the most High, said:

﴿ ١٥١ ﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿﴾

*“And say not of those who killed in the way of Allah ‘They are dead’. Nay, they are living, but you perceive it not.”* (Al-Baqarah: 154)

We do not know the nature of this life. If you open his grave, you would see that the person dead, but he is living before Allah, eating in the Paradise morning and evening.

We ask Allah, Glorified be He and The most High, to bless us and you with martyrdom in His way, and aid you and I on Jihad in His way, Jihad against our souls and Jihad against our enemies. Verily, He has power over all things.

## Hadeeth 1295, 1296, 1297, 1298, 1299, 1300 and 1301

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَكْلُومٍ يُكَلِّمُ فِي سَبِيلِ اللَّهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ، وَكَلِمَةُ يَدْمَى: اللَّوْنُ لَوْنُ دَمٍ، وَالرَّيْحُ رِيحُ مِسْكِ»

متفقٌ عليه .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Whoever is wounded while fighting in the way of Allah, will come on the Day of Resurrection with blood oozing from his wound having the colour of blood but with the fragrance of musk." [ Al-Bukhari and Muslim ]*

وَعَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ - مِنْ رَجُلٍ مُسْلِمٍ - فُوقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ أَوْ نُكِبَ نَكْبَةً؛ فَإِنَّهَا تَجِيءُ يَوْمَ الْقِيَامَةِ كَأَغْزَرِ مَا كَانَتْ: لَوْنَهَا الزَّعْفَرَانُ، وَرِيحُهَا كَالْمِسْكِ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Muadh ؓ reported: The Prophet ﷺ said, "Jannah becomes incumbent for a Muslim who fights for the Cause of Allah for a period as long as the time between two consecutive turns of milking a she-camel. He who receives a wound or a bruise in the Cause of Allah will appear on the Day of Resurrection as fresh as possible, its colour will be the colour of saffron and its fragrance will be that of musk." [ At-Tirmidhi and Abu Dawud ]*

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَرَّ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، بِشُعْبٍ فِيهِ عَيْنَةٌ مِنْ مَاءٍ عَذْبَةٍ؛ فَأَعْجَبْتَهُ، فَقَالَ: لَوْ اعْتَزَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشُّعْبِ، وَلَنْ أَفْعَلَ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ، ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ؛ فَقَالَ: «لَا تَفْعَلْ، فَإِنَّ مَقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا، أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ؟ اغزوا في سبيلِ الله، مَنْ قَاتَلَ فِي سَبِيلِ



اللَّهُ فُوقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ

Abu Hurairah ؓ reported: One of the Prophet's Companions came upon a valley containing a rivulet of fresh water and was delighted by it. He reflected: 'I wish to withdraw from people and settle in this valley; but I won't do so without the permission of the Messenger of Allah ﷺ.' This was mentioned to the Messenger of Allah ﷺ and he said (to the man), "Do not do that, for when any of you remains in Allah's way, it is better for him than performing Salat (prayer) in his house for seventy years. Do you not wish that Allah should forgive you and admit you to Jannah ? Fight in Allah's way, for he who fights in Allah's Cause as long as the time between two consecutive turns of milking a she-camel, will be surely admitted to Jannah ." [ At-Tirmidhi ]

وَعَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللَّهِ؟ قَالَ: «لَا تَسْتَطِيعُونَهُ» فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَقُولُ: «لَا تَسْتَطِيعُونَهُ!» ثُمَّ قَالَ: «مِثْلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمِثْلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ لَا يَقْتَرُ مِنْ صِيَامٍ، وَلَا صَلَاةٍ، حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ» مَتَّفِقٌ عَلَيْهِ. وَهَذَا لَفْظُ مُسْلِمٍ.

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ was asked: "What other good deed could be an equivalent of Jihad in the way of Allah?" He ﷺ replied, "You do not have the strength to do it." (The narrator said:) The question was repeated twice or thrice, but every time he ﷺ answered, "You do not have the strength to do it." Then he ﷺ said, "One who goes out for Jihad in the Cause of Allah is like a person who observes Saum (fasting), stands in Salat (prayer) constantly, recites the Ayat of the Qur'an and does not exhibit any lassitude in fasting and prayer until the participant of Jihad in the way of Allah returns." [ Al-Bukhari and Muslim ]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، يَطِيرُ عَلَى مَتْنِهِ كُلَّمَا سَمِعَ هَيْعَةً، أَوْ فَزَعَةً طَارَ عَلَيْهِ، يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَّهُ أَوْ رَجُلٌ فِي غَنِيمَةٍ أَوْ شَعْفَةٍ مِنْ هَذِهِ الشَّعْفِ أَوْ بَطْنِ وَادٍ مِنْ هَذِهِ الْأَوْدِيَةِ يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ، لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "The best life is that of the man who holds his horse's rein in Allah's way and flies on its back to the places from whence he hears a war cry or the clatter of arms, seeking martyrdom or slaughter on the battlefield; or that of a person who goes to stay on the top of the hill or in a valley, and there he performs Salat (prayer), pays the Zakat and worships his Rubb till death overtakes him. He has no concern with the affairs of anyone except the doing of good." [ Muslim ]

وَعَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "In Jannah there are a hundred grades which Allah has prepared for those who fight in His Cause; and the distance between any two of those grades is like the distance between the heaven and the earth." [ Al-Bukhari ]

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا. وَجَبَتْ لَهُ الْجَنَّةُ»



فَعَجِبَ لَهَا أَبُو سَعِيدٍ، فَقَالَ أَعِدْهَا عَلَيَّ يَا رَسُولَ اللَّهِ، فَأَعَادَهَا عَلَيْهِ،  
ثُمَّ قَالَ: «وَأُخْرَى يَرْفَعُ اللَّهُ بِهَا الْعَبْدَ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ  
دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» قَالَ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ:  
«الْجِهَادُ فِي سَبِيلِ اللَّهِ، الْجِهَادُ فِي سَبِيلِ اللَّهِ» رَوَاهُ مُسْلِمٌ

*Abu Sa'id Al-Khudri ؓ reported: The Messenger of Allah ﷺ said, "If anyone is pleased with Allah as his Rubb , with Islam as his religion and with Muhammad (ﷺ) as (Allah's) Messenger, surely, he will be entitled to enter Jannah ." Abu Sa'id was delighted with this and requested the Messenger of Allah ﷺ to repeat it. He ﷺ repeated it again and then said, "There is also another act by which Allah will elevate the position of a (pious believing) slave in Jannah to a grade one hundred degrees higher. And the distance between any two grades is equal to the distance between heaven and earth." He asked the Messenger of Allah ﷺ what it was and he (ﷺ) replied, " Jihad in the way of Allah; Jihad in the way of Allah." [ Muslim ]*

## Commentary

These various hadeeths are about the excellence of Jihad in the way of Allah. One of the merits of striving hard in the way of Allah is that if one is killed, and becomes a martyr, he will come on the Day of Resurrection with blood oozing from his wound, its colour will be the colour of blood but its smell will be the fragrance of musk. He will be seen by the first and last of this nation and other nations. Indeed, the angels will see him on that Day of Witnessing, and this will bring about adoration for him in this world and the hereafter.

Another benefit is that Paradise is mandated for whoever fights in the cause of Allah for a period as long as the time between two consecutive turns of milking a she-camel. If he joins the row and fights in the cause of Allah for this brief period in order to make the word of Allah reign supreme, Paradise becomes obligatory for him.

Another merit is that the one who goes out for Jihad in the way of Allah will get the reward of the one observes fasting and stands in Prayer from the time he left until he returns. The one who observes fasting and stands in Prayer from the time the one who strives and fights in the cause of Allah goes out until he returns is comparable to him in reward in the sight of Allah, the Mighty and Sublime. However, this is not possible as stated by the Prophet ﷺ and the companions.

Similarly, Allah has prepared for those who strive and fight in His cause hundred levels in paradise; the distance between two consecutive levels is similar to what is between the heaven and the earth. Allah has prepared them for those who strive and fight in His Cause.

These hadeeths and their ilk, which are many, indicate the excellence of Jihad in the cause of Allah. This could be with wealth and life. However, Jihad with one's life is best and greatest in reward because all the hadeeths we heard are with regards to the one who strives with his life. Whoever fights with his wealth is upon goodness. It is established from the Prophet ﷺ that whoever equips a troop in the cause of Allah has performed the battle. That is, the reward of the battle will be written for him. He who stays behind to cater for the family of the one who strives and fights in the cause of Allah in goodness has performed the battle.

We ask Allah to make you and us among those who strive and fight in His cause, seeking the Face of Allah. Verily, He is able to do all things.

## Hadeeth 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312 and 1313

وَعَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: سَمِعْتُ أَبِي، رَضِيَ اللَّهُ عَنْهُ، وَهُوَ بِحَضْرَةِ الْعَدُوِّ، يَقُولُ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ» فَقَامَ رَجُلٌ رَثٌ الْهَيْئَةَ فَقَالَ: يَا أَبَا مُوسَى أَنْتَ



سَمِعَتَ رَسُولَ اللَّهِ ﷺ، يَقُولُ هَذَا؟ قَالَ: نَعَمْ، فَرَجَعَ إِلَى أَصْحَابِهِ؛ فَقَالَ: أَقْرَأُ عَلَيْكُمُ السَّلَامَ ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ، ثُمَّ مَشَى بِسَيْفِهِ إِلَى الْعَدُوِّ فَضْرَبَ بِهِ حَتَّى قُتِلَ رَوَاهُ مُسْلِمٌ .

*Abu Bakr bin Abu Musa Al-Ash'ari reported: I heard my father saying in the presence of the enemy: The Messenger of Allah ﷺ said, "The gates of Jannah are under the shades of the swords." A man with a shaggy appearance got up and said, "O Abu Musa! Did you hear the Messenger of Allah ﷺ say that in person?" Abu Musa replied in the affirmative; so he returned to his companions and said: "I tender you farewell greetings." Then he broke the scabbard of his sword and threw it away. He rushed towards the enemy with his sword and fought with it till he was martyred. [ Muslim ]*

وَعَنْ أَبِي عَبَسٍ عَبْدِ الرَّحْمَنِ بْنِ جَبْرِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا اغْبَرَّتْ قَدَمَا عَبْدٍ فِي سَبِيلِ اللَّهِ فَتَمَسَّهُ النَّارُ» رَوَاهُ الْبُخَارِيُّ .

*Abu 'Abs 'Abdur-Rahman bin Jabr ؓ reported: The Messenger of Allah ﷺ said, "It will not happen that the feet soiled with dust while (doing Jihad ) in the way of Allah, will be touched by the fire (of Hell)." [ Al-Bukhari ]*

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ عَلَى عَبْدٍ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

Abu Hurairah رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said, “No one who weeps out of Fear of Allah will enter Hell until milk recedes to the udder, and the dust endured while striving in the Cause of Allah and the smoke of Hell will never subsist together.” [ At-Tirmidhi ]

وَعَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، صلى الله عليه وسلم، يَقُولُ: «عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn ‘Abbas رضي الله عنه reported: I heard the Messenger of Allah صلى الله عليه وسلم saying, “Two eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allah and an eye which spends the night in guarding in the Cause of Allah.” [ At-Tirmidhi ]

وَعَنْ زَيْدِ بْنِ خَالِدٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، صلى الله عليه وسلم، قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا» مَتَّفَقٌ عَلَيْهِ .

Zaid bin Khalid رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “He who equips a Ghazi (fighter) in the way of Allah is as if he has taken part in the fighting himself; and he who looks after the dependants of a Ghazi in his absence, is as if he has taken part in the fighting himself.” [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، صلى الله عليه وسلم: «أَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِي سَبِيلِ اللَّهِ وَمَنِيحَةٌ خَادِمٍ فِي سَبِيلِ اللَّهِ، أَوْ طَرَوْقَةٌ فَحَلٍ فِي سَبِيلِ اللَّهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.



Abu Umamah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “The best of charities is to provide canopy in the Cause of Allah, to pay wages to a servant in the way of Allah, and to provide a camel in the way of Allah (to be used by a Mujahid).” [ At-Tirmidhi ]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ فَتَىَّ مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْغَزْوَ وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ بِهِ، قَالَ: «إِنَّتِ فُلَانًا، فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرَضَ» فَاتَاهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ، صلى الله عليه وسلم، يُقْرِئُكَ السَّلَامَ وَيَقُولُ: أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ، قَالَ: يَا فُلَانَةُ، أَعْطِيهِ الَّذِي كُنْتُ تَجَهَّزْتُ بِهِ، وَلَا تَحْبِسِي مِنْهُ شَيْئًا، فَوَاللَّهِ لَا تَحْبِسِي مِنْهُ شَيْئًا فَيَبَارِكَ لَكَ فِيهِ. رَوَاهُ مُسْلِمٌ .

Anas رضي الله عنه reported: A young man from the Aslam tribe said: “O Messenger of Allah! I would very much like to fight in the way of Allah but I do not have anything with which to equip myself for fighting.” The Messenger of Allah صلى الله عليه وسلم said, “Go to so-and-so, for he had equipped himself (for fighting) but he fell ill.” So, he (the young man) went to him and said: “The Messenger of Allah صلى الله عليه وسلم sends you his greetings and says that you should hand over to me the equipment that you have procured.” The man said to his wife: “Give him the equipment which I have collected for myself and do not withhold anything from him. By Allah! Allah won’t bless something you withheld (in this respect).” [ Muslim ]

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، صلى الله عليه وسلم، بَعَثَ إِلَى بَنِي لَحْيَانَ، فَقَالَ: «لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدَهُمَا، وَالْأَجْرُ بَيْنَهُمَا» رَوَاهُ مُسْلِمٌ .

Abu Sa’id Al-Khudri رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم sent an expedition to Banu Lahyan and said, “One man from every

two should join the fighting force, and the reward will be shared amongst them equally.” [ Muslim ]

وَعَنِ الْبَرَاءِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَى النَّبِيَّ، ﷺ، رَجُلٌ مُقَنَّعٌ بِالْحَدِيدِ، فَقَالَ: يَا رَسُولَ اللَّهِ أَقَاتِلُ أَوْ أُسَلِّمُ؟ قَالَ: «أَسَلِّمُ، ثُمَّ قَاتِلُ» فَأَسَلَّمَ، ثُمَّ قَاتِلَ فَقَاتَلَ. فَقَالَ رَسُولُ اللَّهِ، ﷺ: «عَمِلَ قَلِيلًا وَأَجَرَ كَثِيرًا» متفقٌ عليه، وَهَذَا لَفْظُ الْبُخَارِيِّ .

Al-Bara ؓ reported: A man equipped with arms came to the Prophet ﷺ and asked: “O Messenger of Allah! Should I go and fight or should I embrace Islam first?” He ﷺ replied, “Enter in the fold of Islam and then fight.” He embraced Islam and fought until he was killed. Thereupon the Messenger of Allah ﷺ said, “He accepted Islam for a short time but was rewarded much.” [ Al-Bukhari and Muslim ]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجَعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجَعَ إِلَى الدُّنْيَا، فَيُقْتَلَ عَشْرَ مَرَّاتٍ؛ لِمَا يَرَى مِنَ الْكِرَامَةِ». وَفِي رِوَايَةٍ: «لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ» متفقٌ عليه .

Anas ؓ reported: The Prophet ﷺ said, “No one who has entered Jannah will desire to return to this world even if he should be given all that the world contains, except a martyr. For he will yearn that he should return to the world and be killed ten times on account of the dignity that he will experience by virtue of his martyrdom.”

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «يَعْفِرُ اللَّهُ لِلشَّهِيدِ كُلَّ ذَنْبٍ إِلَّا الدِّينَ» رواه مُسَلِّمٌ .



'Abdullah bin 'Amr bin Al-'As رضي الله عنه reported: The Messenger of Allah ﷺ said, "Allah forgives every sin of a martyr, except his debt." [ Muslim ]

وَفِي رِوَايَةٍ لَهُ: الْقَتْلُ فِي سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ شَيْءٍ إِلَّا الدَّيْنَ.

وَعَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَامَ فِيهِمْ فَذَكَرَ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ، وَالْإِيمَانَ بِاللَّهِ، أَفْضَلُ الْأَعْمَالِ، فَقَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتَكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ، ﷺ: «نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ، مُحْتَسِبٌ مُقْبِلٌ غَيْرٌ مُدْبِرٌ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتَكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ، ﷺ: «نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرٌ مُدْبِرٍ، إِلَّا الدَّيْنَ، فَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِي ذَلِكَ» رَوَاهُ مُسْلِمٌ .

Abu Qatadah رضي الله عنه reported: The Messenger of Allah ﷺ stood up among his Companions and said, "Jihad in the way of Allah and belief in Allah (with all His Attributes) are the most meritorious of actions." A man stood up and said: "O Messenger of Allah! Inform me if I am killed in the way of Allah, will my sins be blotted out?" The Messenger of Allah ﷺ said, "Yes, in case you are killed in the way of Allah and you remained patient, hopeful of reward, and advancing forward without retracing back (i.e., while fighting)." Then he said, "What was your question?" He inquired again: "Inform me, if I am killed in the way of Allah, will all my sins be blotted out?" The Messenger of Allah ﷺ replied, "If you remained patient, hopeful of reward and always fought without turning your back upon enemy, everything, except debt, will be forgiven. Jibril has told me this." [ Muslim ]

## Commentary

Al-Hafidh An-Nawawee, may Allaah shower blessings on him, mentioned these numerous hadeeths in the Book of Jihad, and they encompass many issues:

One of it is that the Prophet ﷺ used to treat his companions in an excellent manner. This man came to him saying: “I would very much like to fight in the way of Allah but I do not have anything to equip myself for fighting”; that is, for use in the battle. So he directed him to a man who had procured equipment for the battle but fell ill. Then the man went to this companion of his who handed over all his equipment to him. And he said to his wife, “Do not withhold anything from him. Allah will not bless us in whatever you withhold”. So he equipped him.

Likewise, there is evidence in these hadeeths that whoever equips a fighter and gives him what will suffice for his battle is as if he has taken part in the fighting himself. And whoever takes good care of the family of the fighter will have the reward of the fighter. The expedition to *Banu Lahyan* also indicates this. The Prophet ﷺ ordered that a man from every two men should go forth and the other should look after the family of the fighter, and he will have half of his reward because the other half is for the fighter.

These hadeeths also show that one of the virtues of Jihad is that the gates of Paradise are under the swords. That is, fighting would be a means of entering paradise through its gates for whoever fights in the cause of Allah. It is established from the Prophet ﷺ that there is a gate called the gate of Jihad in Paradise, so whoever fights in the way of Allah will enter through it.

These hadeeths also indicate that martyrdom expiates for every deed except debt; that is, the debt of human being. Martyrdom does not atone for it because it is a must to pay the debt of an individual either in this world or in the hereafter. This hadeeth is warning against laxity in clearing debt and that it is not proper for one to be negligent in settling one's debt nor should he be indebted except due



to dire necessity, and not for wants. This is because the Prophet ﷺ did not give permission to the man that said, "Marry her to me." He said, "What about the Mahr of the woman?" He said, "I do not have anything except my loin-cloth. He said, "Your loin-cloth will not benefit her. If you give it to her, you will remain without a loin-cloth. And if it remains with you, she will remain without Mahr. Go and search even if it is an iron ring." So he searched but he could not find and he (i.e. the Prophet) said, "I have married her to you with what you have memorized of the Qur'aan"<sup>(1)</sup>. He did not instruct him to take loan from people even though it involves marriage, which is a pressing need. Notwithstanding, the Messenger ﷺ did not give him such permission.

He did not guide him to indebtedness because debt is very dangerous. It is reported from the Prophet ﷺ with a questionable chain that, "The soul of a believer is suspended with his debt until it is paid on his behalf"<sup>(2)</sup>. The issue is serious, so you should never consider debt as petty; it is a source of anxiety during the night and humiliation during the day. One must avoid debt, irrespective of his persona, and should not be extravagant in spending. You would see many poor people who want to spend on themselves and their families as rich men do, so they take loans from different sources, they incur debts and may even take usury. This is a great mistake. If you can only afford a meal a day, you should not take loan; rather, be patient and ask Allah to suffice you.

Allah - the most High - said:

﴿ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ

عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

- 1 Reported by Al-Bukhaari: The Book of virtues of the Quran, chapter on reciting from the heart (4642); and Muslim: The Book of Marriage, chapter on Mahr and the permissibility of it being teaching the Quran or an iron ring (2554).
- 2 Reported by Ahmad (2/508); At-Tirmidhi: The Book of Funerals, chapter on what has been narrated from the Prophet that the soul of a believer will be suspended with his debt (998); and Ibn Majah: The Book of Rulings; chapter on the severity of debt (2404)

*“And if you fear poverty, Allah will enrich you if He wills, out of His Bounty. Surely, Allah is All-Knowing, All-Wise.” (At-Taubah: 28)*

As for the negligence of some people, we ask Allah for well being, who would incur debt to furnish the whole house, including staircase; or incur debts to buy a fabulous car, a poor man would insist on a hundred thousand Riyal car although a twenty thousand Riyal car is sufficient for him; these are all mistakes, signs of bad planning, weakness of faith and carelessness. This is because nothing expiates debt, including martyrdom in the cause of Allah. So why should you run into debt except due to dire necessity? I say due to dire necessity and not at times of need; that is, even if you are in need and desire luxury, do not incur debts. You should not buy anything once you do not have the money and remain patient until Allah enriches you. you should buy according to your present state.

Indeed, one of the correct common expressions is: Spread your leg according to the size of your cover-cloth. If you extend it more the cover-cloth in your possession, you would expose it to cold, sun and other elements. This is a severe warning against debt, so it is not appropriate for a person to incur debt. Debt is debt regardless of whether it was for leasing or buying a thing.

A guest would visit some fools whose conditions are straitened and heavily indebted, but they would overburden themselves and slaughter animal to honour the guest. Indeed, some of them might divorce their wives in order to slaughter for his guest. The guest will say, “Do not overburden yourself and you need not slaughter”. But the host would reject his plea and swear with divorce that he will slaughter an animal. I hold that these people are in need of enlightenment and this is the responsibility of our brothers who call to the path of Allah, may Allah reward them with good.

Here is an issue: An individual who is indebted but gives charity saying that he loves charity. This is unlawful! How would you give out charity when you are a debtor? You must fulfill the obligation first,



then the voluntary act may follow. The one who gives charity in a state of indebtedness is comparable to the one who builds a mansion but demolishes the city. Now you are asked to pay your debt, why should you give in charity? Pay up your debts, and then give in charity.

Also, these hadeeths demonstrate that Jihad without Islam will not benefit such fellow. A man sought permission from the Prophet ﷺ; he said, "O Messenger of Allah, should I go and fight or should I embrace Islam then fight?" He ﷺ said, "Enter into the fold of Islam and then fight". So he accepted Islam then fought. So also are other righteous deeds, Islam is a prerequisite for them. Allah will not accept charity, pilgrimage, fasting or any other act from anyone who is not a Muslim. For example, if we see a man that does not pray but fasts a lot, gives charity a lot, cheerful, rewards people and he is an epitome of good manners but does not pray, you should know that all his actions will not benefit him on the Day of Resurrection. He would have no reward for fasting in Ramadan if he does not observe *Salat*; he would no reward for Hajj if he performs Hajj without observing *Salat*. In fact, it is unlawful for him to enter Makkah if he does not observe Prayer because Allah, the most High, said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ  
الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا﴾

*"O you who believe (in Allah's Oneness and in His Messenger Muhammad)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah and in the Message of Muhammad) are Najasun (impure). So let them not come near Al-Masjid-al-Haram (at Makkah) after this year." (At-Taubah: 28).*

Islam is a precondition for every act of worship; no act of worship will be accepted without Islam and no act of worship will be correct without Islam.

## Hadeeth 1314, 1315, 1316, 1317, 1318, 1319, 1320 and 1321

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَجُلٌ: أَيَّنَ أَنَا يَا رَسُولَ اللَّهِ إِنْ قُتِلْتُ؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمْرَاتٍ كُنَّ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ، رَوَاهُ مُسْلِمٌ .

*Jabir ؓ reported: A man asked the Messenger of Allah ﷺ: "Tell me where I will be if I am killed while fighting in the way of Allah?" He ﷺ replied, "In Jannah ." The man threw away the few dates which he had in his hand, jumped into the battlefield and fought on till he was killed. [ Muslim ]*

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرٍ، وَجَاءَ الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْدَمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَيْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ» فَدَنَا الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَوْمُوا إِلَى جَنَّةِ عَرْضِهَا السَّمَاوَاتُ وَالْأَرْضُ» قَالَ: يَقُولُ عُمَيْرُ بْنُ الْحُمَامِ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ جَنَّةُ عَرْضِهَا السَّمَاوَاتُ وَالْأَرْضُ؟ قَالَ: «نَعَمْ» قَالَ: بَخِ بَخِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخِ بَخِ؟» قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! إِلَّا رَجَاءَ أَنْ أَكُونَ مِنْ أَهْلِهَا، قَالَ: «فَإِنَّكَ مِنْ أَهْلِهَا» فَأَخْرَجَ تَمْرَاتٍ مِنْ قَرْنِهِ، فَجَعَلَ يَأْكُلُ مِنْهُنَّ، ثُمَّ قَالَ: لَئِنْ أَنَا حَيِّتٌ حَتَّى أَكُلَ تَمْرَاتِي هَذِهِ إِنَّهَا لِحَيَاةٍ طَوِيلَةٌ! فَرَمَى بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ، ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ. رَوَاهُ مُسْلِمٌ .



Anas ؓ reported: The Messenger of Allah ﷺ and his Companions reached Badr before the polytheists, and when they arrived, he ﷺ directed: "Let no one of you advance ahead of me." When the polytheists came near, the Messenger of Allah ﷺ said, "Now stand up and proceed towards Jannah which is as wide as are the heavens and the earth." 'Umair bin Al-Humam ؓ asked: "Is Jannah as wide as are the heaven and the earth?" The Messenger of Allah ﷺ replied in the affirmative. 'Umair remarked: "Great!" The Messenger of Allah ﷺ asked him what had urged him to say so. He replied: "Nothing, O Messenger of Allah! But hope that I might become one of the inhabitants of Jannah ." The Messenger of Allah ﷺ said, "You will definitely be among them." 'Umair then took some dates out of his quiver and began to eat them, but after a short time he said: "If I survive till I eat my dates, it will mean a long life." So he threw away the dates which he had with him and then fought with the enemy till he was killed. [ Muslim ]

وَعَنْهُ قَالَ: جَاءَ نَاسٌ إِلَى النَّبِيِّ ﷺ أَنْ أِبْعَثَ مَعَنَا رِجَالًا يَعْلَمُونَ الْقُرْآنَ وَالسُّنَّةَ، فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُمْ الْقُرَاءُ، فِيهِمْ خَالِي حَرَامٌ، يَقْرَأُونَ الْقُرْآنَ، وَيَتَدَارَسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ، وَكَانُوا بِالنَّهَارِ يَجِئُونَ بِالْمَاءِ، فَيَضَعُونَهُ فِي الْمَسْجِدِ، وَيَحْتَطِبُونَ فَيَبِيعُونَهُ، وَيَشْتَرُونَ بِهِ الطَّعَامَ لِأَهْلِ الصُّفَّةِ، وَلِلْفُقَرَاءِ، فَبَعَثَهُمُ النَّبِيُّ ﷺ، فَعَرَضُوا لَهُمْ فَفَتَلَوْهُمْ قَبْلَ أَنْ يَبْلُغُوا الْمَكَانَ، فَقَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيَتْ عَنَّا، وَأَتَى رَجُلٌ حَرَامًا خَالَ أَنَسٍ مِنْ خَلْفِهِ، فَطَعَنَهُ بِرُمْحٍ حَتَّى أَنْفَذَهُ، فَقَالَ حَرَامٌ: فُزْتُ وَرَبِّ الْكَعْبَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا وَإِنَّهُمْ قَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيَتْ عَنَّا» متفقٌ عَلَيْهِ، وَهَذَا لَفْظُ مُسْلِمٍ .

Anas ؓ reported: Some people came to the Prophet ﷺ and said to him: "Send with us some men who may teach us the Qur'an and the Sunnah." He ﷺ sent seventy men from the Ansar. They were called Al-Qurra' (the reciters) and among them was my maternal uncle, Haram. They used to recite the Qur'an, ponder over its meaning and learn (its wisdom) at night. In the day, they used to bring water and pour it in pitchers in the mosque, then they would collect wood and sell it; and with the sale proceeds, they would buy food for the people of As-Suffah and the needy. The Prophet ﷺ sent the reciters with these people but these (treacherous people) fell upon them and killed them before they reached their destination. (While dying) they supplicated: "O Allah convey from us the news to our Prophet that we have met You (in a way), that we are pleased with You and You are pleased with us." (The narrator said:) A man attacked Haram from behind and smote him with a spear which pierced him. Whereupon Haram said: "By the Rubb of Ka'bah, I have met with success. The Messenger of Allah ﷺ said to his Companions, "Your brethren have been slain and they were saying: "O Allah! Convey from us to our Prophet the news that we have met You (in a way) that we are pleased with You and You are pleased with us." [ Al-Bukhari and Muslim ]

وَعَنْهُ قَالَ: غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ رَضِيَ اللَّهُ عَنْهُ عَنْ قِتَالِ بَدْرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ، لَيْسَ اللَّهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيْرِينَ اللَّهُ مَا أَصْنَعُ. فَلَمَّا كَانَ يَوْمَ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ، فَقَالَ: اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ - يَعْنِي أَصْحَابَهُ - وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ - يَعْنِي الْمُشْرِكِينَ - ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا سَعْدُ بْنُ مُعَاذِ الْجَنَّةِ وَرَبِّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ! قَالَ سَعْدُ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ مَا صَنَعُ! قَالَ أَنَسُ: فَوَجَدْنَا بِهِ بَضْعًا وَثَمَانِينَ ضَرْبَةً، بِالسَّيْفِ، أَوْ



طَعْنَةً بِرُمْحٍ أَوْ رَمِيَّةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَمَثَلَ بِهِ الْمُشْرِكُونَ، فَمَا عَرَفَهُ أَحَدٌ إِلَّا أُخْتَهُ بِنَاتِهِ. قَالَ أَنَسٌ: كُنَّا نُرَى - أَوْ نَظُنُّ - أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ إِلَى آخِرِهَا [الأحزاب: ٣٢] متفقٌ عليه. وَقَدْ سَبَقَ فِي بَابِ الْمُجَاهَدَةِ [برقم ٩٠١].

Anas ؓ reported: My uncle Anas bin An-Nadr ؓ was absent from the battle of Badr. He said: "O Messenger of Allah! I was absent from the first battle you fought against the pagans. (By Allah!) if Allah gives me a chance to fight against the pagans, no doubt, Allah will see how (bravely) I will fight." On the Day of Uhud, when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., the pagans) have done." Then he advanced and Sa'd bin Mu'adh met him. He said: "O Sa'd bin Mu'adh! By the Rubb of An-Nadr, Jannah ! I am smelling its aroma coming from before (the mountain of) Uhud," Later on, Sa'd said: "O Messenger of Allah! I cannot achieve or do what he (i.e., Anas bin An-Nadr) did. We found more than eighty wounds by swords, spears and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his finger." We used to think that the following Ayah was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah (i.e., they have gone out for Jihad , and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred)." (33:23).

وَعَنْ سَمْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتْيَانِي، فَصَعِدَا بِي الشَّجْرَةَ، فَأَذْخَلَانِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ، لَمْ أَرُ قَطُّ أَحْسَنَ مِنْهَا، قَالَا: أَمَّا هَذِهِ الدَّارُ فَدَارُ الشَّهَدَاءِ» رَوَاهُ الْبُخَارِيُّ.

وَهُوَ بَعْضُ مَنْ حَدِيثِ طَوِيلٍ فِيهِ أَنْوَاعُ الْعِلْمِ سَيَأْتِي فِي بَابِ تَحْرِيمِ  
الْكَذِبِ إِنْ شَاءَ اللَّهُ تَعَالَى .

Samurah ؓ reported: The Messenger of Allah ﷺ said, "Last night two men (angels) came to me (in a dream) and made me ascend a tree and then admitted me into a nice and excellent house, the like of which I have never seen before. One of them said: 'This house is the house of martyrs'." [ Al-Bukhari ]

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ أُمَّ الرُّبَيْعِ بِنْتَ الْبَرَاءِ وَهِيَ أُمُّ حَارِثَةَ ابْنِ  
سُرَّاقَةَ، أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ أَلَا تُحَدِّثُنِي عَنْ حَارِثَةَ -  
وَكَانَ قُتِلَ يَوْمَ بَدْرٍ - فَإِنْ كَانَ فِي الْجَنَّةِ صَبَرْتُ، وَإِنْ كَانَ غَيْرَ ذَلِكَ  
اجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ، فَقَالَ: «يَا أُمَّ حَارِثَةَ إِنَّهَا جَنَّانٌ فِي الْجَنَّةِ، وَإِنَّ  
ابْنَكَ أَصَابَ الْفِرْدَوْسَ الْأَعْلَى». رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported: Umm Ar-Rubaiy'i bint Al-Bara', who was the mother of Harithah bin Suraqah, came to the Prophet ﷺ and said: "O Messenger of Allah! Will you not tell me about Harithah? (He was killed in the battle of Badr). If he is in Jannah I shall show endurance, but if he has met another fate, I may exert myself in weeping for him." He ﷺ replied, "O mother of Harithah, in the gardens of Jannah there are many ranks, and your son has attained Al-Firdaus , the highest." [ Al-Bukhari ]

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جِيءَ بِأَبِي إِلَى  
النَّبِيِّ ﷺ قَدْ مَثَلَ بِهِ، فَوُضِعَ بَيْنَ يَدَيْهِ، فَذَهَبَتْ أَكْشِفُ عَنْ  
وَجْهِهِ فَنَهَانِي قَوْمِي فَقَالَ النَّبِيُّ ﷺ: «مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ  
بِأَجْنِحَتَيْهَا» مَتَّفَقٌ عَلَيْهِ .



Jabir bin 'Abdullah ؓ reported: The dead body of my father, who was mutilated by the enemy, was brought and placed before the Prophet ﷺ. I got up to uncover his face but the people stopped me, and the Prophet ﷺ said, "The angels continue to cover him with their wings." [ Al-Bukhari and Muslim ]

وَعَنْ سَهْلِ بْنِ حُنَيْفٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ سَأَلَ اللَّهَ تَعَالَى الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ» رَوَاهُ مُسْلِمٌ .

Sahl bin Hunaif ؓ reported: The Messenger of Allah ﷺ said, "He who supplicates Allah sincerely for martyrdom, Allah will elevate him to the station of the martyrs, even if he dies on his bed." [ Muslim ]

'Abdullah bin Abu Aufa ؓ reported: On one occasion the Messenger of Allah ﷺ was confronting the enemy. He waited until the sun had declined. Then he stood up to address the people and said, "O people! Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience, and know that Jannah is under the shades of the swords." Then he ﷺ said: "Allahumma munzilal-kitab, wa mujriyas-sahab, wa hazimal-Ahzab, ihzimhum wansurna alaihim (O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and support us against them)." [ Al-Bukhari and Muslim ]

## Commentary

These hadeeths discuss the virtues of martyrs, those who were killed in the way of Allah. Allah, Glorified be He and The most High, has promised them Paradise:

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِآثَرِ لَهُمُ الْجَنَّةَ﴾

يُقْتَلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ  
وَالْإِنْجِيلِ وَالْقُرْآنِ ﴿١١١﴾

*“Verily Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth, which is binding, on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur’an”. (At-Taubah: 111).*

The author mentioned a number of hadeeths in this chapter which demonstrate the sincerity of the companions, may Allah be pleased with them, and the truthfulness of their faith. The Prophet ﷺ would inform them of the rewards of the martyrs, and they would throw away the food substance in their hands and march toward Jihad in the cause of Allah. Then they would be killed and meet Allah, the Mighty and Sublime, being pleased Him and He being pleased with them. Undoubtedly, this is from the virtues of the companions, may Allah be pleased with them, in which no one after them would surpass them in it.

This is Umayr bin Al-Himaan Al-Ansari, may Allah be pleased with him, when the Prophet ﷺ said on the day of the battle of Badr: “He who fights them hoping for reward, advancing without going backward, paradise is mandatory for him in which its width is like the width of the heaven and the earth.” He said, “O Messenger of Allah, Paradise whose width is like the heavens and the earth? He ﷺ said, “Yes.” So he removed date fruits from his quiver where food is usually kept for the fighter to take, and began to eat them. Then life seems so long, may Allah be pleased with him, so he said, “By Allah, were I to stay till I finish eating these dates that would mean a long life”. Then he marched forth and fought until he was killed, may Allah be pleased with him. And the Prophet ﷺ bore witness that he would be in Paradise.



So also was Anas bin Nadar, may Allah be pleased with him. He met Sa'd bin Mu'adh during the battle of Uhud and informed him that he could perceive the fragrance of Paradise beyond Uhud. Ibn Qayyim (may Allah be pleased with him) said, 'Ability to perceive the fragrance of Paradise, which is in the heavens, while still on earth is one of the miracles with which Allah honours whomever He wills from amongst His slaves.' This was for Allah to strengthen his certainty of faith, so he could perceive it in real sense which spurred him to fight until he was killed. He, may Allah be pleased with him, was absent at the battle of Badr because most of the companions, may Allah be pleased with them, did not march forth to Badr. The expedition only intended to capture the merchandise which Aboo Sufyan was bringing from Syria to Makkah, not to fight, but Allah brought them against their enemies without appointment. So he stayed behind because they were not ordered to go out for battle.

However, he, may Allah be pleased with him, said: "If Allah gives me a chance to fight against the pagans, He will see how I will fight". Then he moved forward, he strived and fought till he was killed. They found more than eighty or ninety injuries on his body which showed that he ventured deep and plunged into the rows of the polytheists. No one could recognize his corpse except his sister. He, may Allah be pleased with him, said during the battle: "O Allah, I apologise to You for what these people have done," that is, his companions who exposed the ranks during the battle of Uhud, "and I denounce what these people have done" that is, the pagans.

These stories and similar ones clearly show that Allah chose the best of creatures for His Prophet ﷺ, which confirms his saying: "The best people are my generation, then those that follow them, then those that follow them".<sup>(1)</sup>

We ask Allah to make you and us reach the status of the martyrs and join us together in the Gardens of bliss.

1 Reported by Al-Bukhaari: The Book of Testimonies, chapter on not testifying

## Hadeeth 1322, 1223, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331 and 1332

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ طَلَبَ الشَّهَادَةَ صَادِقًا أُعْطِيَهَا وَلَوْ لَمْ تُصِبْهُ» رَوَاهُ مُسْلِمٌ .

*Anas reported: The Messenger of Allah ﷺ said, "He who supplicates sincerely for martyrdom, it will be granted to him even though he is not killed on the battlefield." [ Muslim ]*

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَجِدُ الشَّهِيدُ مِنْ مَسِّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مِنْ مَسِّ الْقَرْصَةِ» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Abu Hurairah reported: The Messenger of Allah ﷺ said, "The martyr experiences no more pain in being slain than one of you experiences from the stinging of an ant." [ At-Tirmidhi ]*

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ انْتَهَرَ حَتَّى مَالَتِ الشَّمْسُ، ثُمَّ قَامَ فِي النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ، لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُّوْا لِلَّهِ الْعَافِيَةَ، فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ» ثُمَّ قَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ، وَهَازِمِ الْأَحْزَابِ اهْزِمْهُمْ وَأَنْصُرْنَا عَلَيْهِمْ» مُتَّفَقٌ عَلَيْهِ .

*'Abdullah bin Abu Aufa reported: On one occasion the Messenger of Allah ﷺ was confronting the enemy. He waited until*



the sun had declined. Then he stood up to address the people and said, “O people! Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience, and know that Jannah is under the shades of the swords.” Then he ﷺ said: “Allahumma munzilal-kitab, wa mujriyas-sahab, wa hazimal-Ahzab, ihzimhum wansurna alaihim (O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and support us against them).” [ Al-Bukhari and Muslim ]

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «ثِنْتَانِ لَا تُرَدَّانِ، أَوْ قَلَمًا تُرَدَّانِ: الدُّعَاءُ عِنْدَ النَّدَاءِ وَعِنْدَ الْبَأْسِ حِينَ يُلْحِمُ بَعْضُهُمْ بَعْضًا» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Sahl bin Sa'd ﷺ reported: The Messenger of Allah ﷺ said, “Supplications at two times are never turned down (or said, “Are seldom turned down”), a supplication after the Adhan has been proclaimed, and a supplication during the battle combating the enemy.” [ Abu Dawud ]

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا قَالَ: «اللَّهُمَّ أَنْتَ عَضُدِي وَنَصِيرِي، بِكَ أَحْوَلُ، وَبِكَ أَصْوَلُ، وَبِكَ أَقَاتِلُ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Anas ﷺ reported: Whenever the Messenger of Allah ﷺ set out to participate in Jihad , he would supplicate: “Allahumma Anta ‘adudi wa nasiri, bika ahulu, wa bika asulu, wa bika uqatilu (O Allah, You are my Supporter and my Helper. With Your help I get strength, and with Your help I bounce upon the enemy and defeat it, and with Your help I fight).” [ Abu Dawud and At-Tirmidhi ]

وَعَنْ أَبِي مُوسَى، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا خَافَ قَوْمًا

قَالَ: اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ .

Abu Musa Al-Ash'ari ؓ reported: When the Prophet ﷺ had any fear of an enemy, he used to supplicate: “Allahumma inna naj'aluka fi nuhurihim, wa na'udhu bika min shururihim (O Allah! We put You in front of them, and we seek refuge in You from their evils).” [ Ahmad and Abu Dawud ]

وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرِ إِلَى يَوْمِ الْقِيَامَةِ» مَتَّفِقٌ عَلَيْهِ .

Ibn 'Umar ؓ reported: The Messenger of Allah ﷺ said, “There is goodness in the forelocks of horses till the Day of Resurrection.” [ Al-Bukhari and Muslim ]

وَعَنْ عُرْوَةَ الْبَارِقِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، قَالَ «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرِ إِلَى يَوْمِ الْقِيَامَةِ: الْأَجْرُ، وَالْمَغْنَمُ» مَتَّفِقٌ عَلَيْهِ.

'Urwah Al-Bariqi ؓ reported: The Prophet ﷺ said, “Goodness is tied to the foreheads of horses until the Day of Resurrection, i.e., reward (in the Hereafter) and spoils.” [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ، إِيمَانًا بِاللَّهِ، وَتَصَدِيقًا بِوَعْدِهِ، فَإِنَّ شَبَعَهُ، وَرِيَّهُ وَرَوْتَهُ، وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ» رَوَاهُ الْبُخَارِيُّ.

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “He who keeps a horse for Jihad purposes, having faith in Allah and relying on His Promise, will find that its fodder, drink, droppings and urine will all be credited to him in his Scales on the Day of



Resurrection.” [ Al-Bukhari ]

وَعَنْ أَبِي مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، بِنَاقَةٍ مَخْطُومَةٍ فَقَالَ: هَذِهِ فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُمِائَةٍ نَاقَةٍ كُلُّهَا مَخْطُومَةٌ» رَوَاهُ مُسْلِمٌ .

Abu Mas'ud ؓ reported: A man came to the Prophet ﷺ with a she-camel wearing a nose-string and said: “This is (a gift) in the Cause of Allah.” The Messenger of Allah ﷺ replied, “You will have in return for it on the Day of Resurrection seven hundred she-camels and every one of them will be wearing a nose-string.” [ Muslim ]

وَعَنْ أَبِي حَمَادٍ - وَيُقَالُ: أَبُو سَعَادٍ، وَيُقَالُ: أَبُو أَسَدٍ، وَيُقَالُ: أَبُو عَامِرٍ، وَيُقَالُ: أَبُو عَمْرٍو، وَيُقَالُ: أَبُو الْأَسْوَدِ، وَيُقَالُ: أَبُو عَبَسٍ - عُقْبَةُ بْنُ عَامِرٍ الْجُهَنِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: «وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ، أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ، أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ، أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ» رَوَاهُ مُسْلِمٌ .

'Uqbah bin 'Amir Al-Juhani ؓ reported: I heard the Messenger of Allah ﷺ saying from the pulpit, “Prepare to meet them (the enemy) with as much strength as you can afford. Verily! Strength is in archery, strength is in archery, strength is in archery.” [ Muslim ]

## Commentary

Some of the hadeeths quoted by the author, Hafidh An-Nawawee, may Allaah shower blessings on him, are discussing the virtues of the martyrs. Numerous hadeeths have been discussed previously, some of them are about the merits of participating in Jihad with riding camel

and arrow.

In the first hadeeth, the Prophet ﷺ stated that the experience in being slain for a martyr in the way of Allah would be like a bite of an ant or any other insect. This is because Allah will make the death easy for him just as He will make the coming out of his soul easy. The soul will be given glad tidings of the Pleasure of Allah, the Mighty and Sublime, and Paradise which makes its exit easier.

Also, when the Prophet ﷺ addressed people, he explained the wisdom in his saying, “Do not wish to meet with the enemy. Ask Allah for well being. But if you meet them, be steadfast because Paradise is under the shades of the swords”. The point of reference in this hadeeth is his saying, “Paradise is under the shades of the swords”.

Another excellence of Jihad in the way of Allah, the Might and Majesty, is that a reward will be recorded for the riding beast as stated by the Prophet ﷺ: “There is good in the forehead of horses till the Day of Resurrection”.

The intent by horse is that which is employed in Jihad because he explained this good with his saying, “reward and booties”. This reward is for a horse meant for Jihad, and there is good in its forehead until the Day of Resurrection. The hadeeth could also connote a general sense; that is, whichever horse, whether it is the one that fights or not.

Also included is that a man came to the Messenger of Allah ﷺ with a dromedary wearing a nose rope and said, “O Messenger of Allah, this is in the cause of Allah”. Then the Prophet ﷺ informed him that Allah has prepared for him on the Day of Resurrection seven hundred dromedaries, every one of them wearing a nose rope. This is because Allah, the most High, multiplies good deed in ten manifolds to seven hundred multiples and higher multiples. An aspect of Jihad in the way of Allah is assisting with the arrow: throwing or archery. The Prophet ﷺ gave an address one day and he mentioned the saying of Allah, the most High, during one of his speeches:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾



“And make ready against them all you can of power.” [Al-Anfal: 60]

Surely, “power means archery, power means archery, power means archery.” Shooting is according to its time: During the era of the Prophet, shooting was with bow and arrow but it is with bombs and guns in our time. So shooting is according to one’s epoch.

We ask Allah, the most High, to make you and us among the fighters in His Cause with wealth and life. Surely, He is able to do all things.

## Hadeeth 1335, 1336, 1337, 1338, 1339, 1340, 2341, 1342 and 1343

وَعَنْهُ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «إِنَّ اللَّهَ يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ نَفَرٍ الْجَنَّةَ: صَانِعُهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ، وَالرَّامِيَ بِهِ، وَمُنْبِلُهُ. وَارْمُوا وَارْكَبُوا، وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرَكَبُوا. وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلَّمَهُ رَغْبَةً عَنْهُ، فَإِنَّهَا نِعْمَةٌ تَرَكَهَا» أَوْ قَالَ: «كَفَرَهَا». رَوَاهُ أَبُو دَاوُدَ .

‘Uqbah bin ‘Amir Al-Juhani ؓ reported: I heard the Messenger of Allah ﷺ saying, “Allah will admit three persons to Jannah for one arrow; the maker who has a good motive in making it, the one who shoots it, and the one who hands it up for shooting. So shoot and ride, but I like your shooting (more) than your riding. He who gives up archery after becoming adept in it for lack of interest, neglects a (great) blessing.” (Or said,) “One who does so is ungrateful.” [ Abu Dawud ]

وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَرَّ النَّبِيُّ ﷺ، عَلَى نَفَرٍ يَنْتَضِلُونَ، فَقَالَ: «ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًّا» رَوَاهُ

## البُخَارِي .

Salamah bin Al-Akwa ؓ reported: The Prophet ﷺ happened to pass by a group of people who were having a shooting match. (Upon seeing them, he ﷺ) said, "Shoot, O sons of (Prophet) Isma'il, for your father was an archer." [ Al-Bukhari ]

وَعَنْ عَمْرٍو بْنِ عَبْسَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: «مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ فَهُوَ لَهُ عِدْلُ مُحَرَّرَةٍ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Amr bin 'Abasah ؓ reported: I heard the Messenger of Allah ﷺ saying: "He who shoots an arrow for the sake of Allah, will have a reward equal to the emancipation of a slave." [ Abu Dawud and At-Tirmidhi ]

وَعَنْ أَبِي يَحْيَى خُرَيْمِ بْنِ فَاتِكٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَ لَهُ سَبْعُمِائَةٍ ضِعْفٍ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Yahya Khuraim bin Fatik ؓ reported: The Messenger of Allah ﷺ said, "He who makes a contribution in Allah's way, will have his reward seven hundred times recorded to his credit." [ At-Tirmidhi ]

وَعَنْ أَبِي سَعِيدٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا» متفقٌ عليه .



Abu Sa'id Al-Khudri رضي الله عنه reported: The Messenger of Allah ﷺ said, "Every slave of Allah who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance of seventy years." [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Umamah رضي الله عنه reported: The Prophet ﷺ said, "He who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance equivalent to that between heaven and the earth." [ At-Tirmidhi ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ نَفْسَهُ بِغَزْوٍ، مَاتَ عَلَى شُعْبَةٍ مِنَ النِّفَاقِ» رَوَاهُ مُسْلِمٌ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him." [ Muslim ]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا مَعَ النَّبِيِّ، ﷺ، فِي غَزَاةٍ فَقَالَ: «إِنَّ بِالْمَدِينَةِ لَرَجَالًا مَا سَرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا مَعَكُمْ، حَبَسَهُمُ الْمَرَضُ».

وَفِي رِوَايَةٍ: «حَبَسَهُمُ الْعُذْرُ». وَفِي رِوَايَةٍ: «إِلَّا شَرَكُوكُمْ فِي الْأَجْرِ» رَوَاهُ

الْبُخَارِيِّ مِنْ رِوَايَةِ أَنَسٍ، وَرَوَاهُ مُسْلِمٌ مِنْ رِوَايَةِ جَابِرٍ وَاللَّفْظُ لَهُ .

Jabir ؓ reported: We accompanied the Prophet ﷺ in an expedition when he ﷺ said, “Some people have remained behind us in Al-Madinah, and we never cross a valley but they are with us. They share the reward with us because they have been held back by valid excuse.”

In another narration the wordings are: “...by any genuine excuse.”

In another narration the wordings are: “They are your partners in reward.” [ Al-Bukhari ]

وَعَنْ أَبِي مُوسَى، رَضِيَ اللَّهُ عَنْهُ، أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ، ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذَكَّرَ، وَالرَّجُلُ يُقَاتِلُ لِيَرَى مَكَانَهُ؟

Abu Musa ؓ reported: A bedouin came to the Prophet ﷺ and said: “O Messenger of Allah! One man fights for booty, another fights to win fame, and the third fights for show off.” Another narration is: “One fights for displaying his valour, another fights out of his family pride.” Another narration is: “One fights out of rage.” He asked: “Which of them is fighting in the Cause of Allah?” The Messenger of Allah ﷺ said, “The one who fights so that Word of Allah (Islam) be exalted, is the one who fights in the Cause of Allah.” [ Al-Bukhari and Muslim ]

## Commentary

These hadeeths explain issues regarding Jihad in the way of Allah. Among them is throwing or shooting. It has preceded that the Prophet ﷺ said, “Surely, power means archery.” He repeated it three times. There is exhortation towards learning archery in these hadeeths quoted by the author in this chapter. In some hadeeths, the Prophet ﷺ disassociated himself from whoever abandons archery after Allah has



blessed him with it.

And in another hadeeth, he ﷺ said, “Lands shall be laid open to you and Allah will suffice you (against your enemies), but none of you should neglect practicing his skill in archery”.

In these hadeeths and similar ones, there is encouragement to learn the art of archery and a person should endeavour to learn how to use weapon, even if it is a light weapon, because he does not know what will happen to him. The Prophet ﷺ even permitted prize for archery and similar competitions. For example, two persons may engage in a shooting competition with the winner taking the prize; there is no harm in this and it is permissible since it encourages people to learn shooting.

In these hadeeths, the Prophet ﷺ said, “Ride and shoot. For you to shoot is beloved to me that you should ride”. This is because shooting will reach a rider and an infantryman, but riding will only reach a rider. Thus, shooting is more beloved to the Prophet ﷺ than riding.

Likewise, there is evidence for the excellence of fasting during Jihad in the way of Allah in these hadeeths. Allah will keep the face of a person who fasts for a day in the cause of Allah from the Hell at a distance of seventy years.

Theses hadeeths show the obligation of sincerity of intention to Allah. The Prophet ﷺ was asked about a man who fights to display his bravery, another who fights out of feeling of indignation, and another who fights out of anger on behalf of his people. He said, “The one who fights so that the Word of Allah (Islam) be the most High, is the one who fights in the Cause of Allah.”

## Hadeeth 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351 and 1352

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ غَازِيَةٍ، أَوْ سَرِيَّةٍ تَغْرُؤُ، فَتَغْنَمُ وَتَسْلَمُ، إِلَّا كَانُوا قَدْ

تَعَجَّلُوا ثُلثِي أَجُورِهِمْ، وَمَا مِنْ عَازِيَةٍ أَوْ سَرِيَّةٍ تُخْفِقُ وَتُصَابُ إِلَّا تَمَّ أَجُورُهُمْ». رَوَاهُ مُسْلِمٌ .

*'Abdullah bin 'Amr bin Al-'As* رضي الله عنه reported: *The Messenger of Allah* ﷺ said, "A detachment of soldiers, large or small, who fights in the way of Allah, gets its share of booty and returns safe and sound, receives in advance two-thirds of its reward (only one-third remaining to its credit will be received in the Hereafter). And a troop of soldiers, large or small, that returns disappointed and is afflicted by misery, will receive its full reward (in the Hereafter)." [ Muslim ]

وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ أَتَدْنُ لِي فِي السِّيَاحَةِ فَقَالَ النَّبِيُّ، ﷺ: «إِنَّ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ، عَزَّ وَجَلَّ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ جَيِّدٍ.

*Abu Umamah* رضي الله عنه reported: *A man sought permission from the Messenger of Allah* ﷺ *to travel in the land. He* ﷺ *said to him, "Travel for my people is Jihad in the Cause of Allah, glory be to Him."* [ Abu Dawud ]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «قَفَلَةٌ كَغَزْوَةٍ» رَوَاهُ أَبُو دَاوُدَ. بِإِسْنَادٍ جَيِّدٍ.

*'Abdullah bin 'Amr bin Al-'As* رضي الله عنه reported: *The Prophet* ﷺ *said, "The return from an expedition is an act as meritorious as fighting."* [ Abu Dawud ]

وَعَنِ السَّائِبِ بْنِ يَزِيدَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا قَدِمَ النَّبِيُّ، ﷺ، مِنْ غَزْوَةِ تَبُوكَ تَلَقَّاهُ النَّاسُ، فَتَلَقَيْتُهُ مَعَ الصَّبِيَّانِ عَلَى ثَنِيَّةِ الْوَدَاعِ. رَوَاهُ أَبُو



داود بِإِسْنَادٍ صَحِيحٍ بِهَذَا اللَّفْظِ.

*As-Sa'ib bin Yazid ؓ reported: When the Prophet ﷺ returned from the battle of Tabuk, people went out from Al-Madinah to meet him and I also met him with other children at Thaniyah-tul-Wada'. [ Abu Dawud ]*

وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ لَمْ يَغْزُ، أَوْ يُجَهِّزْ غَازِيًا، أَوْ يَخْلُفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللَّهُ بِقَارِعَةٍ قَبْلَ يَوْمِ الْقِيَامَةِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

*Abu Umamah ؓ reported: The Prophet ﷺ said, "He who neither takes part in fighting nor equips a warrior nor looks after his (the warrior's) family, will be afflicted by severe calamities before the Day of Resurrection." [ Abu Dawud ]*

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسِّتِّكُمْ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

*Anas ؓ reported: The Prophet ﷺ said, "Fight the polytheists with your wealth, lives and tongues." [ Abu Dawud ]*

وَعَنْ أَبِي عَمْرٍو. وَيُقَالُ: أَبُو حَكِيمٍ النُّعْمَانِ بْنِ مُقَرَّرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ، ﷺ، إِذَا لَمْ يُقَاتِلْ مِنْ أَوَّلِ النَّهَارِ آخَرَ الْقِتَالِ حَتَّى تَزُولَ الشَّمْسُ، وَتَهَبَّ الرِّيحُ، وَيَنْزِلَ النَّصْرُ. رَوَاهُ أَبُو دَاوُدَ. وَالتَّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*An-Nu'man bin Muqarrin ؓ reported: I was with the Messenger of Allah ﷺ when I witnessed that if he did not begin fighting in*

the early part of the day, he would postpone fighting till the sun had declined, the blowing of the breeze had blown and the victory from Allah had come. [ Abu Dawud and At-Tirmidhi ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، «لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَأَسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقَيْتُمُوهُمْ، فَاصْبِرُوا» متفق عليه

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience.” [ Al-Bukhari and Muslim ]

وَعَنْهُ وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ، قَالَ: «الْحَرْبُ خَدْعَةٌ» متفق عليه .

Abu Hurairah and Jabir رضي الله عنهم reported: The Prophet ﷺ said, “War is deception.” [ Al-Bukhari and Muslim ]

## Commentary

These are the remaining hadeeths in the Book of Jihad. They contain exhortation towards fighting and that if a person does not fight and does not have any longing to do so, and he does not look after the family and wealth of the fighter, he will be afflicted with a calamity before the Day of Resurrection. This calamity perhaps can be explained with the previous hadeeth: “Whoever dies without having fought in the Cause of Allah and without having thought of it in his mind dies with a branch of hypocrisy”.

It also contains exhortation towards fighting the polytheists with wealth, life and tongue. With wealth, it means one spends one’s wealth in assisting the fighters, buying weapons for them and fulfilling other needs; fighting with life means marching forth to fight; and with the tongue entails encouraging them with war songs because mockery of



the polytheists affects them and it would be an evil memory to them till whenever Allah wills. For example, till today we hear the mockery of Hasan bin Thabit and Abdullah bin Rawahah and others, may Allah be pleased with them all, of the polytheists.

In these hadeeths, mentioned by the author, is the merit of fighting in the cause of Allah and that it is among the best of deeds. Numerous hadeeths have previously discussed this connotation and the author, may Allaah shower blessings on him, has quoted hadeeths regarding it. This is because the chapter of Jihad is among the chapters of the religion so much about which the Prophet ﷺ said, “The peak of its hump” (i.e. the peak of the hump of Islam) is Jihad in the cause of Allah. This is due to what it contains of raising the Word of Allah high, assisting Islam and the Muslims and other great benefits.

Allah alone grants success.

## Chapter 235: martyrdom without fighting

### HADEETH 1353 and 1354

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ وَالْمَبْطُونُ، وَالْغَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ» متفق عليه .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “The martyrs are of five kinds: One who dies of plague; one who dies of disease of his belly; the drowned; one who dies under the debris (of construction, etc.), and one who dies while fighting in the way of Allah.” [ Al-Bukhari and Muslim ]*

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَا تَعُدُّونَ الشُّهَدَاءَ فِيكُمْ؟» قَالُوا: يَا

رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ، فَهُوَ شَهِيدٌ. قَالَ: «إِنَّ شُهَدَاءَ أُمَّتِي إِذَا لَقِيتُ!» قَالُوا: فَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ، وَالْغَرِيقُ شَهِيدٌ»  
رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Whom do you reckon to be martyr amongst you?" The Companions replied: "The one who is killed in Allah's way." He said, "In that case, the martyrs among my people would be few." The Companions asked: "O Messenger of Allah! Then who are the martyrs?" He replied, "He who is killed in the way of Allah is a martyr; he who dies naturally in the Cause of Allah is a martyr; he who dies of plague is a martyr; and he who dies of a belly disease is a martyr; and he who is drowned is a martyr." [ Muslim ]

## Commentary

The author, may Allaah shower blessings on him, said: The chapter on martyrdom without fighting. The one killed in battle in the Cause of Allah is at the highest level of the martyrs. As for the other martyrs, they are martyrs regarding the rulings of the hereafter as pointed out by the author, may Allaah shower blessings on him, but not in the rulings of this world. What makes this clearer is that the martyr that is killed in the way of Allah is a martyr in this world and the hereafter. So, he is a martyr in this world; if he is killed, he will neither be washed nor shrouded and Funeral Prayer would not be performed for him. He will simply be buried and the two angels who should ask about his Lord, his religion and his Prophet will not visit him. He will not be washed so that the traces of blood which led to his death in the way of Allah would remain on him. He will come on the Day of Resurrection with his oozing blood; its colour will be the colour of blood and its



smell will be the fragrance of musk.

Accordingly, the scholars say it is prohibited to wash him or wash his blood; rather, he should be left as he was. He will not be shrouded (with separate clothes) but wrapped in his last cloth so that he will come on the Day of Resurrection in these clothes. Likewise, the Funeral Prayer should not be observed for him because its essence is to seek intercession for the dead. The Prophet ﷺ said about the Funeral prayer for the dead: “Any Muslim man that dies, and forty men stand for his funeral prayer, who do not associate anything with Allah, Allah will accept their intercession.”<sup>(1)</sup> The one who was killed in the cause of Allah is not in need of intercession from anyone because he has achieved this by offering his neck to the enemies of Allah for the Word of Allah to reign supreme.

Similarly, the Prophet ﷺ gave the reason why he will not pass through the trial in his grave: “The flash of the swords above his head is sufficient trial”<sup>(2)</sup> that is, it is sufficient as trial. The Messenger of Allah has spoken the truth. So he will be wrapped in his cloth so that he will come in it on the Day of Resurrection and they will not perform the Funeral prayer for him.

A similar case in point, in some ways, is a man who dies as a pilgrim. He will be washed with water and lotus plant, but he will not be mummified, perfume will not be used on him and his head will not be covered. Then, he will not be shrouded in clothes other than the clothes of *Ihram* that was on him because he will be resurrected on the Day of Resurrection making *Talbiyah*. He will be restored to life saying: *Labbayka Allahumma Labayk*.

As for the hereafter, Allah – the Mighty and Sublime – said:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٥٧﴾ فَرِحِينَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

1 Reported by Muslim: The Book of Funerals, chapter on anyone who has forty people observe Funeral prayer for him (1577).

2 Preceded.

﴿ ١٧١ ﴾ يَحْزَنُونَ ﴿ ١٧٠ ﴾ ﴿ ١٧١ ﴾ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ  
 الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرَ  
 عَظِيمٍ ﴿ ١٧١ ﴾

*“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.”*  
 [Al-‘Imran: 169-172].

The other martyrs mentioned in the hadeeth are martyrs in the hereafter but not in this world. Notwithstanding, they are not equal to those killed in the cause of Allah who are martyrs in this world and the Hereafter. In a general sense, they are all martyrs but each will be in degrees according to that which he did: the one who dies of plague, the one who dies of a belly disease, the one who drowns and the one who dies under the debris. These are four categories:

The first: *Al-Mat’un* refers to the one who dies of plague, which is any epidemic disease with high death rate- we ask Allah for well-being. It devastates any land where it appears; hence, the Prophet ﷺ said regarding it: “If you get wind of the outbreak of plague in a land, you should not enter it; but if it spreads in the land where you are, you should not depart from it”.<sup>(1)</sup> That is, how can you run away from Allah, the Mighty and Sublime? Consider the thousands of people that came out of their dwelling for fear of death, but Allah commanded them to die and they died. They fled from death but Allah - the most High - wanted to make it clear to them that there is no fleeing from Allah, the Mighty and Sublime, so He ordered them to die and they breathed their last. Then He restored them in order to make it clear

1 Reported by Al-Bukhaari: The Book of Medicine, chapter on what has been said regarding plague (5287).



to them that there is no fleeing from the decree of Allah, the Mighty and Sublime.

However, it is legislated that we should act based on the means which we have been saddled with and avoid those means from which we have been prohibited. Hence, he ﷺ said, “But if it spreads in the land where you are, you should not flee from it”. This is plague. If one dies of plague, he is martyr.

Secondly: *Al-Mabtun* refers to the one who is suffering from disease of the stomach and it is like – and Allah knows best – what is today called diseases of internal organs. If anyone dies as a result of such diseases, he is a martyr.

Thirdly: *Al-Ghariq* refers to the one who drowned, be it during a heavy downpour, fell into a river or any other waterbody or similar events. Such person is one of the martyrs in the hereafter. Thus, one is expected to learn swimming in order to save oneself in the event of such occurrence.

Fourthly: The one who dies under the debris; that is, a man who met his end when a building, wall or similar structure collapsed on him. He is a martyr because all these people passed away in fatal mishaps.

Can victims of similar circumstances such as those who died in motor accidents, seismic disturbances and others be likened to them? A parallel can be drawn, and Allah knows best. It can be said that there is no difference between the collapse of a wall and the flip over of a car because the victims in both cases, and every other mishap, would be judged to have died in an accident; hence, they are martyrs. However, we are not emphatic on this view because there is no room for analogical deductions in issues of punishment and reward.

In summary, there are martyrs other than those killed in the battlefields in the way of Allah. Whoever dies in the way of Allah, even if he is not killed, is also a martyr, but a martyr in the Hereafter. For instance, a man who goes out with the fighters but died on the way due to natural cause. In this world, he will be washed and shrouded,

and the Funeral prayer will be performed for him. Likewise, he will be buried along with the people like the other martyrs mentioned by the Messenger ﷺ: those that died in a collapse, the ones who drowned, the ones who died of a plague and those who died of a disease of the belly.

Allah alone grants success.

## Hadeeth 1355, 1356 and 1357

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ» متفقٌ عَلَيْهِ .

*'Abdullah bin 'Amr bin Al-'As reported: The Messenger of Allah ﷺ said, "He who is killed while defending his property is a martyr." [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي الْأَعْوَرِ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ، أَحَدِ الْعَشْرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ، رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Sa'id bin Zaid bin 'Amr bin Nufail reported, one of the ten Companions who were given the glad tidings of entering Jannah reported: I heard the Messenger of Allah ﷺ saying: "He who dies while defending his property is a martyr; he who dies in defence of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defence of his family is a martyr." [ Abu Dawud and At-Tirmidhi ]*

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ،



فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخَذَ مَالِي؟ قَالَ: «فَلَا تُعْطِيهِ مَالِكَ» قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «قَاتِلْهُ» قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: «فَأَنْتَ شَهِيدٌ» قَالَ: أَرَأَيْتَ إِنْ قَتَلْتُهُ؟ قَالَ: «هُوَ فِي النَّارِ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: A man came to the Messenger of Allah ﷺ and asked, "O Messenger of Allah! What shall I do if someone comes to me with the intention of taking away my property?" He replied, "Do not hand over it to him." The man asked, "What shall I do if he fights me?" The Messenger of Allah ﷺ said, "Then fight him." "What will be my position in the Hereafter if he has killed me?" The Messenger of Allah ﷺ replied, "In that case you are a martyr." The man asked: "What if I killed him?" The Messenger of Allah ﷺ replied, "He will be in the Hell-fire." [ Muslim ]*

## Commentary

These are the remaining hadeeths explaining the reward of the martyrs in the hereafter. One of them is the hadeeth of Abdullah bin Amr bin Al-'As, may Allah be pleased with him and his father, that the Prophet ﷺ said, "He who is killed while defending his property is a martyr". That is, you are a martyr if you resist anyone who approaches you to rob you of your property until you lose your life.

In the last hadeeth, a man asked the Prophet ﷺ: "O Messenger of Allah! What shall I do if someone comes to me with the intention of taking away my property?" He replied, "Do not hand over it to him." The man asked, "What shall I do if he fights me?" The Messenger of Allah ﷺ said, "Then fight him." He said, "What will be my position in the hereafter if he kills me?" The Messenger of Allah ﷺ replied, "In that case you are a martyr". The man asked, "What if I kill him?" The Messenger of Allah replied, "He will be in the Hell-fire."

This indicates that a person should defend his property if anyone comes to deprive him of it. If this cannot be achieved except by killing the assailant, then you should kill him; otherwise, you should not kill

him. That is, if you can overpower him to tie his hands and legs and detain him, you should not kill him because there is no need for that. However, if this is not feasible and he fights you, enter into combat with him even if you will need to kill him. And you should kill him if you are afraid that he may want to kill you, there is no need of fighting. Perhaps, he comes running towards you with a gun which he has pulled out, you should kill him because he will kill you if you do not hurry to kill him. And he will go to Hell-fire if you kill him, but you are a martyr if he kills you.

Similarly, in the hadeeth of Sa'd bin Zayd, "He who dies while defending his property is a martyr; and he who dies in defense his own life is a martyr; and he who dies in defense of his faith is a martyr." Even if anyone wants to afflict you in your faith, violate your honour or other similar situations, you are a martyr if you fight him until he kills you. But if you kill him, he will go to Hell-fire.

Consequently, the scholars say that repelling an aggressor is permissible even if it leads to killing him because he lost his sanctity when he attacked you. However, you should not kill him if he embarks upon or begins with what is lesser than killing.

We ask Allah, the most High, to protect you and us from trials – both the open and hidden.

## Chapter 236: the merits of emancipation of slaves

"But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). And what will make you know the path that is steep? (It is) freeing a neck (slave)." (Al-Balad: 11-13).

## Hadeeth 1358 and 1359

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ، ﷺ: «مَنْ



أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ مِنَ النَّارِ حَتَّى فَرَجَهُ بِفَرَجِهِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “He who sets free a Muslim slave, Allah will deliver from the fire of Hell every limb of his body in return for every limb of the slave’s body, even his private parts.” [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللَّهِ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفُسَهَا عِنْدَ أَهْلِهَا، وَأَكْثَرُهَا ثَمَنًا» مُتَّفَقٌ عَلَيْهِ .

Abu Dharr رضي الله عنه reported: I asked the Messenger of Allah صلى الله عليه وسلم, “Which deed is most excellent?” He replied, “Faith in Allah and Jihad in His path.” I then asked, “Which slaves are most excellent (to set free)?” He replied, “Those who are held in high esteem by their people and whose value is higher.” [ Al-Bukhari and Muslim ]

## Commentary

The author, may Allaah shower blessings on him, said: The chapter on merits of emancipation of slaves.

Al-Atq refers to emancipation of slaves. That is, a person comes to free a slave seeking the pleasure of Allah, the Mighty and Sublime. This is one of the best deeds. Allah, the most High – said:

﴿فَلَا أَفْنَحُمُ الْعَقَبَةَ ۝۱۱﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۝۱۲﴾ فَكَ رَقَبَةٍ ۝۱۳﴾ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبٍ ۝۱۴﴾ يَتِيمًا ذَا مَقْرَبَةٍ ۝۱۵﴾ أَوْ مَسْكِينًا ذَا مَتْرَبٍ ۝۱۶﴾ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَصَّوْا بِالصَّبْرِ وَتَوَصَّوْا بِالْمَرْحَمَةِ ۝۱۷﴾

“But he has not attempted to pass on the path that is steep (i.e.

*the path which will lead to goodness and success). And what will make you know the path that is steep? (It is) freeing a neck (slave). Or giving food in a day of hunger (famine). To an orphan near of kin. Or to a Miskin (poor) cleaving to dust (out of mercy). Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion” (Al-Balad: 11-17).*

“Attempt to pass on the path that is steep”. That is, climbing it with difficulty; *Al-Aqabah* means a mountain pass. It is well known that attempting to pass on the steep path is hard and difficult. Similarly, emancipation of slaves is challenging to the soul because it involves liberating the slave from one’s authority, which is testing.

And his saying: “(It is) freeing a neck (slave)”. It includes the slave and freeing the prisoners of war. In this verse is a proof of the merit of emancipation of slave. Then the author mentioned what is established from the Prophet ﷺ that he who sets free a slave, Allah will deliver from the fire of Hell every limb of his body in return for every limb of the slave’s body. That is, Allah will deliver all of your body from the fire of Hell if you free a slave. This is because if you free this slave from slavery, Allah, the most High - will deliver you from the fire of Hell with His Favour and Kindness, may He be Glorified and The most High.

## **Chapter 237: the excellence of kind attitude towards slaves**

### **Hadeeth 1360 and 1361 Commentary**

The author, may Allaah shower blessings on him, said: The chapter on excellence of kind attitude towards slaves. He began with the saying of the most High: “Worship Allah and join none with Him



(in worship)” till the end of the verse. Worship Allah means obey Allah. The worship of Allah is obedience to Him by complying with His orders and abstaining from His prohibitions. This is why Allah created the slaves. He – the most High - said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

“And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).” (Adh-Dhariyat: 56)

Allah did not create us to eat, drink, wear clothes, live in houses and enjoy; rather, they are all means and the primary goal is worship.

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

“And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).” (Adh-Dhariyat: 56)

So whoever does not worship Allah, worships other deities besides Allah or does not worship anyone has destroyed his religious and worldly lives because he has neglected the purpose of his creation.

And His saying: “And join none with Him (in worship)” is general. And “None” includes every partner being associated with Him. This is because when an indefinite noun phrase occurs in the context of prohibition, it connotes a general sense. So the statement would mean, ‘Do not associate anyone in worship with Allah’ - not the Messenger, the angel Jibreel, one of the beloved servants of Allaah, one of the truthful ones nor a martyr. Do not worship but Allah alone, the Mighty and Sublime. Do not associate anyone with Him, and Allah says regarding those who associate partners with Him in a major form:

﴿ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ

﴿ مِن أَنْصَارٍ ﴿٧٢﴾ ﴾

“Verily, whoever sets up partners (in worship) with Allah, then Allah has forbidden paradise for him, and the fire will be his abode. And for the Zalimun (polytheists and wrong doers) there

are no helpers.” (Al-Ma’idah: 72).

For example, one goes to a grave and then prostrate to it or invoke its occupant saying: “O my master, save me. O my master, bless me with a child. Bless me with a wife. Grant me wealth.” This is a major form of associating partners with Allah and it removes such person from the fold of Islam. Even if a person observes fasts, gives in charity, performs the Prayer, recites the Qur’aan and performs pilgrimage to the House of Allah while he remains on this *shirk*, he will never enter Paradise; it is forbidden for him and his abode will be the Hell fire. And the wrongdoers and polytheists will never have helpers because they have associated partners with Allah.

His saying: “Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk...” Allah – the Mighty and Sublime - did not mention the right of the Prophet ﷺ although his right ﷺ is greater than the right of the parents. It is obligatory for one to love the Messenger of Allah ﷺ more he loves himself, his child and his parents. The right of the Messenger of Allah is superior to the rights of all other creatures.

The scholars explain that the right of the Messenger of Allah ﷺ is inhered in the rights of Allah. This is because the worship of Allah will not be accepted except by following the Messenger of Allah. So the right of the Messenger of Allah is included in the rights of Allah, the Mighty and Sublime. There is no record of worship for whoever fails to worship Allah sincerely and fails to emulate the Messenger of Allah. As such, He did not mention the right of the Messenger of Allah because it is part of the rights of Allah.

His saying: “To parents”, encompasses both mother and father. “And do good”, that is, treat them kindly, so give them from your wealth and show them love and affection. Some aspects of kindness to them is obeying them and serving them with your wealth, body and status. *Ihsan* includes everything that is considered good. Allah willing, the remaining verse and the hadeeths will be discussed in earnest.

Allah alone grants success.



## Chapter 238: the merit of the dutiful slave

### Hadeeth 1362, 1363, 1364 and 1365

عَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: إِنْ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ مُتَّفَقٌ عَلَيْهِ .

*Ibn 'Umar ؓ reported: I heard the Messenger of Allah ﷺ saying, "When a slave is sincere to his master and worships Allah well, He will have a double reward." [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الْمُصْلِحِ أَجْرَانِ» وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ لَوْلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، وَالْحَجُّ، وَبِرُّ أُمِّي، لَأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ. مُتَّفَقٌ عَلَيْهِ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "The faithful and diligent slave will have a double reward." (Abu Hurairah added:) By Him in Whose Hand the soul of Abu Hurairah is! but for Jihad in the Cause of Allah, and Hajj and kindness to my mother, I would have preferred to die as a slave. [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمَمْلُوكِ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيُؤَدِّي إِلَى سَيِّدِهِ الَّذِي عَلَيْهِ مِنْ الْحَقِّ، وَالنَّصِيحَةِ، وَالطَّاعَةِ، أَجْرَانِ» رَوَاهُ الْبُخَارِيُّ .

*Abu Musa Al-Ash'ari ؓ reported: The Messenger of Allah ﷺ said, "A slave who worships his Rubb (Allah) well and discharges efficiently and faithfully the duties which are assigned to him by his master, will have a double reward." [ Al-Bukhari ]*

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَآمَنَ بِمُحَمَّدٍ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ، وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ» مُتَّفَقٌ عَلَيْهِ .

*Abu Musa Al-Ash'ari ؓ reported: The Messenger of Allah ﷺ said, "Three kinds of people will have a double reward: A man from the People of the Book who believes in his Prophet and (also) believes in Muhammad; a slave who discharges properly the duties towards Allah and towards his master; and a man who possesses a slave-girl and teaches her manners, educates her well, and frees her and then marries her." [ Al-Bukhari and Muslim ]*

## Commentary

The author, may Allaah shower blessings on him, titled this chapter in order to explain what has been reported in the hadeeths that if a slave fulfills the right of Allah and the right of his master, he will have double reward. The first reward is for fulfilling the right of Allah and the second is for fulfilling the right of his master. This is because Allah has right over him such as the five daily prayers, fasting and other acts of worship that are not related to wealth. The master has right over him, which is to serve him. So if he fulfills these two rights, he will have double reward.

Similarly, in the last hadeeth, the Prophet ﷺ stated that there are three kinds of people that will have double reward: a man from among the people of the Book- the Jews and Christians. That is, he was a Jew or a Christian then he believed in the Messenger of Allah, such will



have double reward. The first reward is his faith in his Messenger while the second reward is his faith in Muhammad. It should be known that if the message of Muhammad is conveyed to the Jews and Christians but they refused to believe in him, their deeds, including their acts of worship in their religion, become void. They are invalidated and rejected based on the saying of Allah, the most High:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

*“And whoever seeks a religion other than Islam. It will never be accepted of him, and in the hereafter he will be one of the losers”.*  
(Al-Imran: 85).

As for the second, it is a slave that fulfills the right of his master and the right of Allah, the Mighty and Sublime.

The third is a man that has a female slave, and he gave her good training and upbringing and taught her good knowledge then set her free and married her, he will have double reward. The first reward is for his kindness towards her being a female slave while the second reward is for his kindness towards her after he sets her free. He did not waste her; rather he married her, spared her and protected her chastity.

Allah alone grants success.

## Chapter 239: the excellence of worship in the time of tribulation

### Hadeeth 1366

عَنْ مَعْقِلِ بْنِ يَسَارٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعِبَادَةُ فِي الْهَرَجِ كَهَجْرَةِ إِلَيَّ» رَوَاهُ مُسْلِمٌ .

Ma'qil bin Yasar ؓ reported: The Messenger of Allah ﷺ said, “The reward of worship performed at a time of trials is equal in reward

to an emigration to me.” [ Muslim ]

## Chapter 240: excellence of fair dealings in buying and selling and matters relating to them

Allah, the Exalted, says:

﴿ وَمَا تَعْمَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴾ (215)

“And whatever you do of good deeds, truly, Allah knows it well”.  
(Al-Baqarah: 215).

﴿ وَيَنْقُورُ أَوْفُوا الْمِكْيَالَ وَالْعِزَاتِ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا

تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴾ (85)

“And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.” (Hud: 85)

﴿ وَيَلِ لِلْمُطَفِّفِينَ ﴾ (1) الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

“Woe to Al-Mutaffiffun (those who give less in measure and weight). Those, who when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected? On a Great Day. The Day when (all) mankind, will stand before the Lord of Al-Alamin (mankind, Jinn and all that exists)”. (Al-Mutaffiffun: 1-6).

## Commentry

The author, may Allaah shower blessings on him, said: The chapter



on the excellence of fair dealings in buying and selling.

Buying and selling are two matters of necessities, and the life of the children of Adam is not usually complete without them. This is because a person will need something in the possession of others, so how will he get it? He would be humiliating himself if he begs the other person to give him; if he borrows it, he would remain in a state of anxiety; and he would oppress him by taking it forcefully. Therefore, from the Wisdom of Allah, the Mighty and Sublime, He legislated buying and selling. I may need one dirham, so I sell what I have, and you may need this specific thing in my possession, so you purchase it with the dirham. Therefore, transaction is a matter of necessity because of the need of the children of Adam.

However, among mankind are those who are just in their business dealings, and some who are oppressive in their business dealings, and others who are kind in their business dealings. So people are in three categories:

The one who is just in his business dealings does not oppress nor allow himself to be oppressed as Allah, the most High – stated about those who deal in usury:

﴿لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾

*“Deal not unjustly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving less than your capital sums).” (Al-Baqarah: 279)*

The one who is oppressive in his business dealings engages in wrongdoings, deceptions, lies and similar acts.

The one who is kind and generous in his dealings is magnanimous in buying and selling. He does not insist on the fulfillment of his right if he sells; rather, he reduces the price and gives time for payment. If he buys, he does not worry if the price is raised and he hastens to pay, thereby becoming a good doer.

The author, may Allaah shower blessings on him, cited some verses

as evidence for the excellence of magnanimity in buying and selling. One of them is the saying of Allah, the most High:

﴿ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴾ (٢١٥)

“And whatever you do of good deeds, truly, Allah knows it well”.  
(Al-Baqarah: 215).

The sentence “Of good deeds” is an indefinite noun phrase in the context of condition and as such, it encompasses all forms of good deeds. Its general sense is also emphasized with the word “min” in “min khayrin.” That is, whatever good you do, Allah knows it well. That is, it is not hidden from Him nor will it elude Him, the Mighty and Sublime, and He will reward you for this with what is better than your actions. This is because Allah rewards good deeds with ten to seven hundred manifolds and higher multiples.

The intent of the noble verse is to encourage good deeds. Likewise, the doer should know that none of his action would be wasted for Allah is well acquainted with them and He will reward him with the best of rewards.

And a form of good deeds is magnanimity in buying and selling. Indeed, the Prophet ﷺ prayed that, “May Allah have mercy on a man that is magnanimous when he sells and when he buys and magnanimous when he repays”<sup>(1)</sup>. It is best for one to be magnanimous in his buying and selling, his leasing, hiring, giving and accepting pledges, and other matters. Allah, the most High, mentioned what Shua’yb said to his people:

﴿ وَيَنْفَعُوا أَرْوَاحَ الْمَكِّيَالِ وَالْمِيزَانِ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا

تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴾ (٨٥)

“And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.” (Hud: 85)

1 Reported by Al-Bukhari: The Book of Business transactions, chapter on ease and magnanimity in buying and selling (1934)



“Give full pleasure”, that is, what you sell by measure. “And weight”, what you sell in weight. Make it full and do not reduce anything from it. This is a proof that fulfillment of contracts is one of the rulings present in the earlier and later Divine Laws. Allah – the most High – said:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾﴾

“Woe to Al-Mutaffiffun (those who give less in measure and weight). Those, who when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due.” (Al-Mutaffiffun: 1-3).

Woe implies a statement of threat. Allah - the Mighty and Sublime threatens those who give less in measure and weight, those who would demand full measure when they have to receive by measure from men, but they give less when they have to give by measure or weight to others. That is, they demand their full right but give less out to other people. So they commit injustice in two ways; they demand justice in what they take in but they withhold other people’s rights when they give out. These are the *Mutaffiffun*.

Although these verses are is about measurement or weight, it applies to other situations. An employee who desires to get his full salary but comes late to work and leaves early is one of the *Mutaffifeen* that Allah has threatened with woe. This is because there is no difference between a person who compromises measure or weight when dealing with people and a person who is employed to be present for a certain duration but would come late and leave early. Such is a *Mutaffif* in the occupation. If one riyal were to be reduced from his salary out of ten thousand riyals, he would complain about the reduction in his remuneration. Hence, any *Mutaffif* is included in this threat:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ

﴿ ٣ ﴾ وَزُوهُمْ بِخَيْرٍ ﴿٣﴾

“Woe to Al-Mutaffiffun (those who give less in measure and weight). Those, who when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due.” (Al-Mutaffiffun: 1-3).

Then He – the most High – said, repudiating them, “Do they not think that they will be resurrected (for reckoning). On Great Day.” That is, have these people forgotten the Day of Accountability? They have forgotten the Day of Resurrection while there is nothing nearer than it.

A person has no security or guarantee that he will remain alive in this world for an extra second. He may die while eating in the morning or evening, or in his sleep, on his table, going for his needs or returning from such. Then, the great day will come, “Do they not think that they will be resurrected (for reckoning). On a Great Day.”

Allah regarded it as great and explained that it is great. Allah described the anguishes and scenarios of this day in numerous verses, and these *Mutaffiffun* will be presented for the punishment of Allah on that Day. “The Day when (all) mankind, will stand before the Lord of Al-Alamin (mankind, Jinn and all that exists)”. The entire mankind will be resurrected standing before the Lord of the worlds, from the East of the earth and its West, on a single plain. They would hear the announcer and their sight would be sharp because the land will stretch out with no curved surface where some people can be hidden from others; rather, it is a single plain. If anyone talks in the front, the person at the rear will hear it. And their sight would be sharp such that an observer will see all of them. This is contrary to the situation of this world; the earth is curved and spherical as stated by the Blessed and the most High,

﴿ ٤ ﴾ وَإِذَا الْأَرْضُ مُدَّت ﴿٤﴾ وَأَلْقَتْ مَا فِيهَا وَنَجَلَتْ ﴿٤﴾

“And when the earth is stretched forth, and has cast out all that



was in it and became empty.” (Al-Inshiqaq: 3- 4)

It shall be stretched like as a tanned skin would be stretched. This is a great day. People will stand before Allah, the Mighty and Sublime, for accountability and punishment, on a day in which its estimate is fifty thousand years. The sun will descend to a distance of a mile above them. There will be neither tree, building nor any other structure to provide cover except he whom Allah protects under His shade on a day in which there will be no shade except His shade. I ask Allah to make you and I one of such people. This is a great day and these *Mutaffiffun* will receive their punishment. There is no child, father, mother, wife or anyone to benefit another in any way as every individual will have enough on that day to make him insensitive to the plights of others. So these *Mutaffiffun* should beware, and fear Allah and give the complete right. If they add favour, it is better and they should take their complete right. And if they are magnanimous, that is better.

Allah alone grants success.

## Hadeeth 1367, 1368 and 1369

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ يَتَفَاضَاهُ فَأَغْلَظَ لَهُ، فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا» ثُمَّ قَالَ: «أَعْطُوهُ سِنًّا مِثْلَ سِنِّهِ» قَالُوا: يَا رَسُولَ اللَّهِ لَا نَجِدُ إِلَّا أَمْثَلَ مَنْ سِنِّهِ، قَالَ: «أَعْطُوهُ فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: A man demanded of the Prophet ﷺ for repayment of a loan and was harsh to him. His Companions were about to attack him, but he ﷺ said, “Leave him, as the creditor is entitled to make a demand. Give him a camel of the same age as the camel that is due to him.” They said: “We find a better camel

senior to it in age.” He ﷺ said, “Then buy it and give it to him; verily the best of you is the one who is the best in discharging his obligations (repayment of loans).” [ Al-Bukhari and Muslim ]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى» رَوَاهُ الْبُخَارِيُّ .

Jabir ؓ reported: The Messenger of Allah ﷺ said, “May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans.” [ Al-Bukhari ]

وَعَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: «مَنْ سَرَّهُ أَنْ يُنَجِّيَهُ اللَّهُ مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، فَلْيَنْفَسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ» رَوَاهُ مُسْلِمٌ.

Abu Qatadah ؓ reported: The Messenger of Allah ﷺ said, “He who likes Allah to deliver him from the calamities of the Day of Resurrection, let him either give respite to a debtor or grant him remission (of loans) in straitened circumstances.” [ Muslim ]

## Commentary

The author mentioned these hadeeths under the chapter on the excellence of fair dealings in selling and buying. The introductory verses have been discussed.

As for the hadeeths, one of them is the hadeeth of Aboo Hurayrah (may Allah be pleased with him) that a Bedouin came to the Prophet ﷺ requesting the repayment of his right. The Messenger of Allah ﷺ had sought for a loan of a young camel, so the creditor came to demand for it. The Bedouins are uncouth, so he was harsh to the Messenger of Allah ﷺ in speech. The companions thought of beating him or silencing him, but he ﷺ said, “Leave him, as the creditor is entitled to make a demand”, may the Peace and Blessings of Allah be upon him.



What is your thought if, for instance, the Bedouin had said that to one of the men of the armed forces today? What will he do to him? He will assault him. What will happen if he were to address one of the people in authority, judges or ministers in this manner? Even if he were to demand his right in a gentle manner, he could kill him except Allah wills otherwise. But this Bedouin was harsh in words to Muhammad, the Messenger of Allah ﷺ but he said, "Leave him, as the creditor is entitled to make a demand."

From this incident, we know that a creditor could be harsh to a debtor in speech when demanding his right because he is the creditor. No doubt, the Messenger of Allah ﷺ will repay it, but he was without means at that moment. Hence, he instructed them to repay him for his camel, but they said, "We find a better camel senior to it in age". In another version, they said, "We can only find a *Ruba'iyan Khiyaran*" which is far superior to a young camel because it is big and can convey burden. So the Prophet ﷺ directed them to give it to him and added, "Verily, the best of you is the one who is the best in discharging his obligations (repayment of loads);" that is, the best of you in manners of repaying loans and dealing with the creditor who is demanding for his right.

Therefore, it is essential for one to emulate the Prophet ﷺ in good style of repayment and courteous dealing with the creditor who is requesting for his right. That is, he should not be treated in a harsh, abusive and offensive manner, but in a courteous way because he has a rightful claim. Likewise, in repayment, he should pay what is better than what is upon him, be it in quality or quantity.

For example, if you take a loan of one hundred riyals from a person, there is no harm in giving him one hundred and twenty riyals without a condition at the time of repayment. This is one of the best forms of repayment. Similarly, if you take a loan of a measure of food of average quality, which is neither of superior nor low-grade class, it would be from the best form of repayment to give him a measure of superior quality. And the best of people are those who are best in settlement.

In the hadeeth of Jabir, the Prophet ﷺ said, "May Allah show mercy

on a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans.” Likewise, when he repays. His saying ﷺ, “May Allah show mercy on a man” is an information which connotes supplication.

That is, he is supplicating for mercy for him if he is magnanimous in these four situations: “he adopts a kind attitude when he sells,” he is not harsh on the buyer and he would be mild during the exchange; “when he repays” if he owes others, he is magnanimous and pays within the agreed duration without delay; so also, “when he buys”; and “when he demands for repayment of loans” when he collects his right. It is essential for one to be magnanimous in these four situations in order to benefit from the supplication of the Messenger of Allah ﷺ.

The remaining hadeeths will be discussed in earnest, Allah willing.

## Hadeeth 1370, 1371 and 1372

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «كَانَ رَجُلٌ يُدَايِنُ النَّاسَ، وَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا، فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “There was a person who used to loan money to the people and he used to say to his servant: ‘When an insolvent person comes to you, show him leniency so that Allah may forgive our faults.’ So when he met Allah (i.e., when he died), Allah forgave him.” [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ، إِلَّا أَنَّهُ كَانَ يُخَالِطُ النَّاسَ، وَكَانَ مُوسِرًا، وَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا



عَنِ الْمُعْسِرِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ، تَجَاوَرُوا عَنْهُ  
رَوَاهُ مُسْلِمٌ .

Abu Mas'ud Al-Badri رضي الله عنه reported: The Messenger of Allah ﷺ said, "A person from amongst the people who lived before you was called to account by Allah on the Day of Resurrection. No good deeds were found in his credit except that he being a rich man had (financial) dealings with people and had commanded his servants to show leniency to those who were in straitened circumstances. Upon this Allah, the Exalted, and Majestic said: 'I am more entitled to this attribute, so waive (his faults).'" [ Muslim ]

وَعَنْ حُذَيْفَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَيْتِ اللَّهَ، تَعَالَى، بِعَبْدٍ مِنْ عِبَادِهِ  
آتَاهُ اللَّهُ مَالًا، فَقَالَ لَهُ: مَاذَا عَمِلْتَ فِي الدُّنْيَا؟ قَالَ: - وَلَا يَكْتُمُونَ  
اللَّهُ حَدِيثًا - قَالَ: يَا رَبِّ أَتَيْتَنِي مَالِكَ، فَكُنْتُ أَبِيعُ النَّاسَ، وَكَانَ مِنْ  
خُلُقِي الْجَوَازُ، فَكُنْتُ أَتَيْسِّرُ عَلَى الْمُوسِرِ، وَأَنْظِرُ الْمُعْسِرَ. فَقَالَ اللَّهُ  
تَعَالَى: «أَنَا أَحَقُّ بِذَا مِنْكَ، تَجَاوَرُوا عَنْ عَبْدِي» فَقَالَ عُقْبَةُ بْنُ عَامِرٍ،  
وَأَبُو مَسْعُودٍ الْأَنْصَارِيُّ، رَضِيَ اللَّهُ عَنْهُمَا: هَكَذَا سَمِعْنَاهُ مِنْ فِي رَسُولِ  
اللَّهِ، ﷺ. رَوَاهُ مُسْلِمٌ .

Hudhaifah رضي الله عنه reported: The Messenger of Allah ﷺ said, "A slave of Allah whom He had endowed with wealth, will be brought before Him. Allah will ask him: 'What did you do in the world?' (They cannot conceal anything from Allah.) He will say: 'O my Rubb , You endowed me with Your wealth; I used to enter into transactions with people and it was my nature to be lenient to the insolvent ones. I used to give respite to those who were in straitened circumstances.' Whereupon Allah will say: 'I am more entitled than you to do this. So forgive my slave.'" 'Uqbah bin

*'Amir and Abu Mas'ud Al-Ansari ؓ said, "Thus we heard it from the Messenger of Allah ﷺ." [ Muslim ]*

## Commentary

These three hadeeths are about the excellence of fair dealing in buying and selling. And they also talked about the excellence of pardoning and excusing people.

In the first hadeeth, on the authority of Abu Hurayrah, may Allah be pleased with him, the Prophet ﷺ said, "There was a person who used to loan money to the people" that is, he loans them in form of debt.

Debt is not limited to what we generally understand as such, which involves buying merchandise to sell and making profit; rather, every form of liability is a debt. In fact, if you sell a car to a person, and it does not involve deferred payment, the amount in his custody is a debt until he pays. And if you rent a house and the rent expires while you have not paid the rent to the owner, the amount in your custody is a debt. The important point is that debt is not limited to handing over cash to people.

So he sells to them and they buy from him and he pardons the one in difficult condition. "He used to say to his servant: 'When an insolvent person comes to you, show him leniency so that Allah may forbear our faults.'" And the servant used to do this. So he met Allah, the Mighty and Sublime, He forgave him as he used to forgive people. That is, Allah, the Mighty and Sublime, treated this man as he used to treat people, so He pardoned him. This is because, "Allah helps the slave as long as the slave helps his brother"<sup>(1)</sup> and reward is from the type of action.

In this hadeeth of Aboo Hurayrah (may Allah be pleased with him) and the following two hadeeths are proofs of the excellence of pardoning and excusing an insolvent person. You should know that

1 Reported by Muslim: The Book of Remembrance, Supplication and Repentance, chapter on congratulating to recite the Quran (4867).



this does not decrease wealth in any way because the Prophet ﷺ said, “Charity does not decrease wealth.”<sup>(1)</sup> Rather, this will put blessing, goodness, increase and growth in your wealth.

As for the insolvent person, it is obligatory to give him time. It is required of the creditor to extend the period if his debtor is in hard time and unable to repay. It is not permissible for him to trouble such debtor based on the saying of Allah, the most High:

*“And if the debtor is in hard time (has no money), then grant him time till it is easy for him to repay.” (Al-Baqarah: 280).*

There is a difference between relieving the insolvent debtor of the debt and extending the due date; the latter is obligatory while the former is recommended. There is no doubt that relieving him of the debt is the best as it frees him from the liability completely; otherwise, he remains indebted even if the due date is extended.

However, the creditor should not demand it from him until he is able to repay. When the debt is due, some people would hurt and demand repayment from poor debtors, we ask Allah for well-being. They may report them to the authorities, arrest them and prevent them from their family, children and belongings. There is no doubt that this is immoral. If it is known that the debtor is bankrupt at that moment, it is obligatory for the judge to assert that the creditor has no right to demand a payment. This is because Allah, the most High – who is the Judge and would adjudicate among His slaves, said:

*“And if the debtor is in hard time (has no money), then grant him time till it is easy for him to repay.”*

However, some judges offer an explanation on this issue. They stated that some debtors act fraudulently with people by consuming their wealth and denying them comfort. So they would treat these debtors in that manner in order to punish them. Yes, if it is established that a particular debtor is feigning insolvency, there is no harm in compelling him, imprisoning him and punishing until he repays. And if he refuses, the judge should undertake the sale of whatever he wills

1 Reported by Muslim: The Book of Righteousness, Maintaining ties and Good manners, chapter on the encouragement of pardon and leniency (4689).

from his wealth and repay his debt. Nonetheless, it is not permissible for the creditor to demand repayment from an insolvent person. He should not make a request; rather, he must give him respite “Then grant him time till it is easy for him to repay.”

And Allah Alone grants success.

## Hadeeth 1373, 1374 and 1375

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، «مَنْ أَنْظَرَ مُعْسِرًا، أَوْ وَضَعَ لَهُ، أَظْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Abu Hurairah* رضي الله عنه reported: The Messenger of Allah ﷺ said, “He who gives respite to someone who is in straitened circumstances, or grants him remission, Allah will shelter him in the shade of His Throne, on the Day of Resurrection, when there will be no shade except its shade.” [ *At-Tirmidhi* ]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، اشْتَرَى مِنْهُ بَعِيرًا، فَوَزَنَ لَهُ، فَأَرْجَحَ. مُتَّفَقٌ عَلَيْهِ .

*Jabir* رضي الله عنه reported: The Prophet ﷺ purchased a camel from me and weighed more than its price. [ *Al-Bukhari and Muslim* ]

وَعَنْ أَبِي صَفْوَانَ سُؤَيْدِ بْنِ قَيْسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَلَبْتُ أَنَا وَمَخْرَمَةُ الْعَبْدِيُّ بَرًّا مِنْ هَجْرَةَ، فَجَاءَنَا النَّبِيُّ ﷺ، فَسَاوَمَنَا بِسَرَاوِيلَ، وَعِنْدِي وَزَانٌ يَزَنُ بِالْأَجْرِ، فَقَالَ النَّبِيُّ ﷺ، لِلْوَزَانِ: «زِنْ وَأَرْجِحْ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.



*Abu Safwan Suwaid bin Qais ؓ reported: Makhramah Al-'Abdi and I procured some drapery from Hajar and brought them to Makkah. The Prophet ﷺ came and bargained with us for some trousers and we sold them to him. We had a person who weighed the cloth in order to fix the price. The Prophet ﷺ said to him, "Weigh and add a little to it." [ Abu Dawud and At-Tirmidhi ]*

## Commentary

These are the remaining hadeeths regarding the excellence of fair dealing in buying and selling, paying debt and asking for repayment. Several hadeeths have been previously discussed on this subject. The author, may Allah shower blessings on him, recorded a hadeeth showing that Allah- the most High - will shade the one who gives respite to someone who is in straitened circumstances or grants him remission under His shade on the day there will be no shade except His shade.

'Anzarahu' meaning - gives the debtor respite till Allah enriches him. This is obligatory as earlier discussed. But if he grants him remission, that is better and perfect because he would have been relieved of the obligation. Giving him respite will extend the due date but the obligation to repay the debt subsists.

Then he mentioned two hadeeths which also discussed weighing and adding a little to it. In the hadeeth of Jabir - may Allah be pleased with him, the Prophet ﷺ bought (a camel) from him which was weighed and he paid more than its value. That is, he increased the weight because they used to transact in weight of coins, not numbers, in those days. Although, there were instances of transactions in numbers as reported in the hadeeth: "There is no Zakat for what is less than five Awsaq", they usually transact in mass. So, the Prophet ﷺ weighed for him and added more to what he deserves. This is how a person should do during repayment: pay completely without reduction and it is better if he adds to it.

And Allah Alone grants success.

## The book of knowledge

### Chapter 241: virtues of knowledge which is learnt and taught for the sake of Allah

#### Commentary

The author, may Allaah shower blessings on him said: The chapter on virtues of knowledge which is learnt and taught for the sake of Allah, the Mighty and Sublime.

What is intended by knowledge, which the texts espoused its virtues, its rewards, the superiority of its people and their being the heirs of the Prophets, is the knowledge of the Sharee'ah in creed and action. It is the knowledge which he who attains it, he who learns it and teaches it are praised. The intent is not the worldly knowledge such as accounting, engineering and similar courses.

Knowledge is Jihad, Jihad in the way of Allah, and it is equated to it in the Book of Allah. Jihad and other aspects of Islam are built on it because it is impossible for the one who does not know to act in the desired manner. Consequently, Allah the most High – said:

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾ (142)

*“And it is not (proper) for the believers to go out to fight (jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).” [At-Taubah:122].*

That is, only a party of the believers should go out for Jihad while the other party remain at home in order to get instruction in the religion



and warn their people when they return to them from the battle that they may beware (of evil). Allah, the most High, made instruction in the religion of Allah equal to Jihad in the way of Allah, or even greater than it. This is because it is not possible for the fighter to go forth, the one who observes Prayer to do so, the one paying Zakat to give it, the fasting person to fast, the pilgrim to perform Hajj or Umrah, the one eating and drinking to eat and drink, the one sleeping to sleep nor the one who has woken up to wake except with knowledge.

Therefore, knowledge is the foundation of everything. Thus, the Prophet ﷺ said, “He who Allah wishes good for, he gives him understanding of the religion<sup>(1)</sup>. There is no difference between a combatant who is sharpening the tip of his arrow and a student of knowledge who is extracting knowledge based issues from the books. Each of them is striving in the cause of Allah, and to explain the Sharee’ah of Allah to His slaves. Consequently, the author, may Allaah shower blessings on him, followed the chapter of Jihad with the chapter of knowledge in order to explain that it is similar to it.

Indeed, some scholars gave it preference over Jihad in the way of Allah but the correct opinion is that the matter requires elucidation. Jihad is better for some people whereas seeking for knowledge is better for some others. If a man is strong, fearless and audacious but he possesses weak memory, little aptitude for rote learning, poor understanding and generally finds it difficult to acquire knowledge, we say that Jihad is better for him. But if it is the opposite- a man does not have the requisite physical strength or mental nerve, but he possesses robust understanding, strong memory and is diligent- then seeking for knowledge is better for him. In cases where the qualities are equal, some of the people of knowledge prefer seeking for knowledge because it is the foundation. Likewise, it will benefit everyone- his contemporaries and the unborn generations will benefit from him. Its possessor will benefit from it in his lifetime and after his death as stated by the Prophet ﷺ: “If a person dies, his action stops except from three (sources): continuous charity, knowledge that is benefit from

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1 Its reference will follow.

and a righteous child who supplicates for him.”<sup>(1)</sup>

The entire mankind is in need of knowledge; prophets and others are all in need of knowledge. Accordingly, Allah ordered His Prophet ﷺ to say, “And say, “My Lord! Increase me in knowledge.”

﴿ فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ  
وَحْيُهُ، وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

*“And be not in haste (O Muhammad) with the Qur’aan before its revelation is completed to you, and say: ‘my Lord: increase me in knowledge.’ (Taha: 114) The Messengers are in need of knowledge and increment in it as well as asking Allah, the Mighty and Sublime, for it.*

And those inferior to the Prophets are more in need (of asking Allah for increased knowledge). Therefore, it is proper for the servant to always ask Allah to increase him in knowledge. However, while beseeching Allah for increased knowledge, he must seek after the means by which knowledge would be attained. It is neither wise nor correct for him to implore Allah for increase in knowledge without taking to the means. This is similar to the one who supplicates to Allah for a child without getting married. How will this child come to him? Whenever you ask Allah for something, you must strive for the required means because Allah is the Wise, so He has linked the outcomes with their causes.

In this verse, “Say: My Lord! Increase me in knowledge” is a proof of the excellence of knowledge. Allah did not instruct His Prophet to ask him for increase in wealth; rather, He said to him, “And say: My Lord! Increase me in knowledge”.

Regarding the splendor of this world, He told him:

﴿ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقٌ

1 Reported by Muslim: The Book of Inheritance, chapter on what reaches a man of reward after his death (3084).



رَبِّكَ خَيْرٌ وَأَبْقَى ﴿١٣﴾

“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the oneness of Allah), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting,” (Ta-Ha: 131).

I ask Allah, the most High, to bless you and us with beneficial knowledge, righteous deed and invitation to the path of Allah with sure knowledge.

He - the most High – said:

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

“Are those who know equal to those who know not? (Az-Zumar: 9).

He - most High – said:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴿١١﴾﴾

“Allah will exalt in degree those of you who believe and those who have been granted knowledge (Al-Mujadalah: 11).

## Commentary

The author, may Allaah shower blessings on him, said: The chapter on virtues of knowledge which is learnt and taught for the sake of Allah. We have earlier had discussion about knowledge and explained that the extolled knowledge is that which bring rewards, that is the knowledge of the *Share'ah* of Allah, the Mighty and Sublime. Likewise, it encompasses the subsidiary fields such as the knowledge of *Nahw*, Arabic Grammar, and *Sarf*, Inflection, and their attached courses because they are means. The scholars say, “Means have the same rulings as the goals”. The Knowledge of *Share'ah* can be classified

into two:

A class of individual obligations, which are compulsory for everyone to learn.

A class of collective obligations. Such obligation is lifted from the population if sufficient people uphold it.

The third class is a branch of the second: Sunnah. Once sufficient number of people learn the knowledge, it becomes Sunnah for the remaining people.

Knowledge which are individual obligation are obligatory for everyone. One must learn the obligatory aspects of his Religion such as matters relating to the Oneness of Allah and explanation of what negates and nullifies it such as polytheism and its various forms: open and hidden, minor and major. This is required of every individual because each person must be acquainted with the concept of Islamic monotheism and singling Allah out in His specifics, the most High and Sublime.

So also is the *Salat*. It is obligatory for everyone, and no Muslim will ever be relieved of its obligation as long as his senses are intact. Hence, he must learn it with its perquisites such as purification and others in order to worship Allah with sure knowledge.

It is not binding on everyone to learn about Zakat, but it is obligatory for the one who possesses wealth. He must know those properties which necessitate Zakat and the relevant minimum amount, the obligatory estimate and those entitled to Zakat and similar issues. It is not obligatory for everyone to learn about Zakat. Why should we mandate a poor man to learn about the rulings of Zakat when he has no property?

It is obligatory for everyone to learn about fasting. Each person must know what to stay away from, what are the nullifiers of fasting and things that reduce its blessings and similar rulings. These are obligatory for everyone who is fasting to know.

It is not obligatory for everyone to learn about Hajj. However, the one who has means to perform Hajj must learn about it in order to



observe it with sure knowledge. Unfortunately, most people do not learn what is expected of them such as the rulings of their religion, so they fall into difficulties especially during pilgrimage. How many people are those who ask about pilgrimage and you would realise that they have fallen into great trouble because they did not learn before acting.

For example, the rulings of business transaction are not obligatory for everyone to learn, but whoever wants to engage in business dealings must learn about the prohibited business transaction and the legislated business transaction in order to act with sure knowledge.

So it is now clear that the *Sharee'ah* knowledge can be classified into two: individual obligation and collective obligation.

The collective obligation is recommended for the one who has surpassed the basic level, so he learns in order to preserve the *Sharee'ah* of Allah and that Allah may guide His servants through him and for people to benefit from him. There is nothing more honourable than knowledge.

The saying of Allah, the Blessed and The most High - to His Prophet ﷺ indicate this: "And be not in haste (O Muhammad) with the Qur'aan before its revelation is completed to you, and say: "My Lord! Increase me knowledge."

The Messenger of Allah, may the Peace and Blessing of Allah be upon him, needs increment in knowledge. This shows the virtues of knowledge because He did not instruct him to ask Him for increase in wealth, wives or children. Rather, He said to him:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرَرُّكَ﴾

رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣﴾

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the oneness of Allah), the splendour of the life of this world, that We may test them thereby. But the provision

*(good reward in the Hereafter) of your Lord is better and more lasting.” (Ta-Ha: 131)*

Another evidence that indicates the virtues of knowledge is the saying of Allah, the Blessed and the most High: “Are those who know equal to those who do not?” that is, say that to the entire people. The statement is general. “Are those who do not know equal to those who know not?” The response is understood: those who know are not equal to those who do not know. A person understands this matter, which is the inequality of the one who knows and the one who knows not, through his intrinsic nature. However, Allah asked rhetorically in order to imply a challenge, so it would be a negation involving a challenge; that is, bring one person to Me that says those who know are equal to those who know not. No one will say so. It is never possible for those who know to be equal to those who do not know even in worldly matter; those who know are not like those who do not know.

Allah - the most High - said:

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ 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).*

This also shows the virtues of knowledge. “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). And when you are told to rise up...” That is, stand and rise up. “Rise up. Allah will exalt in degree those of you who believe and those who have been granted knowledge”. If a person arrives at a gathering which is filled with people seated and he requests for space, they should make room for him. “Allah will give you (ample) room (from His Mercy)”. That is, Allah will make matters ample for you because you provided ample room for the one that entered. So Allah will be bounteous to you because the reward of an action is in consonance with the action. Allah, the most High, will treat a person as he treats his brother. If you facilitate easiness for a person in difficulty, Allah will make things easy for you. If you relieve a believer of a worry, Allah will relieve



you of some of the worries of the Day of Resurrection. If you assist someone, Allah will assist you; Allah will assist His slave as long as the slave is assisting his brother.

Accordingly, He – the most High - said: “Allah will give you (ample) room (from His Mercy). And when you are told to rise up (for prayers, or Jihad, or for any other good deed) rise up”. That is, stand so they stood. There is a proof in this that there is no harm in a person telling the people around him to rise and leave, may Allah bless you, because the engagement is over. There is no reason to be shy and it is not a blemish for a person if the congregants are becoming a burden as they would not stand up until they are told. It is necessary for one to be reasonably brief in his sitting with people except he knows that his companion loves him to stay with him, there is no harm in this case.

Otherwise, the basic principle is not to prolong your sitting with people because the people could be busy but too shy to tell you to leave. However, there is no blame upon the one who instructs people to leave; indeed, Allah, the Mighty and Sublime, said to those who sit with His Prophet after completing the meals.

Allaah - may He be Glorified and the most High - said to them:

﴿إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَجِئُ مِنْكُمْ وَاللَّهُ لَا يَسْتَجِئُ مِنَ الْحَقِّ﴾



*“Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allah is not shy of (telling you) the truth” (Al-Ahzab: 53).*

The meaning is that you should leave after you have finished eating, and do not sit back for it hurts the Prophet ﷺ. He is shy to tell you but Allah is not shy of (telling you) the truth. ‘If it is said, “Rise up”, rise up’. An example of that is if someone seeks permission to enter your house, you may open the door for him and inform him to go back because there is no session today. There is no harm on you as stated by Allah, the most High:

﴿وَإِنْ قِيلَ لَكُمْ اذْجِعُوا فَاجِزِعُوا﴾ (٢٨)

“And if you are asked to go back, go back, for it is purer for you.”  
(An-Nur: 28).

Some people would get angry if you ask them to go back at the door. Allah – the most High - says: “For it is purer for you”. The most appropriate action is for you to go back, Allah - the Mighty and Sublime - will purify you. He said, “Allah will exalt in degrees those of you who believe, and those who have been granted knowledge”. He, the Mighty and Sublime, did not stipulate the degrees because these degrees are in accordance to the level of a person’s faith and knowledge. The degrees will increase whenever faith gets stronger and knowledge increases, and a person benefits himself and others with it. So strengthen your faith and seek knowledge as much as you can for Allah, the most High - said, “Allah will exalt in degrees those of you who believe, and those who have been granted knowledge”.

May Allah assist you and me with His remembrance, and may He aid us in His remembrance, His praise and perfecting His worship.

Allah, the most High, said: “It is only those who have knowledge among His slaves that fear Allah” (Al-Faatir: 28)

## Hadeeth 1376

وَعَنْ مُعَاوِيَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ» مُتَّفَقٌ عَلَيْهِ .

Mu’awiyah ؓ reported: The Messenger of Allah said, “When Allah wishes good for someone, He bestows upon him the understanding of Deen.” [ Al-Bukhari and Muslim ]

## Commentary

Hafidh An-Nawawee, may Allaah shower blessings on him, quoted



some verses from the Book of Allah, the Mighty and Sublime, which are related to the virtues of knowledge. Three of the verses quoted under the chapter on the virtues of knowledge which is learnt and taught for the sake of Allah have been discussed.

As for the fourth verse, it is His saying, the most High: “It is only those who have knowledge among His slaves that fear Allah”.

*Al-Khashyah* refers to the fear which is coupled with veneration. It is more specific than *khawf*, the basic fear: every *Khashyah* is *Khawf* but not every *Khawf* is *Khashyah*. That is, while a person would have *Khawf* for a lion, he does not have *Khashyah* for it; however, one has both *Khawf* and *Khashyah* for Allah, the Mighty and Sublime.

Allah, the most High - said, “So fear them not, but fear Me”! (Al-Baqarah: 150).

However, who are the people of *Khashyah* in truth? They are the scholars, those who possess the knowledge of Allah, His Names, Attributes, actions and rulings. Likewise, they are those who know the rights of Allah, the Mighty and Sublime, as regards the wisdom and mysteries in His decrees and legislations. They also know that He - Glorified is He and the most High - is absolutely perfect with no deficiency in His actions or rulings. Therefore, they fear Allah, the Mighty and Sublime.

This shows the virtues of knowledge and that it is among the means of (attaining) the fear of Allah. If a person attains the state of fear coupled with reverence, he is protected from sins; and if he commits sin, he asks for forgiveness and turns to Allah in repentance because he fears Allah - the most High. That is, he fears Him and venerates Him.

Then he mentioned some hadeeths and he began with the hadeeth of Mu'awiyah bin Abu Sufyan - may Allah be pleased with him that the Prophet ﷺ said, “When Allah wishes good for someone, He bestows upon him the understanding of the religion.” Allah, the Mighty and Sublime, wishes whatever He wills for His creature, be it good or bad.

However, all His wishes are good but their resultants may contain good and bad; and all His preordainments are good but the resultants may contain good and bad.

Some people know Allah, the most High, in their hearts as good, so He grants them success. And some others know Allah in his heart as evil, so He humiliates him, and refuge is with Allaah. He - the most High - said:

﴿فَلَمَّا زَاغُوا أَزَاعَ اللَّهُ قُلُوبَهُمْ﴾

*“So when they turned away (from the path of Allah), Allah turned their hearts away (from the right of path)”. (As-Saff: 5).*

Allah did not turn their hearts away until they themselves turned away and desired evil, so they were not aided towards good. As for he who knows Allah in his heart as good, Allah will aid him. If Allah knows good in the heart of a person, He intends good for him. And if He wishes good for him, He gives him the understanding of the religion and grants him from the knowledge of His *Sharee'ah* that which He has not bestowed on anyone among mankind.

This shows that a person should exert his utmost towards understanding the religion because when Allah, the most High, intends something, He will facilitate its means. And from the means of achieving understanding is for you to learn and strive to attain this exalted level - that Allah wishes good for you.

So make every effort to achieve the understanding of the religion of Allah. Understanding in the religion is not limited to knowledge; rather, it involves knowledge and action. Accordingly, the pious predecessors warned against too many reciters and few jurists. Abdullah bin Mas'ood, may Allah be pleased with him, said, “What will be your condition when your reciters are many and your jurists are few?”. If a person is taught an aspect of the *Sharee'ah* of Allah but he does not act by it, he is not a *Faqeeh*- he does not possess understanding. In fact, if he memorises the biggest book of Islamic jurisprudence and he comprehends it without acting by it, such a person is not called a



*Faqeeh*. He is referred to as a reader because a *Faqeeh* is one who acts by what he knows. Firstly, he knows then secondly, he acts by it.

That was why the people of Shu'ayb said to him:

﴿قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرُّكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ  
لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ﴾

“They said: “O Shuayb! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us.” (Hud: 91).

This is because they were deprived of good based on what Allah knows to be in their hearts of evil. Therefore, strive towards knowledge and towards acting by it so that you will be among those Allah wishes good for.

I ask Allah, the most High, to make you and me among those who possess understanding of the religion of Allah, act by it, teach it, acquire benefit from it and benefit others.

Allah alone grants success.

## Hadeeth 1377

وَعَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا، وَيُعَلِّمُهَا» مُتَّفَقٌ عَلَيْهِ .

*Ibn Mas'ud* رضي الله عنه reported: The Prophet ﷺ said, “Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it.” [ *Al-Bukhari and Muslim* ]

## Commentary

The author, may Allaah shower blessings on him, mentioned in the chapter on the virtues of knowledge which is learnt and taught for the sake of Allah, the most High - some hadeeths about the virtues of knowledge.

The hadeeth of Mu'awiyah, may Allah be pleased with him, has preceded: "When Allah wishes good for someone, He bestows upon him the understanding of the religion".

Then he mentioned the hadeeth of Ibn Mas'ood, may Allah be pleased with him, that the Prophet ﷺ said, "There is no envy except in two things". Envy is broad and it may refer to that which is unlawful and one of the major sins. It is for someone to dislike what Allah has blessed another person with. You would see a person who possesses wealth and dislike him, saying, "I wish Allah had not blessed him". And you dislike another person who has knowledge and wished that Allah had not blessed him with knowledge. And the third has righteous children and you dislike it and you wished that Allah had not blessed him with them and so on. This is envy, it is one of the major sins and one of the characteristics of the Jews as Allah, the most High - stated about them:

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۗ ﴾ (٥٤)

*"Or do they envy men (Muhammad and his followers) for what Allah has given to them of His bounty?" (An-Nisa': 54).*

﴿ وَكَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كَفَارًا حَسَدًا ﴾

﴿ مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ ۗ ﴾ (١٠٩)

*He said about them: "Many people of the scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownelves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them". (Al-Baqarah: 109).*



As for the second type of envy, it is the blissful envy of happiness, *Al-Ghibtah*. That is, that which you envy in others whom Allah has granted blessing of wealth, knowledge, child, status or similar matters. People envy one another for what Allah has given them of bounties, saying: *maa shaa Allah*, Allah has granted so-and-so this particular thing. However, there is no such envy except in two things. There are only two reasons for which a person may be envied in the real sense:

The first is knowledge, a beneficial knowledge, and this is the intent of his saying: "A man upon whom Allah has bestowed wisdom by which he judges and which he teaches". This is knowledge. When Allah blesses a person with it and he employs it in settling matters among people regardless of whether he sits as a judge or not. Likewise, he guides himself with it and teaches people.

This is positive envy because knowledge is the most beneficial thing, more beneficial than wealth. It is more beneficial to a person than (other) righteous deeds because if he dies and people benefit from his knowledge after him, it will accrue in his favour till the Day of Resurrection. You will get a reward whenever anyone benefits from it, and it increases whenever you give it out and teaches it.

This is one of the strongest ways of preserving and ingraining knowledge. So if you teach someone else, Allah will teach you and the knowledge will become better preserved in your heart. However, you should not put yourself forward to teach except you have right to such so that Allah would make you a source of benefit and you would not flop before the people. This is because the one who proceeds to teach without qualified to do so is between two issues: he may say what is baseless without perceiving it or fail when asked a question he is unable to answer.

Everything you expend from this knowledge will increase it. Also, knowledge does not bring about exhaustion except when learning. For instance, it does not require a safe house like wealth that needs a safe house, bookkeeping, calculation and brings about fatigue. Knowledge does not need this, its lock box is your heart and it is with you whenever you may be. So you should not be scared of losing it,

nor that it will be stolen nor it will get burnt because it is in your heart. The important point is that knowledge is the greatest blessing which Allah may bestow on anyone after Islam and faith. Thus, he said, "A man upon whom Allah has bestowed wisdom by which he judges and which he teaches".

As for the second, "It is a man whom Allah gave wealth and gave him the power to spend it in right cause". That is, he spends his wealth on that which pleases Allah, the Mighty and Sublime, and not on prohibitions or vain desires. Allah gave him the strength to spend it in the right cause, in ways pleasing to Him. This person is also among those that should be envied. We do not envy a miser who possesses abundant wealth as he does not benefit the people. Rather, we will feel pain for him and say to him, 'Poor soul, how will you account for this wealth on the Day of the Resurrection?' How did he earn it? How did he spend it? How did he waste it?

However, if we see a man enriched by Allah, and he spends it in ways pleasing to Allah, we say, *Maa Shaa Allah*, and such a person should be envied. We do not envy a rich person who spends his wealth on mansions, decorations and luxurious cars. We do not envy him for this; rather, we say that this is a spendthrift if he exceeds the limit in what he spends. Allah does not love those who are excessive in spending.

Similarly, we do not envy a rich person who spends on things that are neither beneficial to the people in their religion nor in their worldly life. Some people give awards for fun and things that contain neither good in this life nor in the hereafter. We do not envy such people. This is because they have not spent their wealth in the right cause. The one that should be envied is the person that Allah has granted the ability to spend his wealth in the right cause.

Also, we do not envy a person that Allah has given wealth but only assemble beautiful women as wives which others cannot achieve. We don't envy him except if he spends his wealth in right cause and he intends to safeguard his private part, follow the Sunnah and increase his offspring with it. This is a goal of the *Sharee'ah*, so a person would



be envied for it. The point of reference in this hadeeth under the chapter on virtues of knowledge is its first part: "A man upon whom Allah has bestowed..." That is, knowledge, he judges by it and teaches it. He is the better of the two men; that is, he is superior to the rich man who spends his wealth in right cause.

We ask Allah to bless you and us with beneficial knowledge and righteous action.

## Hadeeth 1378

وَعَنْ أَبِي مُوسَى، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ، ﷺ: «مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا؛ فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَاءَ، وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبٌ أَمْسَكَتِ الْمَاءَ، فَفَنَعَ اللَّهُ بِهَا النَّاسَ؛ فَشَرِبُوا مِنْهَا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى إِنَّمَا هِيَ قِيعَانٌ، لَا تُمْسِكُ مَاءً، وَلَا تُنْبِتُ كَلَاءً، فَذَلِكَ مَثَلُ مَنْ فُقِّعَ فِي دِينِ اللَّهِ، وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ» متفقٌ عَلَيْهِ .

*Abu Musa رضي الله عنه reported: The Messenger of Allah ﷺ said, "The guidance and knowledge with which Allah has sent me are like abundant rain which fell on a land. A fertile part of it absorbed the water and brought forth profuse herbage and pasture; and solid ground patches which retained the water by which Allah has benefited people, who drank from it, irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage. Such is the similitude of the person who becomes well-versed in the religion of Allah and receives benefit from the Message entrusted to me by Allah, so he himself has learned and taught it to others; such is also the*

*similitude of the person who has stubbornly and ignorantly rejected Allah's Guidance with which I have been sent." [ Al-Bukhari and Muslim ]*

## Commentary

Al-Hafidh An-Nawawee, may Allaah shower blessings on him, recorded this hadeeth under the chapter on the virtues of knowledge which is learnt and taught for the sake of Allah, the most High. It is reported on the authority of Aboo Moosa (may Allaah be pleased with him) from the Prophet ﷺ, and it contains a brilliant and amazing similitude.

The Prophet ﷺ compared the guidance and knowledge Allah revealed to him with rain. The point of semblance is that lands are revived with the rain while hearts are revived with revelation. Thus, Allah, Blessed be He and the most High, referred to what He sent to Muhammad as *Ruh*.

He – the most High – said:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

﴿صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾﴾

*“And thus We have sent to you (O Muhammad) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur’aan) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the straight path (i.e. Allah’s Religion of Islamic Monotheism). The path of Allah to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allah (for decision).” (Ash-Shura: 52-53).*

So revelation is rain. However, as explained by the Messenger of Allah ﷺ, it fell on three parts of the land.



The first part absorbed the rain and brought forth profuse herbage and pasture, and people benefited from it because the land produced plants.

The second part is a seabed which did not produce plant but retained the water. It did not absorb the water, so people drink, irrigate their crops and sow their seeds from it.

The third part is a sandy plane which absorbed the water and did not produce swamp, so it took in the water and it did not produce plants.

This is the similitude of the one who understands the religion of Allah, so he learns and teaches, and the one who does not raise his head. The first and second illustration represent the one who accepts the truth, learns and teaches, acquired benefits and benefitted others.

But those that accepted the truth are divided into two:

The first type: Allah granted him understanding, so he deduces jurisprudential and legislative matters from the Book of Allah and the Sunnah of the Messenger of Allah ﷺ and teaches.

The second type: He narrates but he does not possess such understanding; that is, he reports and memorizes hadeeths but he lacks the deep comprehension. These are also plenty. There are many men of hadeeth who reported hadeeth but they lack the understanding, so they are nothing but stores for people to take from. The ones who distribute this water and benefit people with it are the jurists.

The type which preserves the Sharee'ah, comprehends it, understands it, teaches it and deduces numerous rulings from it are comparable to the land that absorbed the water and brought forth profuse herbage and pasture. The other type which only narrates hadeeths are comparable to the land that retained the water and people benefited from it and irrigated their crops from it. This is because people take from these reporters of hadeeth then deduce rulings from it and people benefit from it.

The third type is the land that does not benefit from the rain. It is a sandy plain; it did not retain the water nor produce herbage. There

is no good in these people. They do not benefit from the revelation of Allah and they do not strive to acquire it, and the refuge is with Allaah. They rejected the information and were arrogant regarding the issue. These are the worst group; we ask Allah for well-being.

Look at yourself, where do you belong among the three groups? Are you among the land that absorbed the water and brought forth profuse herbage and pasture? Or are you in between the second and the third? And refuge is sought with Allah.

This hadeeth demonstrates the excellent teaching method of the Messenger ﷺ; he employed rational and meaningful similitudes to explain abstract issues. This is because it is easier to comprehend rational matters than abstract issues.

There are many similitudes in the Qur'an:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ (٦١)

*“The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills And Allah is All-Sufficient for His creatures’ needs, All-Knower”. (Al-Baqarah: 261)*

This is a similitude. If the statement had come as: Whoever spends a grain in the way Allah a grain will have seven hundred grains, it will not take root in the mind compared to employing similitude. This is because a similitude which one could bring to mind takes root in the mind.

Allah - the most High said,

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ (١٣)

*“And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allah)*



and His Signs).” (Al-Ankabut: 43).

Employing similitude makes knowledge easier and firmer, and assists in understanding. Hence, whenever you are talking to a layman who lacks understanding, it will be appropriate to employ similitude for him. Bring similitude for him from what he would understand and recognize in order to know abstract issues through rational matters.

Allah alone grants success.

## Hadeeth 1379 and 1380

وَعَنْ سَهْلِ بْنِ سَعْدٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، قَالَ لِعَلِيِّ، رَضِيَ اللَّهُ عَنْهُ: «فَوَاللَّهِ لَأَنَّ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ» مُتَّفَقٌ عَلَيْهِ .

*Sahl bin Sa'ad* رضي الله عنه reported: The Prophet ﷺ said to 'Ali رضي الله عنه, “By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels.” [ Al-Bukhari and Muslim ]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ، قَالَ: «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ» رَوَاهُ الْبُخَارِيُّ .

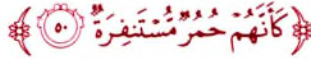
*'Abdullah bin 'Amr bin Al-'As* رضي الله عنه reported: The Prophet ﷺ said, “Convey from me even an Ayah of the Qur'an; relate traditions from Banu Israel, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in the Hell.” [ Al-Bukhari ]

## Commentary

While explaining the excellence of knowledge, the author, may

Allaah shower blessings on him, quoted this hadeeth of Sahl bin Sa'd, may Allah be pleased with him. He (may Allah be pleased with him) narrated that the Prophet said to Alee bin Abee Talib when he gave him the banner or flag on the Day of Khaybar: "Continue till you arrive opposite to them. Then invite them to Islam and explain to them what their obligations to Allah are. By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels."

He ﷺ swore that were Allah to guide a single person through him, it will be better for him than a whole lot of red camels. *Al-Humr* is the plural form of *Humara*, which refers to red camel, while *Al-Humur* is the plural form of *Himaar*, which means donkey. For this reason, some students fall into error by saying, "It is better for you than a whole lot of donkeys. This is a blunder because *Al-Humur* is the plural of *Himaar*, donkey, as stated by Allah, the Most High:



"As if they were (frightened) wild donkeys." (Al-Muddaththir: 50). The word, *Al-Humur*, was used for donkeys in this verse.

The word, *Al-Humr*, is the plural of *Humara* and *Ahmar*. In this context, it is the plural of *Humara* which means a red camel. It was the most pleasing of properties to the Arabs at that time. So if Allah guides a single person through you, that is better for you than a herd of red camels.

This hadeeth encourages (seeking for) knowledge, teaching (it) and inviting to the way of Allah, the Mighty and Sublime. This is because it is not possible for one to invite to Allah except one possesses knowledge. Thus, when he teaches what he knows from the *Sharee'ah* of Allah and invites to it, this is a proof of the excellence of knowledge.

Then he mentioned the hadeeth of Abdullah bin Amr bin Al-'Aas on the authority of his father - may Allaah shower blessings on both of them- that the Prophet ﷺ said, "Convey from me when even an Ayah."

"Convey from me" that is, inform people of what I say and do, and



all his Sunnah. "Convey from me even an Ayah" from the Book of Allah. The word 'lau', meaning even, hints at tiny bit; that is, a person should not say, 'I will not convey unless I possess a great knowledge'. No, a person should convey even if it is an *Ayah* with the condition that he knows it and it is from the words of Messenger of Allah ﷺ. Thus, he said at the end of the hadeeth: "But he who deliberately forges a lie against me, let him have his abode in the Hell." Whosoever lies against the Messenger ﷺ deliberately, knowing that it is a lie, let him have his abode in the Hell, and refuge is with Allah. That is, he deserves to be one of dwellers of Hell-Fire.

This is because lying against the Messenger ﷺ is not like lying against any other person. Lying against the Messenger ﷺ is lying against Allah, the Mighty and Sublime, and it is also lying against the *Sharee'ah* because the revelation, as narrated by the Messenger, is part of the *Sharee'ah* of Allah.

Similarly, it is said that lying against a learned person is not like lying against a common man. For example, you said, "So and so said this matter is unlawful and that is lawful. This is obligatory and this is Sunnah" while you are lying, this is worse than forging a lie against a common man. This is because the scholars, being the heirs of the Prophets, convey the *Sharee'ah* of Allah as a bequest for the Messenger of Allah ﷺ. So forging a lie against them by saying, "So and so scholar said such and such", although you are lying, is a great sin, we ask Allah for well-being.

When some people desire to prevent people from something, they would say, "So and so scholar said such and such is unlawful" although they are lying. However, they know that people would readily accept their statement if they ascribe it to a person, so they fabricate lies. Likewise, they may state that a matter is obligatory while they are liars. This is worse than lying against the common man.

In brief, whosoever deliberately forges a lie against the Messenger ﷺ should take up his abode in Hell. Whoever reports a forged hadeeth in his name, knowing that it is a lie, is also one of the liars. That is, let him have his abode in Hell. Majority of the publications on exhortation

and caution are heaps of lies against the Messenger ﷺ. However, some industrious but ignorant persons would circulate these publications with huge amount of money would say, “We are admonishing the people with it.” How would you admonish them with forgeries?

Consequently, it is obligatory to warn against these publications which are usually distributed in mosques or hanged on the doors of mosques. These publications may contain forgeries and the one that spreads it would have his abode in Hell if he knows that they are lies, so it is necessary to warn against them.

He ﷺ said in the hadeeth of Abdullah bin Amr: “Relate traditions from Banoo Israel, and there is no restriction on that.” Banoo Israel are the Jews and Christians. There is no harm in you narrating their statements provided you do not know that it contradicts the Sharee’ah. This is because Banoo Israel enjoy lying and changing the word from its right place. So if they tell you what is good, there is no harm for you to relate it on the condition that it does not contradict what is reported in the Sharee’ah of the Messenger. But if it opposes it, it is not permissible to relate except to explain that it is falsehood; hence, there is no harm.

Allah knows best.

## Hadeeth 1381 and 1382

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ»  
رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Allah makes the way to Jannah easy for him who treads the path in search of knowledge.” [ Muslim ]

وَعَنْهُ، أَيضًا، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «مَنْ دَعَا إِلَى



هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورٍ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ  
شَيْئًا» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "He who calls others to follow the Right Guidance will have a reward equal to the reward of those who follow him, without their reward being diminished in any respect on that account." [ Muslim ]*

## Commentary

These hadeeths are about the virtues of knowledge and its praiseworthy effects. Aboo Hurayrah - may Allaah shower blessings on him - reported that the Prophet ﷺ said, "Whoever treads a path seeking for knowledge, Allah will ease the path of paradise for him." Following a path encompasses physical path that the feet walk. For instance, when a person leaves his house to a place of learning, be it a mosque, school, college or similar facilities. And from this also is traveling in search of knowledge; when a person travels from his town to another town seeking for knowledge, such a person treads a path in search of knowledge.

Jabir bin Abdullah, a companion of the Messenger of Allah, traveled for a whole month on a camel for the sake of one hadeeth. He traveled for a period of one month from his town to another town for the sake of one hadeeth reported by Abdullah bin Unays (may Allah be pleased with him) from the Prophet ﷺ.

As for the second, it is the intangible path. It is to seek knowledge from the tongues of scholars and books. The one who reviews a book in order to deduce the *Sharee'ah* ruling on a particular issue, even if he sits on his chair, has followed a path seeking for knowledge. And he who sits before a Shaykh learning from him has followed a path seeking for knowledge even though he was seated. So treading the path is divided into two: the first is the path which feet are used to walk while the second is the path that leads to the attainment of knowledge even if he remained seated.

Allah will make the path of Paradise easy for whoever treads this path. This is because the Islamic knowledge enhance the understanding of what Allah has reveled, the *Sharee'ah* of Allah, His commandments and prohibitions. So seek guidance with it on the path that pleases Allah, the Mighty and Sublime, and it will lead you to Paradise. Whenever you increase your tenacity to follow the paths of knowledge, you are enhancing the path that will lead you to Paradise, we ask Allah for His Great Favour.

This hadeeth clearly encourages seeking for knowledge; this is not hidden to anyone. Therefore, a person is required to seize the opportunity, especially a youth, to memorize fast as whatever he memorizes will be ingrained in his mind. It is important for him to start early before digressions set in.

As for the second hadeeth, it is also on the authority of Abu Hurayrah that the Prophet ﷺ said: "He who calls others to follow the Right Guidance will have a reward equal to the reward of those who follow him" that is, till the Day of Resurrection. "He who calls other to follow the Right Guidance," that is, teaches people. This is because the one who calls to the right Guidance is the one that teaches people, explains the truth to them and guides them towards it.

For such, he will have a reward equal to the reward of whoever does it. For example, you guided someone to the virtues of observing *Witr* prayer and making it his last *Salat* at night as ordered by the Prophet: "Make *Witr* prayer the last of your *salat* at night."<sup>(1)</sup> You encouraged and advised him to perform *Witr* prayer and he took to it based on your word and guidance, you will have the like of his reward.

And if another person learns about this from you or from the one you taught, you will get the like of his reward and it will follow in succession till the Day of Resurrection. This is a proof of the numerous rewards of the Prophet ﷺ because he guided the Ummah towards the Right Guidance. Hence, he ﷺ will be rewarded for every member of this Ummah who acts on his guidance without reducing the reward

1 Reported by Al-Bukhaari: The Book of Jum'uah, chapter on making *Witr* the last Prayer of the night (943); and Muslim: The Book of The traveller's prayer and shortening it, the chapter on 'the Night Prayer is two apiece' (1245).



of the doer in any way. The doer and the caller will have their separate complete reward.

If it is understood that the Prophet ﷺ is rewarded for the actions of his Ummah, the folly of those who dedicate the rewards of their acts of worship to the Messenger becomes clear. For example, a person strives to observe two *rak'ah*, then he says, "O Allah give the reward to the Messenger." He recites the Qur'an and says, "O Allah give the reward to the Messenger". This is an error. This was introduced in the fourth century of the Hijrah, which is three hundred years from the death of the Messenger ﷺ. Some scholars applauded it stating that this is similar to dedicating one's charity or act of remembrance to one's father or mother. We say this is a mistake and an error, ludicrous consideration and misguidance in the religion. How is it? We will inquire from him if he loves the Prophet ﷺ more than Abu Bakr, Umar, Uthman, Ali, Ibn Abbas, Ibn Mas'ood and other companions, may Allah be pleased with them all. Definitely, his answer will be negative.

Did any of them dedicate his righteous deed to the Messenger? Never! So also were their successors (*Tabi'oon*) and the Imams, may Allah have mercy on them. The Imams Ahmad bin Hambal, Ash-Shafiee, Malik and Aboo Haneefah never did it. How do you come to know something that they did not know or acted upon? Who are you? It is a faulty notion and misguidance in the religion. Although you will have the reward of any action you do, the Messenger of Allah will also have similar rewards without you saying anything. You will have the reward of any action you perform, even if you only observe two *rak'ats*, and the Messenger of Allah ﷺ will have its rewards like you without diminishing from your reward. Hence what is the benefit? Your dedicating it to him does not bring you closer to the Messenger of Allah except that you only prevented yourself from its reward. The Messenger of Allah ﷺ has the like of your reward regardless of whether you dedicated it to him or not. This is because he ﷺ said: "He who calls to follow the Right Guidance will have a reward equal to the reward of those who followed him, without their reward being diminished in any respect." So there is no need for this.

Therefore, we deduce the excellence of knowledge from this hadeeth because knowledge is the guide to the Right Guidance and encourages piety. Knowledge is better than wealth in manifolds; even if one were to spend huge amount of wealth, knowledge and disseminating it is better.

Now let me give you an example. There was a caliph who ruled the world during the time of Aboo Hurayrah - may Allah be pleased with him. During the era of Imam Ahmad, may Allaah shower blessings on him, the rich possessed great wealth and gave out in charity and established endowments. In the era of those after them like Shaykh ul-Islam Ibn Taymiyah and Ibn Qayyim, may Allah mercy on both of them, rich people gave charity, spent and funded projects. What happened to the wealth? What happened to the charities and endowments? Indeed, they are gone with no trace. However, the hadeeth of Aboo Hurayrah is read every time, day and night, and the rewards accrue to him. Also, the Imams, their knowledge and Fiqh are spread among the Ummah; the rewards will continue to reach them. So also are Shaykh ul-Islam Ibn Taymiyah, Ibn Qayyim and others among the departed scholars, they are still remembered and continued to teach people although they are in their graves. They will continue to get the rewards while they are in their graves. This shows that knowledge is far better and more beneficial to a person. Allah willing, further discussion will come in the hadeeth of Abu Hurayrah that was mentioned by the author: "When a man dies, his deeds come to an end except from three things: ceaseless Charity, a knowledge which is beneficial, or a virtuous child who prays for him (for the deceased)."

Allah alone grants success.

## Hadeeth 1383

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ» رَوَاهُ مُسْلِمٌ .



*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)." [ Muslim ]*

## Commentary

The author, may Allaah shower blessings on him, recorded this hadeeth under the chapter on the virtue of knowledge which is learnt and taught for the sake of Allah. Aboo Hurayrah, may Allah be pleased with him, reported that the Prophet ﷺ said, "When a man dies, his deeds come to an end except from three things: ceaseless charity, a knowledge which is beneficial, or a virtuous child who prays for him (for the deceased)"

This hadeeth encourages one to amass righteous actions because one does not know when death will overtake one. So he should accumulate righteous actions to increase him in rank and reward before Allah, Blessed be He and most High, before the actions will come to an end. It is well known that none of us know when he will die:

"No person knows what he will earn tomorrow, and no person knows in what land he will die." (Luqman: 34).

So if the issue is like this, a sane person will seize the opportunity of his living to obey Allah, the Mighty and Sublime, before death approaches him. Then, he would not benefit from admonition or repentance.

His saying: "His deeds come to an end" encompasses all deeds. Once he dies, nothing will be recorded for him or against him because he is transiting to the abode of recompense from the abode of action, which is the present life. Thereafter comes reward for all deeds except these three:

Sadaqah Jariyah, a ceaseless charity: That is, a person gives out charity with something that persists, and the best of such is mosques.

Building a mosque is a ceaseless charity because the rewards of its builders continue as long as the mosque remains, day and night, and the Muslims perform their *Salat*, recite the Qur'an, learn and teach knowledge in the mosque. Another example of a ceaseless charity is a person establishing an endowment for a housing project or similar projects to cater for the needs of the poor, needy, the students of knowledge and those striving in the way of Allah.

Another form of ceaseless charity is publishing a beneficial book for the Muslims to read and benefit from, be it contemporary works or classical works. The important point is that it should be a valuable book that will benefit the Muslims after him.

Likewise, repairing roads is a form of ceaseless charity. If a person repairs a road, frees it of harm and people continuously benefit from this, it is also a ceaseless charity. The basic principle for ceaseless charity is, "Every righteous action that persists after the death of its initiator."

As for the second, "a knowledge which is beneficial." This is the most comprehensive and beneficial of them. That a person should bequeath a body of knowledge which benefits the Muslims irrespective of its mode of transmission, oral or written. Authoring of books, teaching people and people conferring on this knowledge, as long as it lasts, the reward of the teacher will continue because people are benefiting from this knowledge which he bequeathed.

The third is, "a virtuous child who prays for him." A child encompasses both male and female. It comprises of your biological sons or daughters, your grandchildren, male and female, until the end of the line of descent. A person will be rewarded for the supplication of a righteous child after his death.

Consider the statement of the Prophet ﷺ stated: "A virtuous child who prays for him." He did not say, 'A righteous child who observes *Salat*, recites the Qur'an, give in charity or fast for him.

No, He didn't say this even though all of them are righteous deeds; rather, he ﷺ said, 'A righteous child who prays for him'. This



is evidence that supplicating for one's father, mother, paternal and maternal grandparents is better than giving charity, performing the *Salat* and fasting on their behalf. This is because it is not possible for the Prophet ﷺ to direct his Ummah except to that which he knows is best for them. Every Prophet ﷺ sent by Allah guided his Ummah towards what he knows to be the best for them. If the Messenger ﷺ had known that your giving charity on behalf of your father and mother is better than supplication, he would have said charity rather than supplication. So since he refrained from mentioning charity, fasting, *Salat*, recitation of the Qur'an in a state of discussing deeds, he would not have left these actions to mention supplication. Then, we know with certainty, with no doubt, that supplication is better than the other good deeds.

If a questioner were to ask us about giving charity on behalf of his father or supplicating for him, we will say that supplication is better because this is the directive of the Messenger ﷺ. He ﷺ said, "or a virtuous child who prays for him". It is amazing that the masses believe that giving charity, fasting for a day, reciting from the Qur'an and other similar acts are superior to making supplication. The origin of this is ignorance. Otherwise, he who ponders over the texts will know that supplication is best. Thus, the Prophet ﷺ did not utter a single word about the righteous deeds a person dedicates to his father, at all.

Imam Malik – may Allah shower blessings on him - stated that there were specific instances whereby a companion would asked him, "Should he give charity on behalf of his dead father or dead mother?" And he said: "Yes, there is no harm". However, he did not encourage his Ummah to this and he did not direct them to it. But he was asked concerning specific problems or issues. Sa'd bin Ubadah - may Allah be pleased with him asked him if he should give his house in charity on behalf of his mother after her death and the Messenger said, "Yes". A man came to him and said, "O Messenger of Allah, my mother died suddenly. Should I give charity on her behalf? He said, "Yes". However, when he wanted to legislate a general law for the Ummah, he said: "Or a virtuous child who prays for him."

We ask Allah to forgive you and us, our parents and the generality of Muslims.

## Hadeeth 1388

وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ، «مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَهَّلَ اللهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَصْنَعُ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحَيَاتَانِ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرَثُوا الْعِلْمَ. فَمَنْ أَخَذَهُ أَخَذَ بِحِظِّ وَافِرٍ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ .

*Abud-Darda* رضي الله عنه reported: The Messenger of Allah ﷺ said, “He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.” [ Abu Dawud and At-Tirmidhi ]

## Commentary

Under the chapter on the virtues of knowledge which is learnt and taught for the sake of Allah, the author - may Allaah shower blessings on him - reported this hadeeth of Aboo Darda' - may Allah be pleased with him. he narrated that the Prophet ﷺ said: “He who follows a path



in the quest of knowledge, Allah will make the path of the Paradise easy to him.” This sentence has been explained earlier.

This hadeeth of Aboo Darda’ – may Allah be pleased with him - also stated that the Prophet ﷺ said: “The inhabitants of the heavens and the earth and even the sea in the dept of the oceans seek forgiveness for the learned.” This shows the virtues of knowledge. “The inhabitants of the heaven and the earth including the fishes in the depth of the ocean and animal in the land seek forgiveness for the scholars.” You should not be surprised that these animals seek forgiveness of Allah, the Mighty and Sublime, for the scholar.

This is because Allah, Blessed be He and The most High - said in the Noble Qur’an through the tongue of Moosa عليه السلام:

﴿ قَالَ رَبَّنَا الَّذِي اَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ۝۵۰ ﴾

“Our Lord is He who gave to each thing its form and nature, then guided it aright.” (Ta-ha: 50)

Animals and insects know their Lord, the Mighty and Sublime, and are acquainted with Him.

﴿ تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا

نَفْقَهُونَ تَسْبِيحَهُمْ ۝۴۴ ﴾

“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification.” (Al-Isra: 44)

Everything glorifies the Praise of Allah such that the pebbles were heard magnifying His Praise before the Prophet ﷺ. This is because Allah is the Lord and Master of everything; indeed, Allah said to the heavens and the earth:

﴿ اَتَيْنَا طَوْعًا اَوْ كَرْهًا قَالْنَا اٰتَيْنَا طٰٓئِعِيْنَ ۝۱۱ ﴾

“Come both of you willingly or unwillingly. They both said, “We come willingly.” (Fussilat: 11).

He addressed both of them and they also spoke to Him, ‘Come both of you willingly or unwillingly’ that is, for what He ordered them. They both responded, “We come willingly”.

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ، مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ  
وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ  
العَذَابُ ﴾

“Everything complies with the order of Allah, the Mighty and Sublime except unbelievers from among the children of Adam and jinn. Consequently, Allah, the Mighty and Sublime said in His Mighty Book that most people prostrate to Allah, the Mighty and Sublime and there are many on whom the punishment is justified.” (Al-Hajj: 18).

They do not prostrate. Although, a disbeliever does not respond to Allah and does not prostrate to Allah as legislated or in worship, he prostrates to Allah in submission to the Decree. He has no escape from what Allah has decreed as stated by Allah, the Exalted:

﴿ وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ  
﴾

“And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the morning and in the afternoons.” (Ar-Ra’d: 15).

The prostration here is connected to the Decree. Everyone submits to the Decree of Allah and no one has the ability to subdue Allah, the Mighty and Sublime. Where is the escape? A pre-Islamic poet<sup>(1)</sup> said:

Where is the escape when Allah is the seeker?

And the deficient and subdued cannot be the victor

1 Nufayl bin Habeeb said it during the Event of the Elephants. Check Tafseer Ibn Katheer (4/551)



As for the legislated prostration, most people are due for punishment because they do not prostrate to Allah although the sun, the moon, the stars, the mountains, trees and animals all prostrate to Allah, the Mighty and Sublime. However, the disbelievers among the children of Adam and Jinns do not prostrate to Allah except the decreed prostration.

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ﴾



*“And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the morning and in the afternoons.” (Ar-Ra’d: 15)*

In summary, Allah the Most High subjected these creatures to seek forgiveness for the scholar. And better than that is that the angels lower their wings over the seeker of knowledge, being pleased with what he does. The angels are honourable, those whom Allah the Mighty and Sublime has honoured. They lower their wings over the seeker of knowledge, being pleased with what he does. Do you know of any virtue greater than this? That the angels – the angels of Allah the Mighty and Sublime- lower their wings over the seeker of knowledge, being pleased with what he does. This is a great virtue.

The Prophet ﷺ explained in the hadeeth Aboo Darda ؓ that the scholars are heirs of the Prophets. If you were asked, who are the heirs of the Prophet? Are they the worshippers who bow down and prostrate night and day? No. are they the relatives of the Prophets? No. None inherits the Prophets except the scholars, we beseech Allah to count us among them.

The scholars are the heirs of the Prophets because they inherit knowledge and actions from the Prophets. They inherit the call to Allah, the Mighty and Sublime, the guidance of the creature and leading them to the *Sharee’ah* of Allah. So, the scholars are the heirs of the Prophets, and the Prophets did not bequeath dirham or dinar. The Prophet ﷺ died leaving his daughter, Faatimah, his uncle, Al-Abbas,

his cousins and his wives, but none of them inherited him because the Prophets did not bequeath dirham or dinar. This is from the wisdom of Allah, the Mighty and Sublime, that they do not bequeath. Hence, no one would think that a Prophet only claims Prophethood in order to accumulate wealth and for his relatives to inherit the riches after him. Thus, He blocked this. It is said that the child of the Prophet ﷺ does not inherit him.

As for the supplication of Zakariyah:

﴿ فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۖ رُبُّنِي وَرِثٌ مِنْ آلِ يَعْقُوبَ ۖ ﴾

*“So give me from Yourself an heir. Who shall inherit me, and the inherit (also) the posterity of Ya’qub (Jacob)” (Maryam: 5-6).*

The intent is inheritance of religious knowledge and Prophethood, not property. The Prophets are not inherited for they leave no dirham or dinar as bequest; rather, they handed down knowledge which is the greatest of heritage. He who acquires it, that is the knowledge, has acquired an abundant portion. I ask Allah to make you and I among those who will acquire it. This is the real and beneficial inheritance. The learned are the heirs of the Prophets who neither bequeath dirham nor dinar but only knowledge.

Don’t people run from the east to the west of the earth in order to acquire the properties left for them by their fathers, which are possessions of this world? Why don’t we move from the east to the west of the earth to acquire the knowledge that is the inheritance of whom? The Prophets, may the Peace and Blessing of Allah be upon all of them.

It is more appropriate for us to make every effort to acquire the knowledge inherited from the Prophets. It would have sufficed as a virtue of knowledge, even if there is no other, that whenever the learned performs an action, he feels with sincerity to Allah, the Mighty and Sublime, that his Imam is Muhammad ﷺ. This is because he worships Allah with sure knowledge. Whenever he performs ablution, he feels as if the Messenger is in front of him, so he follows him completely



in his ablution. Ditto for *Salat* and every other act of worship. If you do not get any virtue from knowledge except this, it would have been enough. Now, what about the great virtues contained in the hadeeth of Aboo Darda, may Allah be pleased with him?

The summary is that the one whom Allah has blessed with knowledge, Allah has indeed blessed him with what is better than wealth, children, wives, mountains, cars and every thing. Therefore, it is incumbent upon you to seek much from the inheritance of the Prophet ﷺ. You should exert energy in seeking, acquiring and studying irrespective of the level of your knowledge. You should reminisce on how much the early generations handed down to the later generations.

Then, you should know that the inheritance of the Prophet ﷺ includes both the Glorious Qur'an and the Prophetic Sunnah. With respect to the Glorious Qur'an, its chain of transmission does not require close examination because it does not need anyone to verify it. It is the greatest form of *Mutawaatir* (what is handed down by a large number of people in every stage of its reporting to an equally large number of people such that they all could not have agree on a lie or that their fabrications coincide). But if it is the Prophetic Sunnah, it is a must to examine if it is right to attribute it to the Messenger or not. If you are able to clarify this by yourself, it is the best. Otherwise, you should consider it carefully and leave it for what you are able to do.

Our saying: "Exert energy in seeking, acquiring and studying" means exerting energy in verifying important issues. This is because some people adopt the apparent meaning and broad connotation of texts without validating whether the intent is the apparent meaning or otherwise. Does anything limit this broad connotation or not? Is there any modifier for this absolute rule or not? You will see him muddling up the Sunnah without verification because he lacks the knowledge of this affair. This is common with many of the youths who are taking interest in the Sunnah today. You will see one of them being in haste to derive ruling from a hadeeth or make judgement on a hadeeth. This is great danger.

In the biography of Ahmad bin Abdul-Jaleel from *Taarikh Baghdad*,

he said: "Irrespective of what you have reached in knowledge, you should remember how much the early generations left for the later generations." This is a good statement. However, what is better than this is that we should say: "Irrespective of what you have reached in knowledge, you should remember the saying of Allah, the Mighty and Sublime: "but over all those endowed with knowledge is the All-Knowing (Allah)." This is from the Qur'an and clearer guide than his saying: "How much has the early generations left for the later generations." You should also remember the saying of the Most High:

﴿ وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

"And of knowledge, you (mankind) have been granted only a little." (Al-Isra: 85).

O Allah, bless us with beneficial knowledge, righteous deeds, pure and abundant sustenance that will suffice us from Your creature. Verily You have power over all things.

## Hadeeth 1389 and 1390

وَعَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
 «نَضَّرَ اللَّهُ امْرَأًا سَمِعَتْ مِنَّا شَيْئًا، فَبَلَّغَتْهُ كَمَا سَمِعَتْهُ، فَرُبَّ مُبَلِّغٍ أَوْعَى  
 مِنْ سَامِعٍ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Ibn Mas'ud* رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, "May Allah freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it (i.e., both the meaning and the words). Many a recipient of knowledge understands it better than the one who has heard it." [ At-Tirmidhi ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سِئِلَ عَنْ



عِلْمٍ فَكْتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ  
وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “He who is asked about knowledge (of religion) and conceals it, will be bridled with a bridle of fire on the Day of Resurrection.” [ Abu Dawud and At-Tirmidhi ]

## Commentary

The author, may Allaah shower blessings on him, recorded numerous hadeeths under the chapter on the virtues of knowledge which is taught and learnt for the sake of Allah, most of which have been discussed.

Among them is the hadeeth of Ibn Mas'ood - may Allah be pleased with him - that the Prophet صلى الله عليه وسلم said: “May Allah brighten the face one who heard something from us and conveyed it to others as he heard it; (because) invariably the persons who received it have better memory than those who listen.”

The statement ‘Naddar Allah’ means may Allah beautify him because *Nadar* with *Daad* implies beauty. It is contained in the saying of the most High:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾

“Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allah).” (Al-Qiyamah: 22-23).

*Nadirah* means *Hasanah*. “Looking at their Lord...” That is, looking with the eyes at Allah - the Mighty and Sublime, we beseech Allah to count you and us among them.

Similarly, Allah, Blessed be He and the most High, said:

﴿ فَوَقَّهْمُ اللَّهُ سُرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّهْمُ نَضْرَةً وَسُرُورًا ﴾

“So Allah save them from evil of that Day, and gave them Nadrah (a light of beauty) and joy.” (Al-Insan: 11)

That is, beauty and joy; there will be beauty on their faces and joy in their hearts.

In this case, he ﷺ said: “May Allah beautify a person who hears from us (i.e. a saying) and conveyed it the way he heard it”. The import is that the Prophet ﷺ beseeched Allah to beautify on the Day of Resurrection the face of a person who hears a hadeeth of the Messenger of Allah ﷺ and conveys it as he heard it.

Many a recipient of knowledge remembers it better than the one who has heard it. This is because a person may hear a hadeeth and convey it but the recipient may remember better than him. That is, he understands it, comprehends and acts on it more than the person that heard it and conveyed it. This, as stated by the Prophet ﷺ, is well-known. For instance, you will see some scholars who report, memorize and convey hadeeths but lack the understanding. They convey these hadeeths to some other scholars who can discern the meaning, fathom the essence and derive various rulings from the hadeeths of the Messenger ﷺ to benefit the people. It has been previously discussed that the similitude of the first is like the earth that retains water with which people irrigate and sow their seeds but it does not produce crops. As for the land that produces crops, they are the jurists, those who know the hadeeths, understand them and derive the *Sharee'ah* rulings from them.

As for the hadeeth of Aboo Hurayrah (may Allah be pleased with him) that follows, the Prophet ﷺ has threatened that the one who is asked about knowledge and conceals it will be bridled with a bridle of fire on the Day of Resurrection. That is, a bridle of fire will be placed on his mouth because he concealed that which Allah revealed when



he was asked about it, we ask Allah for wellbeing.

It is not permissible for you to conceal knowledge if you know that the enquirer is asking in order for you to guide him. However, if you are sure that he is only asking as a test and his intention is not to seek guidance, learn and act by it, you may choose to teach him or abandon him. This is based on the saying of Allah:

﴿ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ﴾

*“If they come to you, either judge between them, or turn away from them.” (Al-Ma’idah: 42)*

This is because Allah knew that these people came to the Prophet ﷺ in order to test his depth, not to act upon his words. So if you know that this man came to ask you about knowledge in order to test you, and not in search of the truth, you are at liberty to inform him of the ruling and teach him or turn away from him.

Likewise, if you know that a great evil may occur from the verdict, there is no harm in deferring it. Do not conceal it. There is no harm in postponing a verdict till a beneficial time because issuing a ruling at a particular period may be a recipe for disaster and chaos. Hence, there is no harm in refraining from giving a verdict if you think that it will lead to evil and turmoil.

Allah alone grants success.

## Hadeeth 1391

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ» يَعْنِي: رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said,

*“He who does not acquire knowledge with the sole intention of seeking the Pleasure of Allah but for worldly gain, will not smell the fragrance of Jannah on the Day of Resurrection.” [ Abu Dawud ]*

## Commentary

From the virtues of knowledge which is taught and learnt for the sake of Allah is what the author, may Allaah shower blessings on him, recorded on the authority of Aboo Hurayrah - may Allah be pleased with him. he narrated that the Prophet ﷺ said: “He who acquires knowledge through which the pleasure of Allah might be sought only so that he might attain through it something that he desires of the world will not perceive even the fragrance of Paradise on the Day of Resurrection.” That is, its smell.

Knowledge can be classified into two:

The first is the knowledge through which the pleasure of Allah is sought. This is the knowledge of the *Sharee'ah* and what aids it such as the knowledge of Arabic Grammar.

The second is the knowledge of this world like knowledge of engineering, building, mechanics and similar fields.

There is no harm if a person learns the second, which is the knowledge of this world, in order to achieve worldly gains. He is learning engineering in order to become an engineer and earn an income and a living. He learns mechanics for the sake of becoming a mechanic, so he works and toils with the intention of achieving worldly gains. There is no harm upon him if he intends worldly advances with his learning.

But if he had intended benefiting the Muslims with what he learnt, it would have been better for him, and he would have attained religious and worldly benefits through it. For instance, if he had learnt engineering in order to protect the Muslims from employing engineers who are disbelievers, this would have been good. Also, he learns mechanics in order to fulfill the needs of the Muslims when



they are in need of a mechanic, this is better and he will get a reward from it. Nonetheless, he has the right to intend nothing but worldly benefits, and there is no sin upon him for that. He is just like someone that sells and buys for the sake of increasing his wealth.

As for the first category of knowledge, which is learning the *Sharee'ah* of Allah, the Mighty and Sublime, and its affiliates, nothing should be desired with this class of knowledge except the pleasure of Allah. If he intends to achieve worldly gains through it, he will not perceive the fragrance of Paradise on the Day of Resurrection. This severe threat, and refuge is with Allah, indicates that the one who desires worldly benefits through his learning of the *Sharee'ah* has committed one of the major sins. Indeed, his knowledge will not be blessed. That is, for example, he says, 'I want to learn in order to turn the attention of the people to me so that they will respect and exalt me.' 'I want to learn so that I will become a teacher collecting salary' and the like. Such will not perceive the fragrance of Paradise on the Day of Resurrection.

This may be challenging or befuddling to some people who are studying in regular school system such as colleges and universities in order to obtain certificates. It may be said that earning certificate is not necessarily for worldly gains alone; it could be for worldly gains and likewise for the hereafter. So if a student says, 'I am seeking knowledge in order to get certificate so that I will have a teaching job and benefit the people with it or to become a principal in the department directing its people towards good', this is a good and pure intention which is neither sinful nor blameworthy.

Unfortunately, the measure of qualification today has become exclusively these certificates. Basically, people are employed and given responsibilities such as teaching in colleges and universities based on these certificates. Even if one is very knowledgeable, he will not be privileged to take such position because he holds no certificate. Indeed, times have changed and given rise to this end result.

We say: if you seek for knowledge in order to obtain certificate to take teaching position and benefit the creatures, not for worldly gains, then there is no harm in this. In addition, you will not be considered

as one of those seeking the glitters of this world with their knowledge and you will not be subjected to the threat, and praises be to Allah. Verily, deeds are judged by intention, and a person will be rewarded according to his intention. This is the yardstick. Check your heart, what does it intend?

As for the one who seeks the knowledge of the Sharee'ah in universities in order to obtain certificate, we should ask him about his goal. Do you want to acquire the certificate so as to enhance your salary scale? If he affirms this, explaining that he is poor and in need of this, we will tell him that he only desires the worldly gains. However, if he negates this and explains that he intends to benefit people with the acquired knowledge, but it is not possible to achieve this through teaching without certificates. Likewise, he may need the certificate to occupy an eminent office which will be of great benefit to the Muslims. We will say, 'All praise is due to Allah, this is a good intention and there is nothing against you. Deeds are judged by intention and everyone will be rewarded according to his intention.'

The important point, my brother seeking for knowledge, is to be wary of evil intentions. The knowledge of the *Sharee'ah* is more prestigious, magnificent and higher than to seek the transient gains of this world with it. If you pitch your tent with the world, it must leave you or you leave it, and you may be in need and lack of wealth or you die and the wealth will go to someone else.

However, the affairs of the hereafter are eternal. Why would you make the knowledge of the *Sharee'ah*, which is for the sake of worship and the best form of worship, a ladder to attain the paltry gains of the world? This is intellectual inanity and religious misguidance. The knowledge of the *Sharee'ah* must be for the sake of Allah, the Mighty and Sublime, preservation of His *Sharee'ah*, Blessed be He and the most High, and removing ignorance from yourself and your Muslim brothers. Similarly, it must be a guide to the right guidance and to realize the bequest of the Prophet ﷺ because the scholars are the heirs of the Prophets.

We ask Allah to make our intention sincere and rectify our action.



Verily, He has power over all things.

## Hadeeth 1392

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا» متفق عليه .

*'Abdullah bin 'Amr bin Al-'As ؓ reported: I heard the Messenger of Allah ﷺ saying: "Verily, Allah does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. Then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray." [ Al-Bukhari and Muslim ]*

## Commentary

The author, Al-Hafidh An-Nawawee, may Allaah shower blessings on him, recorded this hadeeth of Abdullah bin Amr bin Al-'Aas (may Allah be pleased with him and his father) under the chapter on the virtues of knowledge which is learnt and taught for the sake of Allah - the most High. He narrated that the Prophet ﷺ said: "Verily, Allah does take away knowledge by snatching it from the people."

The hadeeth indicates that knowledge will be taken away and there will be no scholar on the surface of the earth to guide mankind to the Religion of Allah, so the Ummah will degenerate and go astray. Thereafter, the Qur'aan will be taken away; it will be snatched from the hearts of men and from copies of the Qur'aan.

As *Ahlu Sunnah* would say: “The Qur’aan is the revealed word of Allah, and not created. From Him it originated and to Him it will return.” They say the meaning of ‘to Him it will return’ is that it will go back to Allah, the Mighty and Sublime, towards the end of time when people would have abandoned it completely; neither would they recite it nor act by it.

Similar to this is the honored Ka’bah. Allah protected it when Abrahah who wanted to demolish it moved towards it with mighty elephant and numerous soldiers. Allah, the Mighty and Sublime, shielded it from him and Allah revealed an entire chapter of the Qur’aan about it:

﴿الَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ الَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾  
 وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ  
 كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾﴾

*“Have you not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the ka’bah at Makkah]. Did He not make their plot go astray? And He sent against them birds, in flocks, striking them with stones of sijjil (baked clay). And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle). (Al-Fil: 1-5).*

“*Tayran Abaabil*”: Allah sent the birds; *Abaabil*, different groups, with each bird carrying between its legs stones of *Sijjil*; that is, from roasted and hard clay. Allah commanded these birds to throw the stones at the soldiers, and whenever the stone hits a man on his head it would come out from his anus. This continued until He made them like a field of plants eaten up by animals and blended together.

However, people will desecrate the sanctity of this House and commit various acts of disobedience in it towards the end of time. Then, Allah will overpower them with a short man with curved legs from Abyssinia who will demolish it stone by stone. He will come



with soldiers to break and demolish the Kabah stone by stone. Whenever a stone is removed, it will be passed down the line of soldiers from Makkah until it will end up in the ocean. They will remove its stones to the last.

Contemplate on this matter, Allah, the Mighty and Sublime, had protected it in the earliest time from these disbelievers because He knew that He will raise a Messenger there who will remove people from misguidance, oppression and polytheism to guidance, justice and His Oneness. When people will desecrate its sanctity towards the end of time, Allah will empower the one who will destroy it. This is based on His wisdom. No one will challenge or oppose this man. Allah, the Mighty and Sublime, with His wisdom will make him firmly established on this.

Similarly, the Qur'an will be removed from the hearts of men and from copies of the Qur'an and it will ascend to the Lord, the Mighty and Sublime. This is because it is His words; it originated from Him and to Him will it return.

However, knowledge will not be taken away from the hearts of men, but it will be taken away by the death of the scholars. The real scholars will die and there will be no learned person left. Then people will choose those who will rule them as leaders and they will consult for legal ruling. But they will be ignorant people who will issue verdict without knowledge, so they will go astray and lead others astray, and refuge is with Allah.

And the *Sharee'ah* will remain among these ignorant people, they will give judgment with it among the people while they are ignorant. At that time, the real Islam, which is based on the Qur'an and Sunnah, will be lost because its bearers have been taken.

This hadeeth encourages and emphasizes seeking for knowledge so as not to reach the situation described by the Messenger of Allah.

Informing of an event is not the same as endorsing it. That is, that the Messenger ﷺ tells us about something does not mean that he

approves of it and legalizes it. He ﷺ stated and swore that: “Surely, you will follow the ways of those before you” that is, you will tread the paths of those that came before you. They asked: “The Jews and the Christians?” He ﷺ said: “Yes, the Jews and the Christians.”<sup>(1)</sup> He stated that this Ummah will commit what the Jews and Christians are upon. This information is a warning and not an approval or a validation. We must understand the difference between what the Prophet ﷺ stated as a validation and what he stated as a warning.

The Prophet ﷺ stated that the scholars would die. Thus, we should devote ourselves to learning so that this time will not meet us, a time in which the scholars will die and only these ignorant leaders will remain. Those who will deliver religious verdicts without knowledge, and then they will go astray and will lead others astray.

We ask Allah for beneficial knowledge, righteous deeds and pure and abundant provision.

<sup>1</sup> Reported by Al-Bukhaari: The Book of Steadfastness on the Book and the Sunnah, chapter on the statement of the Prophet, ‘You will certainly follow...’ (6775).



# The book of praise and gratitude to Allah

## Chapter 242: the obligation of gratitude

### COMMENTARY

The author, Hafidh An-Nawawee, may Allah shower blessings on him, said: The book of praise and gratitude to Allah.

'Hamd Allah' that is, describing Him with Praise and Perfections, and exalting Him above everything that negates and contradicts that. He, Blessed be He and the most High, is worthy of praise. He is praised for the beauty of His kindness and perfection of His attributes, the Mighty and Sublime, with love and veneration.

Allah praised Himself at the inception of His creation, He said:

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ

كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾

*"All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord."*  
(Al-An'am: 1).

He praised Himself for being far above having partners and associates. He said,

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ

الدُّلِّ وَكَبْرَةَ تَكْبِيرًا﴾

*"And say: "All the praises and thanks be to Allah, Who has not begotten a son (or offspring), and Who has no partner in (His*

*Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all magnificence, [Allahu-Akbar (Allah is the Most Great)]” (Al-Isra: 111).*

He also praised Himself, the Mighty and Sublime, at the completion of creation. The Most High and The most High said:

﴿وَتَرَى الْمَلَائِكَةَ حَافِيَةً مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ  
بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾﴾

*“And you will see the angles surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth. And it will be said, “All the praises and thanks be to Allah, the Lord of the ‘Alamin (mankind, jinn and all that exists).” (Az-Zumar: 75).*

He is the Mighty and Sublime. He is praised at the commencement of creation, the end creation and continuation of creation. And He is praised for the legislation He revealed to His slave. Rather, He is praised at all times.

Consequently, if the Prophet ﷺ receives a news that gladdens him, he would say, “Alhamdu lillahi ladhi bini’matihi tatimmus-saalihaat (All praise be to Allah, the One whose favour makes righteous deeds completed.)”<sup>(1)</sup> And when he receives what contradicts that, he would say: “Alhamdu lillahi alaa kulli haal (All praise be to Allah in every situation.)”<sup>(2)</sup> What some people say today, “All praise is due to Allah, the One beside whom none is praised over misfortune” is a mistake, a blunder. This is because uttering this statement is a sign that you dislike what has been decreed for you. However, say as the Prophet ﷺ said, “All praise in due to Allah in every situation.” This is what is right and the Sunnah as reported from the Prophet ﷺ.

Allah – the most High - praised Himself and ordered that He

1 Reported by Ibn Majah: The Book of Manners, chapter on the virtues of those who praise Allah 3793)  
2 Reported by Abu Dawud: The Book of Manners, chapter on the response of the one who sneezes (4377); and At-Tirmidhi: The Book of Manners, chapter on what the one who sneezes would say (2662).



should be praised. Allah, the most High said:

﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ﴾ (٥٩)

“Say: Praise and thanks be to Allah, and peace be on His slaves whom He has chosen (for His Message)” (An-Naml: 59).

So He commanded us to praise Him, the Mighty and Sublime. In fact, He made our praise of Him one of the pillars of Prayer, and the Prayer will not be complete without it. The beginning of *Al-Fatihah* (the opening chapter of the Qur’an) is, “All the praises and thanks be to Allah, the Lord of Alamin.” Your *Salat* will not be valid if you omit this verse from *Al-Fatihah*.

It is obligatory for everyone to praise Allah, the most High.

So also is showing gratitude: gratitude for His Blessings. How many are the Blessings He has bestowed upon you: intellect, well being, wealth, family, safety and bounties that cannot be enumerated.

﴿وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾ (٣٤)

“And if you count the Blessings of Allah, never will you be able to count” (Ibrahim: 34)

If there was none of His Blessings upon you except this breath, life would have been lost if it were to seize, nonetheless it comes out without you feeling it or feeling exhausted. Consider how hard taking in and exhaling air during breathing, which is a continuous process, is for those afflicted with breathing problem. Intellect, children, wealth, and religion; these are all great blessings which you could never enumerate and He, the Mighty and Sublime, deserves praise for this.

The people of knowledge stated that gratitude is obedience to the one who granted the blessing, especially these forms of blessing. This is gratitude. So if Allah blesses you with wealth, this should reflect in your dressing, house, car, charity and spending so that the effect of this wealth, which is a blessing of Allah, would be seen on you. If Allah blesses you with knowledge, the effect of this knowledge such

as spreading it among people, teaching people and inviting towards Allah, the Mighty and Sublime, should be seen on you.

Gratitude should be in the form of the particular blessing that Allah has bestowed upon you. Therefore, he who disobeys Allah is not grateful for the blessings of Allah. Allah, the most High said:

﴿ ۲۸ ﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ  
﴿ ۲۹ ﴾ جَهَنَّمَ يَصَلُّونَهَا وَيَنْسَوْنَ الْقَرَارَ

*“Have you not seen those who have changed the Blessings of Allah into disbelieve (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction. Hell, in which they will burn, - and what an evil place to settle in!” [Ibrahim: 28-29].*

A disobedient person has not shown gratitude for the blessings of Allah, the Mighty and Sublime, and the reduction in his gratitude would be proportional to the sins he has committed. Even if a person says with his tongue, “I am grateful to Allah” while he is disobedient to Allah, he is not truthful in what he said. Gratitude is being obedient to the one who granted the blessing.

Gratitude has two great benefits. One entails acknowledging the rights, favour and kindness of Allah, the most High, and this is a means of increasing the blessing. He will increase His blessings upon you whenever you increase your act of gratitude. Allah - the most High - said:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴾

*“And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe.” (Ibrahim: 7)*

If one shows appreciation for His favours, Allah will increase it. But



if he is ungrateful and turns away, Allah will definitely punish him, and the punishment of Allah is severe. Allah the most High said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ ۗ﴾ (172)

“O you who believe (in the oneness of Allah-Islamic monotheism) eat of the lawful things that We have provided for you with, and be grateful to Allah” [Al-Baqarah: 172].

Be grateful to Allah for this blessing which He has bestowed upon you. He facilitated its attainment without your might or power. If Allah wishes, we would not have control over these lawful things that we eat due to difficulty or the absence of this blessing. Allah, the most High said:

﴿أَفَرَأَيْتُم مَّا تَحْرُثُونَ ۗ ءَأَنتُمْ تَزْرَعُونَهُ ۙ أَمْ نَحْنُ الزَّارِعُونَ ۗ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ ءِإِنَّا لَمُعْرِضُونَ ﴿٦٦﴾ بَلْ نَحْنُ مُحْرَمُونَ ﴿٦٧﴾ أَفَرَأَيْتُمُ الْمَآءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُم شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِّلْمُقِيمِينَ ﴿٧٣﴾﴾

“Then tell Me about the seed that you sow in the ground. Is it you that make it grow, or are We Grower? Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (Saying): “We are indeed Mughramun (i.e. ruined or have lost the money without profit, or are punished by the lost of all that we spend for cultivation)! Nay, but we are deprived! Then tell Me about the water you drink. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down? If We willed, We verily could make it salt (and undrinkable): why then do you not give thanks (to Allah)? Then tell Me about the fire which you kindle. Is it you who made the tree thereof to grow, or are We the Grower/ we have made it

a Remember (of the Hell-fire in the Hereafter), (and an article of use for the travellers (and all the others, in this world). (Al-Waqi'ah: 63-73).

The important point is that we should be grateful for the blessings of Allah, and gratitude should be in form of the blessing. Give out knowledge and wealth in accordance to what Allah, the most High, has given you. Likewise, if Allah gives you good health and vigour and your brothers are in need of assistance and support, it will be a form of gratitude for the blessing of Allah to assist them with your good health.

Allah alone grants success.

Allah - the most High - says:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾

*“Therefore remember Me (by praying, glorying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.” [Al-Baqarah: 152]*

The - most High - says:

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ﴿٧﴾﴾

*“If you give thanks (by accepting Faith and worshipping none but Allah). I will give you more (of My blessings).” [Ibrahim: 7].*

Allah - most High - says:

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي ﴿١١١﴾﴾

*“And say: “And the praises and thanks be to Allah.” [Al-Isra':111]*

He says:

﴿وَعَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾﴾

*“And the close of the request will be: Al-Hamdu Lillah Rabbil-Alamin {All the praises and thanks be to Allah, the Lord of*



*Alamin (mankind, Jinn and all that exists)” [Yunus: 10]*

## Commentary

The author, Al-Hafidh An-Nawawee, may Allah shower blessings on him, said: The chapter of praise and gratitude to Allah. This has been discussed earlier but we have not commented on the first verse, which is the saying of the Blessed and most High:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ (10)

*“Therefore remember Me (by praying, glorying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.” [Al-Baqarah: 152]*

You should know that remembrance of Allah, the Mighty and Sublime, is that of the heart. As for mere remembrance of the tongue devoid of the remembrance of the heart, it is deficient. What indicates this is the saying of Allah, the Mighty and Sublime:

﴿وَلَا تَطْعَمَنْ مِنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا﴾ (28)

*“And obey not him whose heart We have made heedless of Our remembrance.” [Al-Kahf: 28].*

He did not say those whose tongues We have made heedless of our remembrance; rather, He said those whose heart We have made heedless of Our remembrance. The beneficial remembrance is the remembrance of the heart. The remembrance of heart is all-encompassing; that is, this means one may ponder over the signs of Allah while walking, sitting or lying down as part of remembrance of Allah.

Another form of the remembrance of Allah is what has been reported in the Sunnah such as the statement, *“Laa ilaaha Illallaah wahdhu la shareeka lahu Lahul-mulku wa lahul-Hamd wahuwa ‘ala Kulli Sha’in Qadeer,”* *“Subhana Allah”* and similar statements.

Likewise, *Salat* is another form of remembrance of Allah. He, the

Blessed and most High, says:

﴿ أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى  
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْعُقُونَ ﴾ ﴿٤٥﴾

*“Recite (O Muhammad) what has been revealed for you of the Book (the Qur’an), and perform As-Salat (iqamah-as-salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha’ (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising) of Allah in prayers.]” (Al-‘Ankabut: 45).*

Some scholars explained that this is due to the greater remembrance of Allaah it contains.

In any case, it is important for one to remember Allah with his heart whenever one remembers Allah with his tongue. In this way, the heart and the tongue will be in concord and this is more beneficial. Although the remembrance with the tongue will benefit the person, it remains deficient, and the remembrance of the heart is the foundation and the most important.

You should know that Allah, the most High, says: “Therefore remember Me (by praying, glorying), I will remember you.” And it is established from the Prophet ﷺ that Allah said: “He who remembers Me in his mind, I will remember him in My Mind. And whoever remembers Me in an assembly, I will remember him in an assembly better than it.”<sup>(1)</sup> That is, when a person remembers Allah in his mind with no one around him, Allah will remember him in His mind. And when he remembers Allah in the midst of an assembly, in a congregation, Allah will remember him in a superior assembly. This shows the excellence of the remembrance; Allah, the Most

<sup>1</sup> Reported by Al-Bukhaari: The Book of Tawheed, chapter on the statement of Allah, the Exalted, ‘And Allah warns you against Himself...’ (6856); and Muslim: The Book of Remembrance, Supplication and Repentance, chapter on encouraging the remembrance of Allah, the Exalted (4832)



High mandated it upon Himself to remember in His mind anyone who remembers Him in his mind, and to remember anyone who remembers Him in an assembly in a loftier assembly. He said, “And be grateful to Me (for My countless Favours on you) and never be ungrateful to Me”. The meaning of gratitude and ingratitude have been previously explained. Allah willing, the remaining discussion in this chapter will follow as we elucidate on the subsequent hadeeths.

## Hadeeth 1393, 1394, 1395 and 1396

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ أَتَى لَيْلَةَ أُسْرِي بِهِ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ. فَقَالَ جِبْرِيلُ ﷺ: «الْحَمْدُ لِلَّهِ الَّذِي هَذَاكَ لِلْفِطْرَةِ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ» رَوَاهُ مُسْلِمٌ.

*Abu Hurairah ؓ reported: On the Night of Al-Isra (the Night of Ascension) the Prophet ﷺ was presented with two drinking vessels: one full of wine and the other one full of milk. He looked at them. Then he took the vessel which was full of milk. Thereupon Jibril (Gabriel) said: “Al-hamdu lillah (praise be to Allah) Who has guided you to that, which is in accord with Fitrah (i.e., Islamic Monotheism; pure nature of Islam). Had you selected wine, your people would have gone astray.” [ Muslim ]*

وَعَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِ: الْحَمْدُ لِلَّهِ فَهُوَ أَقْطَعُ» حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ.

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) remains defective.” [ Abu Dawud ]*

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبَضْتُمْ ثَمْرَةَ فُرَادِهِ؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ: حَمِدَكَ وَاسْتَرْجَعَ فَيَقُولُ اللَّهُ تَعَالَى: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ، وَسَمُّوهُ بَيْتَ الْحَمْدِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Abu Musa Al-Ash'ari* رضي الله عنه reported: The Messenger of Allah ﷺ said, "When a slave's child dies, Allah the Most High asks His angels, 'Have you taken out the life of the child of My slave?' They reply in the affirmative. He then asks, 'Have you taken the fruit of his heart?' They reply in the affirmative. Thereupon he asks, 'What has My slave said?' They say: 'He has praised You and said: Inna lillahi wa inna ilaihi raji'un (We belong to Allah and to Him we shall be returned). Allah says: 'Build a house for My slave in Jannah and name it as Bait-ul-Hamd (the House of Praise).'" [ At-Tirmidhi ]

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ يَأْكُلُ الْأَكْلَةَ فَيَحْمَدُهَا، وَيَشْرَبُ الشَّرْبَةَ، فَيَحْمَدُهَا» رَوَاهُ مُسْلِمٌ .

*Anas bin Malik* رضي الله عنه reported: The Messenger of Allah ﷺ said, "Allah is pleased with His slave who says: 'Al-hamdu lillah (praise be to Allah)' when he takes a morsel of food and drinks a draught of water." [ Muslim ]

## Commentary

The author, may Allah shower blessings on him, mentioned these hadeeths under the chapter on the virtues of praise and gratitude to



Allah. It is well-known to us that the entirety of our blessings is from Allah, the Mighty and Sublime. Likewise, when harm touches us, we do not have any refuge except with Allah, and He will utilize any harm or aversion that befalls a person to atone for his sins. Allah, the Most High, expiates sins from a believer with every injury, apprehension and anxiety that afflicts him.

Hence, the favours of Allah are immense and boundless. So, we must thank Allah, the Most High, and be grateful to Him for His favours which He has perfected on us. One of the benefits of praise is that Allah, the Most High, will put blessing in whatever you start with His praise. That is, when he wishes to begin a book, make a speech or deliver a sermon, Allah will put blessings in this affair if he begins with the praise of Allah. Every affair that does not start with the praise of Allah is deprived of blessing.

However, the praise of Allah could be replaced with other statements such as *Basmallah*, which is the saying of 'In the Name of Allah'. Also, Allah blesses so many affairs with *Basmallah*. One of such is the slaughtering of animal; the animal becomes lawful and pure at the saying of '*Bismillah*'. If he says '*Alhamdulillah*', the animal is not lawful because an animal only becomes lawful with saying of '*Bismallah*'. If he says, '*Allahu Akbar*' while slaughtering, without saying '*Bismillah*', the act is unlawful. Every affair that begins with the praise of Allah is good and blessed. But *al-Hamd* may be replaced with other statements such as *Basmallah* before eating, drinking, slaughtering and ablution. Before sexual intercourse, one would say: "Bismillah, O Allah, protect us from Shaytan and protect Shaytan from what you have blessed us."

Another benefit of the praise of Allah is that He, Blessed is He and the most High, is pleased with a slave who praises Him when he eats a morsel of food and praises Him when he takes in a mouthful of drink. What is *Al-Aklah*? Is it a meal or anything a person puts in his mouth? Whenever Imam Ahmad bin Hanbal, may Allah shower blessings on him, eats anything he would praise Allah. He was asked about this, and he replied that for one to eat a morsel and praise Allah is better than eating and remaining silent. Perhaps, Imam Ahmad held that the

hadeeth refers to every morsel of food; this would mean lots of praise over a single meal.

However, most scholars say *Al-Aklah* refers to a meal. You sit before a meal and when you are satisfied you say, ‘*Alhamdulillah*’, and every form of praise is good. This is one of the benefits of praise. If a person praises Allah over a meal or drink, it will be a means of his earning Allah’s pleasure. We ask Allah to shower His pleasure upon you and us. Verily, He has power over all things.

What is the ruling on eating with the left hand? Eating and drinking with the left is unlawful. The one eating and drinking with his left hand is like the Devil, he is imitating him and acting in opposition to the guidance of Ar-Rahman, The Most Merciful.

Once, the Prophet ﷺ saw a man eating with his left hand, so he told him, “Eat with your right hand.” He said, “I can’t eat with it.” So he said to him, “You will not be able.”<sup>(1)</sup> His right hand became paralyzed and he was unable to raise it to his mouth. This shows that it is obligatory for a person to eat and drink, even drinking while you are eating, with the right hand. You should not drink with the left hand but the right hand even if the food would stain the cup since this can be washed.

Allah Alone grants success.

1 Reported by Al-Bukhaari: The Book of Drinks, chapter on etiquettes and rulings of food and drink (3766).



## The book of supplicating Allah to exalt the mention of Allah's messenger

### Chapter 243: obligation of supplicating Allah to exalt his mention and its excellence and its manners

Allah, the Exalted, says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾  
﴿٥٦﴾

“Allah sends His salat (Graces, Honours, Blessings, Mercy) on the prophet (Muhammad), and also His angels (ask Allah to bless and forgive him). O you who believe! Send your salat on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting.” (Al-Ahzab: 56).

### Hadeeth 1397

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِرِ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا» رَوَاهُ مُسْلِمٌ .

‘Abdullah bin ‘Amr bin Al-‘As رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying: “Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times.” [ Muslim ]

The author, may Allah shower blessings on him, brought this noble verse which contains the command to supplicate blessings upon the Prophet ﷺ. Sometimes, a command could take the ruling of obligation and other times it could be a recommendation.

The one that is an obligation implies that a person who abandons it is a sinner, disobedient, and deserving of punishment. A person will be rewarded for executing a recommendation but there is no sin upon him if he abstains from it. As such, an obligation and a recommendation agree in the sense that there is reward for doing them. However, the reward of an obligation is greater and more based on the saying of the Prophet ﷺ in the Hadeeth *Qudsee* that Allah, the most High - said, "The most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him."<sup>(1)</sup> An obligation also differs from a recommendation in the sense that one who abandons an obligation is sinful, disobedient to Allah and deserving of punishment while the one who abandons a recommendation is not sinful, although he has missed something good.

The author, may Allah shower blessings on him, generalized the command to supplicate blessings upon the Prophet ﷺ. However, the scholars- may Allah shower blessings on them- differ on its ruling; is it obligatory to supplicate blessings upon the Prophet ﷺ once in a lifetime or for specific reasons or not obligatory? The correct opinion is that it is obligatory for specific reasons; otherwise, the basic principle is that it is a recommended act.

What is the meaning of supplicating blessings upon the Prophet? That is, what is the meaning of the saying of one who says: *Allahumma salli alaa Muhammad*? Most people read this supplication or beseech Allah with it without understanding its meaning. This is a mistake. It is obligatory for you to know the meaning of everything you say or supplicate with so that you will not supplicate with what contains sin.

Therefore, your saying "*Allahumma Salli alaa Muhammadin*" means, 'O Allah praise him in the highest assembly'. And the meaning

1 Reported by Al-Bukhaari: The Book of Heart softeners, chapter on humility (6021)



of ‘praise him’ is ‘mention him with praiseworthy attributes’. And the highest assembly refers to the angels. So when you say, “*Allahumma Salli alaa Muhammadin*” is as if you are saying, ‘O Lord, describe him with praiseworthy attributes and mention him before the Angels so that they will increase in their love for him and his reward will increase with it’. This is the meaning of *Allahumma Salli alaa Muhammadin*.

The scholars, may Allah have mercy on them, differ on whether it is allowed to supplicate blessings on others beside the Prophet ﷺ or not? That is, is it permissible for you to say: “O Allah, send *Salat* on so-and-so or so-and-so scholar or so-and-so Shaykh’ or ‘O Allah send *Salat* on my father or similar statements? The correct opinion is that this matter requires further elucidation.

If such follows the *Salat* on the Prophet, there is no harm. For this reason, when the Messenger of Allah was asked about how to supplicate for blessings upon him, he responded: Say, “O Allah send *Salat* upon Muhammad and upon the family of Muhammad.”<sup>(1)</sup>

Likewise, there is no harm if it is independent but for a specific reason. An instance of such is what you say when a person brings his charity to you for distribution, “O Allah send *Salat* upon him” and he hears this from you. This is based on the directive of Allah, the Blessed and The most High, to His Prophet ﷺ:

﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ﴾

“Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them.” [At-Taubah: 103].

Abdullah bin Abee Awfa (may Allah be pleased with him) said, ‘I brought my charity’ or he said ‘my father brought charity to him ﷺ’ and he ﷺ said, “O Allah send *Salat* upon the family of Abee Awfa.”<sup>(2)</sup>

1 Reported by Al-Bukhaari: The Book of the stories of the prophets, chapter on the saying of Allah, ‘And Allah took Ibraaheem as an intimate friend’ (3119); and Muslim: The Book of *Salat*, chapter on *Salat* for the Prophet (613).

2 Reported by Al-Bukhaari: The Book of Zakat, chapter on the leader’s prayer and supplication for the one who brings charity (1402); and Muslim: The Book of Zakat, chapter on supplication for the one who bring charity (1791).

There is no harm in this also.

Similarly, there is no harm in supplicating for *Salat* upon a person if you do not make it a mantra for him such that you send *Salat* upon him whenever he is mentioned. That is, there is no harm in saying, ‘O Allah send *Salat* upon Aboo Bakr’, or upon Umar, Uthman or Alee. However, you should not turn this to a mantra to be repeated whenever he is mentioned because you are dealing with him as if he is a Prophet by so doing.

Then the author started this chapter with the noble verse:

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا ﴾

“Allah sends His *salat* (Graces, Honours, Blessings, Mercy) on the prophet (Muhammad), and also His angels (ask Allah to bless and forgive him). O you who believe! Send your *salat* on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting.” (Al-Ahzab: 56).

Ponder on the information, command and emphasis contained in this verse. “Allah sends His *Salat* on the Prophet and also His angels.” This is information. Allah is informing us about it in order to encourage us to send *Salat* and *Salam* on him. Allah and His angels, the entire population of angels in all the heavens and on earth, send *Salat* on the Prophet ﷺ. The angels are creatures of Allah from the world of Unseen, and none knows their number except Allah, the Sublime and Mighty. Seventy thousand angles enter *Al-Baytul-Ma'mur*, which is in the seventh heaven, daily never to return there again; that is, another set of angels will come next day. Therefore, who can count them? None can count them except Allah.

In a hadeeth, the Prophet ﷺ said, “The heaven creaks and it is justified in doing so.” *Al-Ateet* refers strong squeaking in the stomach of a camel which does not occur except there is heavy load on a camel. He said, “...and it is justified in doing so. There is no space of four fingers in it



but is occupied by an angel standing (in prayer) to Allah or bowing or prostrating.” The heaven is not like the earth; it is enormously bigger than the earth. Consider its distance and vastness; it is similar to a ball with immense and boundless circumference from earth. This is the first heaven, and the other heavens are progressively bigger with the seventh as the largest. There are angels occupying every space of four fingers in each heaven, standing, bowing or prostrating in prayer to Allah. So, who can count the angels? Therefore, if we cannot count the angels, is it possible to count the *Salat* on the Messenger of Allah? No. This is because the angels send *Salat* on the Prophet ﷺ.

So, you cannot count the *Salat* on the Prophet ﷺ. Reflect on the magnitude of Allah’s favour. Allah – the Mighty and Sublime – granted great favours, which no one has ever attained, on this Messenger ﷺ: “Allah sends His *Salat* on the Prophet and also His angels.” This is an information by which Allah intends to encourage us. Consequently, He – the most High - said after it: “O you who believe! Send your *salat* on him and (you should) greet (Salute) him with the Islamic way of greeting. As a requirement of your faith, you should supplicate for blessings upon him. He directed the address to us in relation to our faith because it is what would propel us to act on the order. “Allah sends His *salat* (Graces, Honours, Blessings, Mercy) on the prophet (Muhammad), and also His angels (ask Allah to bless and forgive him). o you who believe! Send your *salat* on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting.”

“*Salloo alayhi*”: That is, invoke Allah to praise him in the highest assembly. “*Wa Sallimoo Tasliman*” that is, invoke Allah, the most High, to grant him complete security. During his lifetime, this entails safety from physical and intangible harms; and after his death, it entails safety from intangible harms which include safeguarding his *Sharee’ah* from alteration or abrogation. So also is his body; this is because some people may plan to violate his corpse in his grave.

There is a popular story of two men who planned to remove the body of the Prophet ﷺ. They arrived Madeenah and began to dig an underground tunnel that would reach the grave of the Prophet ﷺ in

order to take away his noble body. They were working on this for some time. Then one of the kings saw two men in a dream digging a tunnel in order to reach and remove the body of the Prophet ﷺ. He was deeply worried, so he traveled to Madeenah. How would he recognize the men? He directed the leader of Madeenah to invite all its inhabitants. This is because he saw them in the dream, thus he could recognize them or they were described to him. So, he summoned them to a banquet but he did not see these two men. Thereafter, he invited the populace, I think on two or more occasions, but they failed to show up.

He saw a true dream, so it is must come to pass. He asked for the entire population of Madeenah and they informed him that none was left except two aliens who were in the Mosque. He ordered them to bring the two men, and he recognized them as the men from his dream once he saw them. Then he ordered that a trench be dug around the room which house the grave of the Prophet ﷺ. Next, he directed that the trench be filled with brass, molten lead and marble so that Allah will protect the body of this noble Prophet ﷺ. Thus, the grave of the Prophet became perfectly secured.<sup>(1)</sup>

The important point here is that a Muslim saying, “*Allahumma sallli wa Sallim alaa Muhammadin*” is a supplication to protect him from physical harm, during his lifetime and after his death. It is also a supplication to protect his *Sharee’ah* from destruction or violation from any quarter. It should be known that it is not possible for the earth to consume the bodies of the Prophets. This is because Allah has forbidden the earth to consume the bodies of the Prophets. Hence, the bodies of the Prophets are immune from the earth; the earth that consumes everybody except he whom Allah wills, will not consume the bodies of the Prophets.

In summary, Allah - the most High - commanded us to supplicate blessings and peace upon His Messenger Muhammad in this noble verse. *Salat* on him is obligatory in some instances. One of such is the mention of his name in your presence. You must send *Salat* upon

1 Check the complete story in *Khilasatul Wafaa biAkhbaar Daar al-Mustafaa of As-Samhoodee (2/175)*



him because Jibreel came to the Prophet ﷺ and said, “May the nose of the person in whose presence you are mentioned be covered with dust, if he does not invoke Salat upon you.” *Ragima* refers to falling in a dusty surface. “May the nose of the person in whose presence you are mentioned be covered with dust, if he does not invoke Salat upon you.”<sup>(1)</sup> That is, if you hear the mention of the Messenger of Allah ﷺ, you should say, “*Allahumma salli wa sallim alayhi*,” for he has a right over you.

According to most scholars, *Salat* upon the Prophet ﷺ is also compulsory during the last *Tashahhud* of the Prayer, and many scholars opine that it is a pillar without which the *Salat* is not valid. However, some scholars believe that it is a recommended act while some others opine that it is obligatory.

On the whole, it is important for one to guard against abandoning it in one’s Prayer. If a person were to connect all his supplications with *Salat* upon the Prophet ﷺ, it would suffice for his worry and his sins would be forgiven. This is reported in the hadeeth of Ubay bin Ka’b - may Allah be pleased with him - who said to the Prophet ﷺ: “O Messenger of Allah, I invoke *Salat* upon you a great deal, what portion of my *Salat* should I dedicate to you?” He said, “Whatever you wish.” He said, “A quarter of it?” He said, “Whatever you wish. If you increase it that would be better for you.” He said, “Half of it?” He said, “Whatever you wish. If you increase it that would be better for you.” He said, “Two thirds of it?” He said, “Whatever you wish. If you increase it that would be better for you.” He said, “Should I devote my entire supplication to invoking *Salat* upon you?” He said, “Thus will you be relieved of your anxiety, and your sins forgiven.”<sup>(2)</sup>

Hence, O my brother, invoke a lot of *Salat* and *Salam* upon the Messenger of Allah ﷺ in order to increase your faith and make affairs

1 Reported by At-Tirmidhee: The Book of Invocations, chapter on the statement of the Messenger of Allah, ‘May the nose of a man be covered in dust, (3468)

2 Reported by At-Tirmidhee: The Book of Description of Resurrection, Heart softeners and Piety (2457)

easy for you.

Furthermore, you should know that the Messenger of Allah ﷺ is a human being. He cannot bring benefit to you or harm, so you should not supplicate to him. Do not say, "O Messenger of Allah, make my affairs easy for me". This is unlawful; in fact, it is a major act of associating partners with Allah because it is not permissible to invoke anyone along with Allah. Supplication is restricted to Allah alone, without any partner. Allah - the Most High - says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

*"And your Lord said: "Invoke Me, I will respond to your (invocation). Verily those who scorn My worship [do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation." (Ghafir: 60).*

If someone asks, "Which of them has the greatest right? Is it the parents or the Messenger of Allah?" We say the right of Messenger of Allah ﷺ is greater than the rights of other creatures. Consequently, it is obligatory for his love to take precedence over the love of the entire mankind. The Messenger of Allah ﷺ should be more beloved to you than yourself, your child, your father and the entire mankind.

If someone asks, "Did Allah not mention the right of the parents after His right?" We will reply in the affirmative.

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الَّذِينَ إِحْسَنُوا ﴿٢٣﴾

*"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents." [Al-Isra': 23].*

However, the right of the Messenger of Allah is attached to the right of Allah. This is because an act of worship cannot be complete except with sincerity and following the Messenger of Allah ﷺ.



Allah alone grants success.

## Hadeeth 1397

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا» رَوَاهُ مُسْلِمٌ .

*Abdullah bin 'Amr bin Al-'As* رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying: "Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times." [ Muslim ]

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, said: The chapter on the obligation of sending *Salat* on the Prophet ﷺ. The command is from Allah, the Mighty and Sublime, who has sent him. Allah, Blessed be He and the most High - choose Messengers from angels and mankind. He, the Mighty and Sublime, creates whatever He wills and chooses. Allah knows best with whom to place His message, so He entrusted the best of message to Muhammad and sealed Prophethood with him ﷺ. Hence, there is no Prophet after the Messenger of Allah ﷺ, and whoever claims to be a Prophet after him is a disbeliever. And whoever believes in such false claimant is also a disbeliever based on the saying of Allah - the most High:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾ (١٠)

*"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophet."* [Al-Ahzab: 40]

Allah, the most High, has ordered that blessings and peace be invoked for His Prophet ﷺ. He - the most High - said:

“Allah sends His salat (Graces, Honours, Blessings, Mercy) on the prophet (Muhammad), and also His angels (ask Allah to bless and forgive him). O you who believe! Send your salat on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting.” Allah started with information about Himself and the angels, that they send blessings upon the Prophet ﷺ. As you know, this verse is in *Surat Al-Ahzab* in which Allah - the most High - ordered the Prophet to fear Him, the Mighty and Sublime. He also revealed to the Messenger ﷺ the greatest verse as it affects his action:

﴿يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تَطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾﴾

“O Prophet (Muhammad)! Keep your duty to Allah, and obey not the disbelievers and the hypocrites (i.e. do not follow their advice) verily, Allah is Ever All-Knower, All-Wise”. [Al-Ahzab: 1].

He - the Blessed and the most High – also said,

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ﴿٣٧﴾﴾

“And (remember) when you said to him (Zaid bin Harith – the freed-slave of the prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him): “keep your wife to yourself, and fear Allah.” But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad married the divorced wife of his manumitting slave) whereas Allah had a better right that you should fear Him.” [Al-Ahzab: 37].

When Allah revealed this severe warning to His Messenger, He conciliated it with His saying:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾﴾



“Verily, those who annoy Allah and His Messenger Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.” [Al-Ahzab: 57.]

These strong words of admonition that came down from Allah with regard to the Messenger of Allah ﷺ were made less intense. His saying: “And the angels,” encompasses every angel in the heavens and the earth, they all invoke blessings on the Prophet ﷺ.

The meaning of *Salat* from Allah upon His Messenger is His praise of him in the Higher Assembly. This means that Allah exalts him, praises him and expounds on his virtues in the assembly of the angels. As for the *Salat* of the angels and human beings upon him, it is supplication that Allah – the most High - should send His *Salat* upon him. After mentioning that He and the angels send *Salat* upon him, Allah commanded us to send *Salat* and *Salam* upon him.

This order is general without specifying any time. However, the Sunnah has reported that the *Salat* should be sent upon him in some circumstances. One of such is during the *Tashahhud* of the Prayer, for the companions said, “O Messenger of Allah, teach us how to send *Salat* and *Salam* upon you in order to send *Salat* upon you during our Prayer?” He said, “Say, *Allahumma salli ‘ala Muhammadin* till the end.”

Another situation is whenever his name is mentioned, you should send *Salat* upon him either as an obligation or recommendation. It is reported that Jibreel said to the Prophet ﷺ: “May the nose of the person in whose presence you are mentioned be covered with dust, if he does not invoke *Salat* upon you.” Say, “Amin.” He said, “Amin.” According to many scholars, it is obligatory to send *Salat* upon the Prophet whenever he is mentioned but most scholars believe that it is only recommended.

His saying: “*Salloo alayhi*” that is, ask Allah to send *Salat* upon him. Say, *Allahumma Salli ala Muhammadin.*” “*Wa sallimoo alayhi*” that is, ask Allah to secure him from every evil, from all harms during his lifetime and all distresses during his resurrection ﷺ. This is because all the Prophets will be supplicating during Resurrection: “O Allah grant

safety, O Allah grant safety, O Allah grant safety.”

Similarly, it includes a supplication for safety for his Religion and *Share'ah*: that Allah, the most High, should safeguard it from the enemies. Hence, they will never attack it with distortion and alteration except that Allah empowers someone to clarify the distortions and subdue the enemies. This is the reality, and all praise is due to Allah.

Thereafter, the author, may Allah shower blessings on him, mentioned the relevant hadeeths and their explanation shall follow, Allah willing.

And Allah knows best.

## Hadeeth 1397, 1398 and 1399

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا» رَوَاهُ مُسْلِمٌ .

*'Abdullah bin 'Amr bin Al-'As* رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying: “Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times.” [ Muslim ]

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Ibn Mas'ud* رضي الله عنه reported: The Messenger of Allah ﷺ said: “The people who will be nearest to me on the Day of Resurrection will be those who supplicate Allah more often for me.” [ At-Tirmidhi ]

وَعَنْ أَوْسِ بْنِ أَوْسٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتِكُمْ



مَعْرُوضَةٌ عَلَيَّ» فَقَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ  
 أَرَمْتُمْ؟! قَالَ: يَقُولُ: بَلَيْتَ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الْأَرْضِ  
 أَجْسَادَ الْأَنْبِيَاءِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ .

*Aus bin Aus ؓ reported: The Messenger of Allah ﷺ said, "Among the best of your days is Friday; so supplicate Allah more often for me in it , for your supplications will be displayed to me." He was asked: "O Messenger of Allah! How will our blessings be displayed to you when your decayed body will have mixed with the earth?" He ﷺ replied, "Allah has prohibited the earth from consuming the bodies of the Prophets." [ Abu Dawud ]*

## Commentary

These three hadeeths explain the virtues of *Salat* upon the Prophet ﷺ. The meaning of *Salat* has been discussed previously.

The first hadeeth is on the authority of Abdullah bin 'Amr bin Al-'Aas, may Allah be pleased with him and his father, that the Prophet ﷺ said, "Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times." This means that if you say, "O Allah exalt the mention of Muhammad", Allah will exalt your mention ten times; that is, Allah will praise you in the Higher Assembly ten times. This shows the virtues of *Salat* upon the Messenger of Allah ﷺ. Likewise, it demonstrates his lofty rank before Allah such that He rewards whoever sends *Salat* upon him with ten of the like of his action; Allah will send *Salat* upon him ten times.

As for the second hadeeth, Ibn Mas'ood - may Allah be pleased with him - reported that the Prophet ﷺ stated that the people who will be nearest to him will be those who supplicate to Allah more often for him. The closest people to him on the Day of Resurrection are those who invoke *Salat* upon him. This is also an encouragement to supplicate to Allah more often for the Prophet ﷺ.

The third hadeeth is narrated on the authority of Aws bin Aws, may

Allah be pleased with him. He reported that the Prophet ﷺ ordered them to supplicate Allah more often for him on Fridays. And he ﷺ informed us that our supplication will be displayed to him. It would be said, "So-and-so the son of so-and-so has supplicated for you." Alternatively, it will be displayed to him and he will be told that a man from his nation has supplicated for him. Allah knows best if the one supplicating will be mentioned specifically or not, but the important point is that it is displayed to the Prophet ﷺ.

They asked, "O Messenger of Allah, how will they be displayed to you when your decayed body would have mixed with the earth? He replied, "Allah has prohibited the earth from consuming the bodies of the Prophets." Irrespective of how long the Prophets may remain under the earth surface, the earth will not consume them but will consume others. However, Allah - the most High - may honor some of the dead such that the earth will not consume them even if they remain underneath for a long duration. Nevertheless, we do not have certain knowledge that the earth does not consume anyone except the Prophets, may the Peace and Blessings of Allah be upon them all.

These three hadeeths contain exhortation on supplicating to Allah for the Prophet ﷺ especially on Fridays. Notwithstanding, you should supplicate to Allah more often for him at all times because if you invoke Allah to exalt his mention once, He will mention your mention ten times.

The best is to combine *Salat* and *Salam* for the Messenger of Allah ﷺ, but it is permissible to single out the *Salam* or *Salat* for him.

O Allah! Exalt the mention of your slave and your Messenger, Muhammad, and send Peace upon him, his family and his companions.

## Hadeeth 1401, 1402, 1403 and 1404

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْعَلُوا قَبْرِي عَيْدًا،  
وَصَلُّوا عَلَيَّ؛ فَإِنَّ صَلَاتِكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ



صَحِيحٌ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "Do not make my grave a place of festivity, and supplicate Allah for me, for your supplication reaches me wherever you are." [ Abu Dawud ]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أُرَدَّ عَلَيْهِ السَّلَامَ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting." [ Abu Dawud ]

وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ، فَلَمْ يُصَلِّ عَلَيَّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

‘Ali رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "The miser is the one in whose presence I am mentioned but he does not supplicate for me." [ At-Tirmidhi ]

وَعَنْ فَضَالَةَ بْنِ عُبَيْدٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم رَجُلًا يَدْعُو فِي صَلَاتِهِ لَمْ يُمَجِّدِ اللَّهَ تَعَالَى، وَلَمْ يُصَلِّ عَلَيَّ النَّبِيِّ صلى الله عليه وسلم، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «عَجَلْ هَذَا» ثُمَّ دَعَاهُ فَقَالَ لَهُ - أَوْ لغيره - : «إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ رَبِّهِ سُبْحَانَهُ، وَالثَّنَاءِ عَلَيَّ، ثُمَّ يُصَلِّي عَلَيَّ النَّبِيِّ صلى الله عليه وسلم، ثُمَّ يَدْعُو بَعْدُ بِمَا شَاءَ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Fadalah bin ‘Ubaid رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم heard some one supplicating after his prayer without praising Allah

*and without supplicating Allah for the Prophet ﷺ. With regard to him, the Messenger of Allah ﷺ said, "This man rushed." Then he called him and said, "When any one of you have performed Salat (prayer) and wants to supplicate, let him praise Allah first then glorify Him in the beginning and then he should supplicate Allah for me. Then he may supplicate for whatever he likes." [ Abu Dawud and At-Tirmidhi ]*

## Commentary

These four hadeeths also discuss the obligation of supplicating Allah for the Prophet ﷺ and its virtues.

Among them is the hadeeth of Aboo Hurayrah - may Allah be pleased with him - that the Prophet ﷺ said, "Do not turn my grave into a place of festivity, but supplicate Allah for me, for your supplication reaches me wherever you are."

The meaning is that you should not turn my grave into a site of festivity which you honor with visitation once or twice annually. It contains proof of the prohibition of embarking on a journey specifically to visit the grave of the Prophet ﷺ. Whenever a person aims to travel to Madeenah, he should not intend to travel exclusively to visit the grave of the Messenger of Allah ﷺ. However, he may travel with the intention of observing Prayer in his mosque because that is a thousand times better than Prayer in any other mosque except the Sacred Mosque (in Makkah).

He ﷺ said, "...but supplicate Allah for me, for your supplication reaches me wherever you are." If you supplicate for the Messenger of Allah, it will be conveyed to him wherever you are - in a desert, sea or air, nearby or faraway.

So also is the second hadeeth which stated that when any Muslim greets the Prophet ﷺ, Allah returns his soul so that he may return the greeting. If you greet the Prophet, Allah will return his soul and he will reply to your greeting. The apparent meaning is that this is with regard to the one who is close to him, perhaps standing by his



grave, saying: *As-salam alayka ayyuha An-Nabiyy, warahmatullah wa barakatuh*. It may also be more all-encompassing, and Allah has power over all things.

Then, the author mentioned the hadeeths of Alee bin Abee Talib and Fadalah bin Ubay- may Allah be pleased with both of them. The two narrations also encouraged supplicating Allah for the Messenger of Allah ﷺ. Obviously, the hadeeth of Fadalah refers to the *Tashahhud*; that is, this man did *Tashahhud* without glorifying and praising Allah, and supplicating Allah for the Prophet ﷺ but went on to supplicate for himself.

It is well known that the *Tashahhud* contains:

Firstly, the praise of Allah as contained in the statement: “All beautiful greetings is for Allah. All acts of worship and good deeds are for Him.”

Secondly, greeting and supplicating for the Prophet ﷺ.

Thereafter is general supplication.

Hence, the hadeeth of Fadalah bin Ubayd can be understood in this light. That is, the intent is the supplication during *Salat* and that it should be preceded by the *Tahiyyaat*, then greeting and supplication for the Prophet followed by the supplication.

Allah alone grants success.

## Hadeeth 1405, 1406 and 1407

وَعَنْ أَبِي مُحَمَّدٍ كَعْبِ بْنِ عُجْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ

مَجِيدٌ مُتَّفَقٌ عَلَيْهِ .

Abu Muhammad Ka'b bin 'Ujrah ؓ reported: The Prophet ﷺ came to us and we asked him, "O Messenger of Allah, we already know how to greet you (i.e., say As-salamu 'alaikum ), but how should we supplicate for you?" He ﷺ said, "Say: 'Allahumma salli 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama sallaita 'ala 'ali Ibrahima, innaka Hamidum Majid. Allahumma barik 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama barakta 'ala 'ali Ibrahima, innaka Hamidum Majid [O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.'" [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ بَشِيرُ ابْنِ سَعْدٍ: أَمَرَنَا اللَّهُ تَعَالَى أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ، فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ فَسَكَتَ رَسُولُ اللَّهِ ﷺ، حَتَّى تَمَنَيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ؛ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ» رَوَاهُ مُسْلِمٌ .

Abu Mas'ud Al-Badri ؓ reported: We were sitting in the company of Sa'd bin 'Ubadah ؓ, when the Messenger of Allah ﷺ came to us. Bashir bin Sa'd said: "O Messenger of Allah! Allah has commanded us to supplicate for you, but how should we do that?" The Messenger of Allah ﷺ kept silent. We were much perturbed



over his silence and we wished he did not asked him this question. The Messenger of Allah ﷺ said, “Say: ‘O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. And bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are the Praised, the Glorified,’ and the method of greeting (i.e., Salam ) is as you know.” [ Muslim ]

وَعَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ» متفقٌ عَلَيْهِ .

Abu Humaid As-Sa‘idi ؓ reported: The Companions of the Messenger of Allah ﷺ said: “O Messenger of Allah! How should we supplicate for you?” He replied, “Say: ‘Allahumma salli ‘ala Muhammadin wa ‘ala azwajihī wa dhurriyyatihī, kama sallaita ‘ala Ibrahimā; wa barik ‘ala Muhammadin wa ‘ala azwajihī wa dhurriyyatihī, kama barakta ‘ala Ibrahimā, innaka Hamidum-Majid (O Allah sent Your Salat (O Allah, exalt the mention of Muhammad and his wives and offspring as You exalted the mention of the family of Ibrahim, and bless Muhammad and the wives and the offspring of Muhammad as you blessed the family of Ibrahim. You are the Praised, the Glorious.’” [ Al-Bukhari and Muslim ]

## Commentary

These three hadeeths explain how to supplicate for the Prophet ﷺ.

The hadeeth of Ka‘b bin ‘Ujrah (may Allah be pleased with him) explains the manner of supplication. They asked the Prophet ﷺ, “How should we

supplicate for you”, because they had known how to greet him from his teachings. That is the saying: “*As-Salamu alayka, ayyuha an-Nabiyy, warahmatullah wa barakatuhu*”. As for the supplication, he taught them by saying: ‘Say, “*Allahumma salli ‘alaa Muhammadin wa ‘ala aali Muhammadin*”. It has been discussed earlier that the meaning of Allah’s supplication for the slave is His praise of him in the Higher Assembly.

The intent by the family of Muhammad in this case is all his religious followers because the family of a person referred to his followers in his religion. It may also refer to his relatives. However, in a case of invocation, it is better to refer to them all as this is all-inclusive.

What is intended with his saying: “*wa ‘alaa aali Muhammadin*”, is all his followers. Someone may ask, “Has the family come with the meaning of followers? We say, ‘Yes’. Allah, the most High – said:

﴿ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴾ (٤٦)

*“And on the Day when the Hour will be established (it will be said to the angels): ‘Cause Fir’aun’s (Pharoah) people to enter the severest torment”. [Ghafir: 46]*

The scholars say it means, ‘Cause his followers to enter the severest torment’ and he is the first of them, as stated by Allah – the most High:

﴿ يَتَقَدَّمُ قَوْمَهُ، يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدَ الْمَوْرُودُ ﴾ (١٨)

*“He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, evil indeed is the place to which they are led,” (Hud: 98).*

His saying, “...as you exalted Ibrahim and the family of Ibrahim”. The *Kaaf* here implies justification. And this is a form of asking Allah with His previous actions for His future actions. That is, ‘as You exalted Ibrahim and his family, exalt Muhammad and his family’. It is a way of justifying the request, not a form of comparison. In this way, the problem highlighted by some people of knowledge, may Allah shower blessings on them, will cease. They ask that how will the supplication for the Prophet and his family be attached to the supplication for Ibrahim and his family although Muhammad is nobler than all other



Prophets? The response is that the *Kaaf* here is not for comparison but for justification.

“...as you exalt Ibrahim and the family of Ibrahim you are Praised and Glorious.” *Hameed* means the Praised, and *Majeed* means the Glorious; *Al-Majd* refers to might, authority, honor and power and similar attributes.

O Allah, bless Muhammad and the family of Muhammad as you blessed Ibrahim and the family of Ibrahim. You are Praised and Glorious.” So also is *At-Tabarruk*; we should say, “O Allah bless Muhammad and the family of Muhammad”: that is, send down blessing upon them. *Al-Barakah* is tremendous and abundant good. “...as you blessed Ibrahim and the family of Ibrahim, You are Praised and Glorious”. This is the perfect form of greeting and supplication for the Prophet ﷺ and his family. However, if you limit it to saying: “O Allah, exalt Muhammad” as scholars do in their books when they mention the Messenger of Allah, it will suffice.

As for the hadeeths of Abu Mas'ood Al-Badree, whose name is Zayd, and Aboo Humayd As-Saa'eedee, they are similar to this wording except that there is a mention of wives and offspring in the hadeeth of Aboo Humayd As-Saa'eedee. *Azwaj* of the Prophet ﷺ refers to his wives, may Allah be pleased with them all, and he was survived by nine of them. He would divide his time among eight of them because the ninth, Sawdah, gave up her right to Aa'ishah. So the Prophet ﷺ would give two days for Aa'ishah, her day and that of Sawdah. He would divide the remaining days among the other wives with justice as he has been commanded.

In a nutshell, the author, may Allah shower blessings on him, mentioned three hadeeths stating three similar ways (of supplicating for the Prophet). Notwithstanding, they are perfect ways of supplication for him.

May Allah exalt the mention and send His greeting to him, his family, his companions and those who follow him in goodness till the Day of Resurrection.

## The book of the remembrance of Allah

### Chapter 244: the excellence of the remembrance of Allah

Allah, the Exalted, says:

﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ﴾ (٤٥)

*"And the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising) of Allah in prayers] (Al-Ankabut: 45)*

﴿فَاذْكُرُونِي أَذْكَرْكُم ۗ﴾ (١٥٢)

*"Therefore remember Me (by praying, glorifying). I will remember you" (Al-Baqarah: 152)*

﴿وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ

وَالْأَصَالِ وَلَا تَكُن مِنَ الْغَافِلِينَ ۗ﴾ (٢٠٥)

*"And remember your Lord by your tongue and within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful." (Al-A'raf: 205)*

﴿وَأَذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۗ﴾ (١٠)

*"And remember Allah much, that you may be successful." (Al-Jumu'ah: 10)*

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ

وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ

وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ وَالْحَافِظِينَ



فَرُوجَهُمْ وَالْحَفِظَتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ  
لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

“Very, the Muslims (those who submit to Allah in Islam) men and women” up to His saying: “The men and women who remember Allah much with their hearts and tongues. Allah has prepared for them forgiveness and a great reward (i.e. paradise)”. (Al-Ahzab: 35).

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

“O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and ‘Asr prayers]”. (Al-Ahzab: 41, 42)

## Commentary

The author, may Allah shower blessings on him, said: The Book of the remembrance of Allah. *Al-Adhkar* is the plural of *Dhikr*, the intended meaning of which is the remembrance of Allah, the Mighty and Sublime. Then he mentioned the chapter on the excellence of remembrance of Allah and exhortation towards it. He cited several verses.

It should be known that the remembrance of Allah, the most High, could be with the heart, tongue and limbs.

As for (remembrance of Allah) with the heart, it is meditation. This includes one pondering over the names of Allah, His attributes, His edicts, His actions and signs. Remembrance (of Allah) with the tongue is clear. It includes every word that brings one closer to Allah, the Mighty and Sublime, such as *Tahleel* (the saying: *laa ilaaha illallaah*), *Tasbeeh* (the saying: *Subhaanallaah*), *Takbeer* (the saying: *Allahu Akbar*), reciting the Qur’an, enjoining good and forbidding evil, reading the books of Sunnah and (books) of knowledge. As for the Remembrance of Allah with the limbs, it is every action that draws

one closer to Allah such as standing in Prayer, bowing, prostration, sitting and others.

However, remembrance of Allah is usually employed to describe *Tasbeeh*, *Tahmeed*, *Takbeer* and *Tahleel*. The author, may Allah shower blessings on him, mentioned some verses regarding this.

Among them is the saying of Allah - the most High:

*“O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon”.*

Allah addressed the believers and ordered them to remember Him, the most High - with much remembrance at all times, in every situation and every place. “Remember Allah with much remembrance and glorify His Praises morning and afternoon”. That is, say *Subhanallaah* (Glory be to Allah) in the morning and afternoon, which are the earliest part of the day and the later part of the day. It can be interpreted to mean the entire duration of day and night.

Allah, the most High, says: “And remember Allah much that you may be successful”. He - the Mighty and Sublime - mentioned this in the context of meeting the enemy; He said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ

نُفْلِحُوا ﴿٤٥﴾

*“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind) so that you may be successful” [Al-Anfal: 45].*

He identified the means of steadfastness and *Al-Falaah*, success. *Al-Falaah* is a comprehensive word that refers to the attainment of the desired and salvation from the dreaded. Allah - the most High - said:

﴿ أَنْتَ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ



عِبَ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ﴿٤٥﴾

“Recite (O Muhammad) what has been revealed for you of the Book (the Qur’an), and perform As-Salat (iqamah-as-salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha’ (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising) of Allah in prayers.]” (Al-‘Ankabut: 45).

As for the meaning, it is said that it refers to what it contains of the remembrance of Allah, which is greater. It is also said that it connotes that the remembrance of Allah is generally greater; that is, when a person observes the Prayer, it would be a means of enlivening his heart and increasing his remembrance of Allah, the Mighty and Sublime.

Allah, the Most High, said while describing some individuals among His slaves:

“Very, the Muslims (those who submit to Allah in Islam) men and women” up to His saying: “The men and women who remember Allah much with their hearts and tongues. Allah has prepared for them forgiveness and a great reward (i.e. paradise)”. (Al-Ahzab: 35).

He – the most High - says:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ ﴿١٥٢﴾

“Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless favours on you) and never be ungrateful to Me.” (Al-Baqarah: 152)

There are several verses regarding this matter, all of them showing the excellence of the remembrance of Allah and encouraging it. Allah has praised those who remember Him standing, sitting and lying down on their sides, and He explained that they are the people of understanding. He – the most High says:

“Verily! In the creation of the heavens and the earth, and in the alternation of the night and day, there are indeed signs for men of understanding. Those who remember Allah always, and (in their prayers) standing, sitting and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “O Lord! You have not created (all) this without purpose, glory to You! (The most High - are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.” (Al-Imran: 190-191).

The important point is that we should inspire ourselves to persist in the remembrance of Allah: *Laa ilaaha illallaah, Subhanallaah, Alhamdulillah* and *Allahu Akbar*. This is very easy, all praise is due to Allah, and the reward is great.

May Allah make you and I among those who remember Him much. Very He has power over all things.

## Hadeeth 1408, 1409 and 1410

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ» متفقٌ عَلَيْهِ .

*Abu Hurairah* رضي الله عنه reported: *The Messenger of Allah* ﷺ said, “There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: ‘Subhan-Allahi wa bihamdihi, Subhan-Allahil-Azim [Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection].’” [Al-Bukhari and Muslim]

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ أَقُولَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ



## الشَّمْسُ رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "The uttering of the words: "Subhan-Allah (Allah is free from imperfection), Al-hamdu lillah (all praise is due to Allah), La ilaha illallah (there is no true god except Allah) and Allahu Akbar (Allah is the Greatest)' is dearer to me than anything over which the sun rises." [Muslim]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِائَةً مَرَّةً كَانَتْ لَهُ عِدْلُ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةٌ حَسَنَةٍ، وَمُحِيتَ عَنْهُ مِائَةٌ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ» وَقَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ مِائَةً مَرَّةً، حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ» مَتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "He who utters a hundred times in a day these words: 'La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli sha'in Qadir (there is no true god except Allah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him. And he who utters: 'Subhan-Allahi wa bihamdihi (Allah is free from imperfection and His is the praise)' one hundred times a day, his

sins will be obliterated even if they are equal to the extent of the foam of the ocean.” [ *Al-Bukhari and Muslim* ]

## Commentary

These three hadeeths are reported on the authority of Aboo Hurayrah – may Allah be pleased with him. They all indicate the excellence of remembrance of Allah.

Firstly: The Prophet ﷺ said: “There are two statements that are light for the tongue to remember, heavy in the scale and are dear to the Merciful: *Subhanallaah wa bihamdihi*, *Subhaanallaah il-Azim* (meaning: Glory be to Allah and His is the Praise, (and) Allah, the Greatest is free from imperfection). As stated by the Prophet, there are two statements that are light for the tongue but both of them are heavy in the scale. On the Day of Resurrection, when deeds will be weighed, these two statements will be heavy when placed in the scale.

Thirdly: They are dear to the Merciful. This is the greatest of rewards; that Allah, the most High, loves these words. If Allah loves a deed, He also loves the one who does it. Therefore, these two statements are among the reasons of Allah’s love for His slaves, Glory be to Him and the most High.

The meaning of *Subhanallaah wa bihamdihi* is that you exalt Allah, the most High, above every form of defect and deficiency, and that He is perfect in every respect, the Mighty and Sublime. Combining this *Tasbeeh* with *Hamd* shows the perfection of His excellence, His kindness on His creatures and the completeness of His wisdom, knowledge and other aspects of His perfection.

“*Subhanallaah il-Azim*” means the Possessor of Greatness and Majesty. There is nothing greater than Allah in authority, or power, or wisdom or knowledge. He is great in His essence and He is great in His attributes. “*Subhanallaah wa bihamdihi Subhanallaah il-Azim*”.

It is important for one to repeat these statements frequently and persist in doing so because they are heavy on the scale, dear to the Merciful and light for the tongue to remember. *Subhanallaah wa*



*bihamdihi Subhanallaah il-'Azim.*

Then he mentioned the second hadeeth on the authority of Aboo Hurayrah – may Allah be pleased with him - that the Prophet ﷺ said: “The uttering of the words: Subhanallaah, Alhamdulillah, laa ilaaha illallaah and Allah Akbar is dearer to me than anything over which the sun rises.” That is, it is dearer to me than the entire world. They are also light statements: *Subhanallaah, Al-hamdulillaah, La ilaaha illallaah* and *Allah Akbar*. Today, people travel and traverse caves, deserts, dangerous spots and cover long distances simply to reap little benefits from the world which they may enjoy or not enjoy. Unfortunately, one is unable to carry out these great actions because the Devil makes one lethargic and discourages one from them. Otherwise, as stated by the Messenger of Allah ﷺ, it should be dearer to a person than anything over which the sun rises.

If we assume that you possess the entire world, how will your possessions benefit you when death approaches? You will not benefit in any way. However, *Subhanallaah, Alhamdulillah, laa ilaaha illallaah* and *Allahu Akbar* are righteous deeds that last. Allah, the most High - says:

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا

وَأَمَلًا﴾

“Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.” (Al-Kahf: 46).

Therefore, it is necessary for us to seize the opportunity of these righteous deeds.

As for the third and fourth hadeeth, it is: he who utters these words hundred times in a day: *Laa ilaaha illallaahu wahdahu laa shareekallah, laahul-Mulk, walahul-hamd wahuwa 'alaa kulli shay-in*

*Qadeer* (meaning: There is no true God except Allah. He is One and He has no partner with Him; His is the Sovereignty and His is the Praise, and He is Omnipotent) he will attain these five virtues:

Firstly, a reward equivalent to that of emancipating ten slaves;

Secondly, a hundred good deeds will be recorded to his credit;

Thirdly, a hundred of his sins will be blotted out from his scroll;

Fourthly, he will be safeguarded against the devil; and

Fifthly, no one will exceed him in doing more excellent good deeds except someone who did more than what he has done.

You will earn these five virtues if you say, *Laa ilaaha illallaahu wahdahu laa shareekallah, laahul-Mulk, walahu l-hamd wahuwa 'alaa kulli shay-in Qadeer* (There is no true God except Allah. He is One and He has no partner with Him; is the Sovereignty and His is the Praise, and He is Omnipotent) a hundred times. And this is very easy. You may repeat it while awaiting the *Fajr* prayer after reaching the mosque or after dawn, you will get benefit from it. This is also one of the matter a person is required to do frequently. It is good to say it in the first part of the day in order to safeguard himself from the Devil.

As for *Subhaanallaah wa bihamdihi*, whoever says it hundred times, his sins will be blotted out even if they are equal to the volume of the foam of the ocean. Utter it in the last part of the day so that the sins of the day will be obliterated from you. Embrace the opportunity, O my brother. Take the opportunity. Our lifespan is fleeing and it will not return. What has passed in your lifetime will never return to you. These actions are light and beneficial. The reward is great although the action is small.

We ask Allah to aid us in remembering Him, thanking Him and perfecting His worship.



## Hadeeth 1411, 1412, 1413, 1414 and 1415

وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ، كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ» متفقٌ عَلَيْهِ .

Abu Ayyub Al-Ansari رضي الله عنه reported: The Prophet ﷺ said: “He who utters ten times: ‘La ilaha illallahu, wahdahu la sharika lahu, lahulmulku wa lahulhamdu, wa Huwa ‘ala kulli sha’in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent),’ he will have a reward equal to that for freeing four slaves from the progeny of Prophet Isma‘il.” [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ؟ إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ» رَوَاهُ مُسْلِمٌ .

Abu Dharr رضي الله عنه reported: The Messenger of Allah ﷺ said to me, “Shall I tell you the expression that is most loved by Allah?” It is ‘Subhan-Allahi wa bihamdihi’ (Allah is free from imperfection and His is the praise).” [ Muslim ]

وَعَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ،

وَالْحَمْدُ لِلَّهِ تَمْلَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ رَوَاهُ مُسْلِمٌ.

Abu Malik Al-Ash'ari ؓ reported: The Messenger of Allah ﷺ said, "Wudu' is half of Salat, and the expression: 'Subhan-Allah (Allah is free from imperfection)' fills the Balance, and the expression: 'Al-hamdu lillah (praise be to Allah)' fills the space between the heavens and the earth." [ Muslim ]

وَعَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: عَلَّمْنِي كَلِمًا أَقُولُهُ. قَالَ: «قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ» قَالَ: فَهؤُلاءِ لِرَبِّي، فَمَا لِي؟ قَالَ: «قُلِ اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي» رَوَاهُ مُسْلِمٌ .

Sa'd bin Abu Waqqas ؓ reported: A bedouin came to the Messenger of Allah ﷺ and said to him, "Teach me a few words to recite frequently." He ﷺ said, "Say: " La ilaha illallahu wahdahu la sharika lahu; Allahu Akbar kabiran, wal-hamdu lillahi kathiran, wa subhan-Allahi Rabbil-'alamin; wa la hawla wa la quwwata illa billahil-'Azizil-Hakim (there is no true god except Allah the One and He has no partner with Him; Allah is the Greatest and greatness is for Him. All praise is due to Him. Allah, the Rubb of the worlds is free from imperfection; there is no might and power but that of Allah, the All-Powerful and the All-Wise.)" The bedouin said: "All of these for my Rubb . But what is for me?" Thereupon he (Messenger of Allah ﷺ) said, "You should say: ' Allahummaghfir li, warhamni, wahdini, warzuqni (O Allah! Grant me pardon, have mercy upon me, direct me to righteousness and provide me subsistence)'" [ Muslim ]



## Commentary

The author, may Allah shower blessings on him, recorded these hadeeths under the chapter on the virtues of remembrance of Allah. We have earlier discussed some of these hadeeths.

One of the hadeeths that he quoted is that whoever utters, *Laa ilaaha illallaahu wahdahu laa shareekallah, laahul-Mulk, walahu l-hamd wahuwa 'alaa kulli shay-in Qadeer* (meaning: There is no true God except Allah. He is One and He has no partner with Him; His is the Sovereignty and His is the Praise, and He is Omnipotent) ten times is equivalent to one who emancipated four souls from the children of Ismaa'eel.

That is, he is similar to the one who freed four slaves from the noblest of people in progeny and they are the children of Ismaa'eel. This is because the best of people in progeny are the Arabs and they are the children of Ismaa'eel. As for the non- Arabs, they have other fathers. But the offspring of Ismaa'eel are the Arabs. Whoever says, "There is no true God except Allah. He is One and He has no partner with Him; His is the Sovereignty and His is the Praise, and He is Omnipotent" ten times, he is equivalent to one who emancipated four souls. This demonstrates the excellence of the remembrance of Allah.

Similarly, the Prophet said, "The most beloved sentence to Allah is Subhanallaah wa bihamdihi." It has been stated previously that the Prophet said, "There are two statements that are light for the tongue to remember, heavy in the scale and are dearer to the Merciful: Subhanallaah wa bihamdihi, Subhanallaah il-Azim."

So also is the hadeeth of Thawban, although it is a restricted form of remembrance. It stated that whenever the Prophet ﷺ finishes his Prayer, he would say, "*Astaghfirullaah*" (meaning: O Allaah, I seek your forgiveness). That is, he would seek for forgiveness three times saying: "*Astaghfirullah, Astaghfirullah, Astaghfirullah*". Then, he would say, '*Allaahumma anta As-salaam wa minka As-salaam tabaarakta yaa Dhal-Jalaal wal-Ikraam*' (meaning: "O Allah, You are Peace and from You Alone comes peace. Blessed are You, O

Possessor of all Glory and Honour)”

One should seek for forgiveness after completing the *Salat* because of what it may contain of defects and deficiencies. He says, “O Allah, You are Peace,” that is, I am interceding with you with one of Your noble Names to accept my *Salat* so that it would be an expiation for my sins and a enhancer of ranks.

Allah alone grants success.

## Hadeeth 1416 and 1417

وَعَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّمَ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ» مُتَّفَقٌ عَلَيْهِ .

*Al-Mughirah bin Shu'bah* رضي الله عنه reported: Messenger of Allah ﷺ used to say at the conclusion of prayer: “ La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa ‘ala kulli shai’in Qadir. Allahumma la mani’a lima a’tayta, wa la mu’tiya lima mana’ta, wa la yanfa’u dhal-jaddi, minkal-jaddu (there is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent. O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You).” [ *Al-Bukhari and Muslim* ]

وَعَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّهُ كَانَ يَقُولُ دُبْرَ كُلِّ صَلَاةٍ، حِينَ يُسَلِّمُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا



اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ، وَلَهُ الْفَضْلُ وَلَهُ الشَّانُ الْحَسَنُ. لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ. قَالَ ابْنُ الزُّبَيْرِ: وَكَانَ رَسُولُ اللَّهِ ﷺ، يَهْتَلِلُ بِهِنَّ دُبْرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ. رَوَاهُ مُسْلِمٌ .

*It has been reported that ‘Abdullah bin Zubair ؓ used to recite after Taslim at the conclusion of every Salat (prayer): “ La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa ‘ala kulli shai’in Qadir. La hawla wa la quwwata illa billah. La ilaha illallahu, wa la na‘budu illa iyyahu, Lahun-ni‘matu, wa lahul-fadlu, wa lahuth-thana’ul-hasan. La ilaha ilallahu, mukhlisina, lahud-dina, wa lau karihal-kafirun (there is no true god except Allah; He is One. To Him belongs the dominion and to Him is all praise, and He is Powerful over all things. There is no power and might except with (the help of) Allah. There is no God but Allah and we worship none except Him, to Him belongs the bounty and to Him belongs the grace, and to Him belongs all excellent praise; there is no deity but Allah. We reserve our devotion exclusively for Him though the disbelievers may detest it).” Ibn Az-Zubair said: The Messenger of Allah ﷺ used to celebrate Allah’s Greatness in those terms after every Salat (prayer). [ Muslim ]*

## Commentary

These two hadeeths describe some restricted words of remembrance. This is because words of remembrance are classified into two: universal and restricted.

Some are restricted to ablution while some are restricted to *Salat*. These two hadeeths, the hadeeth of Mugheerah bin Shu’bah and the hadeeth of Abdullah bin Zubayr, may Allah be pleased with both of them, are both restricted to *Salat*.

As for the hadeeth of Al-Mughirah, may Allah be pleased with him, he reported that the Prophet ﷺ used to say at conclusion of his prayer:

“*Laa ilaha illallaahu Wahdahu Laa shareeka lahu, lahul-Mulku, wa lahul-hamdu, wahuwa ala kulli shay-in Qadeer*” (There is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent).

The meaning of *Laa ilaaha illallaahu* is that there is no one that deserves to be worshipped except Allah. None in the universe deserves to be worshipped except Allah, the Mighty and Sublime. As for the idols that are worshipped beside Allah, they do not merit this right. They are not gods although their worshippers refer to them as such; rather, it is stated by Allah, the most High:

﴿ مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ

بِهَا مِن سُلْطَانٍ ﴿٤٠﴾

“*You worship besides Him but only names which you have names (forged) – you and your fathers – for which Allah has sent down no authority.*” (Yusuf: 40).

The One that is worthy of worship in truth is Allah, the Might and Sublime. His saying: “*Wahdahu laa shareeka lahu,*” (He is One and He has no partner with Him) is a form of emphasis, stressing His Oneness and that He has no partner in His worship.

“*Lahul-Mulk walahul-hamdu wahuwa ala kulli shay-in Qadeer*” (His is the sovereignty and His is the praise, and He is Omnipotent). The complete and absolute sovereignty belongs to Him; the dominion of the heavens and earth and that which is between them. The dominion over human beings, animals, trees, oceans and seas, angels, sun and moon all belong to Allah, the Mighty and Sublime. The sovereignty of everything, what we know and what we do not know, belongs to Him. He disposes their affairs as He wills in accordance with His wisdom.

“*Walahul-Hamd*” (and His is the praise) that is, absolute perfection at all times. He is the One that is praised in every situation: during prosperity and adversity. At the time of prosperity, a person praises his Lord as a form of gratitude, but he praises Him as a form of submission during adversity. This is because the benefit in a certain



misfortune may not be clear to the afflicted but Allah, the Most High, has complete knowledge of it; hence, He is praised in every situation.

When the Prophet receives a pleasing news, he would say, “Alhamdulillah ladhi bini’matihi tatimus-saalihat (All praises is due to Allah, the One with whose Favour righteous deeds are completed)”. And when he receives what does not please him, he would say, “Alhamdulillah ‘alaa kulli haal (All praise is due to Allah in every situation)”<sup>(1)</sup>.

*“Allaahumma laa maani’a lima a’tayta wa la mu’tiya lima mana’ta, wala yanfa’u dhal-jaddi minkal-jaddu.”* (O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You.) This is also a form of submission to Allah, the Mighty and sublime: none can deny that which He gives. You cannot withdraw whatever Allah has conferred and no one can give you whatever Allah holds back from you. Thus, he said, “None can bestow that which You hold back.” If you believe that none can hold back what He gives and none can give what He holds back, hence we should not ask for anything except from Allah, the Mighty and Sublime. And we must know that if a particular person bestows anything on us, the One who decreed it and made him give us is Allah. He is nothing but a mere tool.

However, we are commanded to thank the one who does good to us as stated by the Prophet ﷺ: “He who does good to you, compensate him. But if you do not have what to compensate him with, pray for him till you consider that you have compensated him”<sup>(2)</sup>. But we know that the one who facilitated this gift for us and brought this giver to us is Allah, the Might and Sublime.

*“Allaahumma laa maani’a lima a’tayta wa la mu’tiya lima mana’ta,*

1 Reported by Ibn Majah: The Book of Etiquette, chapter on the virtue of those who praise Allah (3803).

2 Reported by Abu Dawud: The Book of Zakat, chapter on giving the one who ask by Allah (1424); and An-Nasaa’i: The Book of Zakat, chapter on the one who asks by Allah, the Mighty and Sublime (2520).

*walaa yanfa'u dhal-jaddi minkal-jaddu.*" (O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You.) *Al-Jadd* refers to good fortune and wealth; that is, a fortunate person is the one that has good fortune and has wealth, children, wives and everything he desires in this world. However, this will not avail him against Allah "And greatness of the great will be of no avail to them against you."

*Al-Jadd* is the subject, that is, the good fortune and wealth will not benefit him in any way before Allah, the Might and Sublime. This is because to Allah belongs the sovereignty of the heavens and the earth. How often do we find a person who is happy with his family, and he has wealth, children and all that which he desires of this world, but these things will not benefit him before Allah. He may be afflicted with an illness which none can remove from him except Allah, the Might and Sublime, or he may be afflicted with anxiety, worry and unrest. Hence, no one will benefit him except Allah, the Might and Sublime. These are forms of submission to Allah.

Therefore, if a person finishes *Salat*, it is appropriate to say: "*Astaghfirullah* (I seek your forgiveness)" three times and then say, "Allahumma antas-salam wa minkas-alam, tabarkta, Ya dhal jalaal wal ikhram (O Allah, You are Peace, from You alone comes peace. Blesses are You. O Possessor of all Glory and Honour)." This should be recited with the exact words.

It is not obligatory to follow a specific arrangement of the words of remembrance; that is, there is no harm in performing some before others. However, the best is to start with the statement *Astaghfirullah* three times, followed by *Allahumma antas-salam wa minkas-salam Tabarakta ya dhal-jalaal wal- Ikram* (O Allah, You are Peace, from You alone comes peace. Blesses are You. O Possessor of all Glory and Honour.). Then recite the remembrance of Allah, the most High, with the reported formulas.



The hadeeth of Abdullah bin Zubayr – may Allah be pleased with him and his father – will be discussed in earnest.

## Hadeeth 1418

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ بِالذَّرَجَاتِ الْعُلَى، وَالنَّعِيمِ الْمُقِيمِ: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلٌ مِنْ أَمْوَالٍ: يَحُجُّونَ، وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ، وَيَتَصَدَّقُونَ. فَقَالَ: «أَلَا أَعْلَمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ، وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «تُسَبِّحُونَ، وَتُحَمِّدُونَ، وَتُكَبِّرُونَ، خَلْفَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ» قَالَ أَبُو صَالِحٍ الرَّاوي عَنْ أَبِي هُرَيْرَةَ، لَمَّا سُئِلَ عَنْ كَيْفِيَّةِ ذِكْرِهِنَّ، قَالَ: يَقُولُ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلُّهُنَّ ثَلَاثًا وَثَلَاثِينَ. متفق عليه .

Abu Hurairah رضي الله عنه reported: The poor Emigrants came to the Messenger of Allah ﷺ and said: “The wealthy have gone with the highest ranks and lasting bliss.” He asked: “How is that?” They replied: “They offer Salat (prayer) as we offer it; they observe fast as we do; (and as they are wealthy) they perform Hajj and ‘Umrah , and go for Jihad , and they spend in charity but we cannot, and they free the slaves but we are unable to do so.” The Messenger of Allah ﷺ said, “Shall I not teach you something with which you may overtake those who surpassed you and with which you will surpass those who will come after you? None will excel you unless he who does which you do.” They said: “Yes, please do, O Messenger of Allah” He ﷺ said, “You should recite: Tasbih (Allah is free from imperfection), Takbir (Allah is Greatest),

*Tahmid (Praise be to Allah) thirty-three times after each Salat.” [ Al-Bukhari and Muslim ]*

## Commentary

This is one of the hadeeths showing the excellence of the remembrance of Allah which is specific and restricted to a deed. This hadeeth is one of such. Aboo Hurayrah – may Allah be pleased with him - reported that the poor Emigrants came to the Prophet ﷺ to complain. They said, “The wealthy have surpassed us. They offer *Salat* as we offer it, they observe fast as we do, and they have excess wealth,” that is, with which they spend in charity, perform pilgrimage and the *Umrah*, and strive in the way (of Allah).

So the Prophet ﷺ directed them to an issue. He said, “Shall I instruct you in something whereby you will overtake those who are ahead of you and will keep ahead of those who are behind you”. They said, “Surely, O Messenger of Allah”. He said, “You should recite: *Tasbeeh* (the saying, ‘*Subhanallah*’ (Allah is free from imperfection)), *Tahmeed* (the saying, ‘*Alhamdulillah*’ (Praise be to Allah)) and *Takbeer* (the saying, ‘*Allahu Akbar*’ (Allah is Greatest)) thirty-three times after each *Salat*”. That is, they should recite: *Subhanallah*, *Alhamdulillah* and *Allahu Akbar* thirty-three times each, culminating in an aggregate of ninety-nine. So they started doing it.

However, the wealthy heard about it and they also began doing it, placing them at par in this remembrance of Allah. Then the poor returned to the Messenger of Allah ﷺ and said, “O Messenger of Allah, our wealthy brothers have heard what we did, so they did the like of it”. It seems they wanted another thing that would be specific to them, but he ﷺ said, “That is the Grace of Allah, which He bestows on who He wills.” (Al-Junu’ah:4).

This hadeeth contains a number of benefits:

Firstly, the desire of the companions, may Allah be pleased with them, to compete in righteousness and that each one of them loves to surpass the other.



Another benefit is that it is legislated to recite these words of remembrance, *Subhanallaah*, *Alhamdulillah*, and *Allahu Akbar*, thirty times after the obligatory prayers. It is reported in another hadeeth that he ﷺ would make it hundred by saying: “*Laa illaaha illallaah wahdahu la shareeka lahu lahul-mulku walahul-hamd wahuwa ‘alaa kulli shay-in Qadeer*”. (There is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent). This is one of the forms of remembrance of Allah after *Salat*.

From the forms of Remembrance after the *Salat* is to say *Subhaanallaah* (Allah is free from imperfection), *Alhamdulillah* (Praise be to Allah), *La ilaaha illallaah* (There is no true God except Allah) and *Allahu Akbar* (Allah is Greatest) twenty-five times, so it aggregates to a hundred.

Another form is reciting *Subhanallaah* (Allah is free from imperfection) thirty-three times, *Alhamdulillah* (Praise be to Allah) thirty-three times, and *Allahu Akbar* (Allah is Greatest) thirty-four times, which makes a total of one hundred.

Another form is to recite *Subhanallaah* (Allah is free from imperfection) ten times, *Alhamdulillah* (Praise be to Allah) ten times, and *Allahu Akbar* (Allah is Greatest) ten times.

You should alternate among the various forms because they are all authentically reported from the Prophet ﷺ.

Another lesson in the hadeeth is the openness of the Prophet ﷺ to conversation and dialogue. This is because he desires the truth wherever it may be, and the truth is with him, so he purifies the hearts of men and explains it to them.

Among the benefits of this hadeeth is that if Allah, Glory be to Him and the most High, blesses anyone with a bounty, it is from His favour which He bestows on whomever He wills and He has not left anyone without bounty. If He makes this one rich and that one poor, it is from His favour He gives it to whoever he wills. This is not injustice. Rather, it is His favour, He gives to whoever he wills.

Similarly, it is from His favour to grant someone knowledge and did not grant the other. The favour is in the Hand of Allah, the Mighty and Sublime; He gives it to whomever He wills.

Another benefit of this hadeeth is that the rich among the companions are like the poor; they are eager and compete to perform good deeds. Hence, they started doing what the poor were doing; they began reciting *Tasbeeh*, *Tahmeed* and *Takbeer* thirty-three times each after every *Salat*.

And Allah Alone grants success.

## Hadeeth 1421 and 1422

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ  
دُبْرَ الصَّلَاةِ بِهَذِهِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ  
وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ  
الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ» رَوَاهُ الْبُخَارِيُّ .

Sa'd bin Abu Waqqas رضي الله عنه reported: The Messenger of Allah ﷺ used to seek (Allah's) protection after prayers in these words: "Alla-humma inni a'udhu bika minal-jubni wal-bukhl, wa a'udhu bika min an uradda ila ardhilil-'umur, wa a'udhu bika min fitnatid-dunya, wa a'udhu bika min fitnatil-qabr (O Allah, I seek refuge with You from cowardice, miserliness and from being sent back to a feeble age; and, seek refuge with You from the trials of this life and those of the grave)." [ Al-Bukhari ]

وَعَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: يَا مُعَاذُ  
وَاللَّهِ إِنِّي لِأُحِبُّكَ فَقَالَ: «أَوْصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبْرِ كُلِّ صَلَاةٍ  
تَقُولُ: اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ» رَوَاهُ أَبُو دَاوُدَ  
بِإِسْنَادٍ صَحِيحٍ .



Mu'adh ؓ reported: The Messenger of Allah ﷺ took hold of my hand and said, "O Mu'adh! By Allah I love you, so I advise you to never forget to recite after every prayer: "Allahumma a'inni ala dhikrika, wa shukrika, wa husni 'ibadatika (O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner)." [ Abu Dawud ]

## Commentary

These are some of the words of remembrance of Allah which are recited at the end of the *Salat*.

The first hadeeth, which is on the authority of Sa'd bin Abee Waqqas, may Allah be pleased with him, stated that the Prophet ﷺ used to seek (Allah's) protection with these words after every *Salat*: "Allahumma inni a'udhu bika minal-jubni wal-bukhl, wa a'udhu bika min an uradda ila ardhalil-'umur, wa a'udhu bika min fitnatid-dunya, wa a'udhu bika min fitnatil-qabr" (O Allah, I seek refuge with You from cowardice, miserliness and from being sent back to a feeble age; and, I seek refuge with You from the trials of this life and those of the grave).

Similarly, in the hadeeth of Mu'adh bin Jabal, the Prophet ﷺ would say at the end of every *Salat*: "Allahumma a'inni ala dhikrika, wa shukrika, wa husni 'ibadatika" (O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner.)

The basic principle regarding the word '*dubur*' is that if what is mentioned is a word of remembrance, it should be after the *Taslim* (at the end of the *Salat*), but if what is mentioned is a supplication, then it should be before *Taslim*. This is because the period before *Taslim* and after the *Tashahhud* is the end (*dubur*) of *Salat* as stated by Shaykh ul-Islam Ibn Taimiyyah: "The end, *dubur*, of something is usually part of it. Hence, the rear part of an animal is referred to as its end, *dubur*."

Therefore, the hadeeths of Sa'd bin Abee Waqqas and Mu'adh bin Jabal, may Allah be pleased with both of them, would imply that these supplications come after completing the *Tashahhud* but before

the *Taslim*. So also is the saying: “Allahumma inni a’udhu bika min ‘adhabi Jahannam, wa min adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjal” (I seek refuge with Allah from the punishment of Hell- fire, the punishment of the grave, the trial of life and death and from the trial of antichrist). Then, you say: “Allahumma inni a’udhu bika minal-jubni wal-bukhl, wa a’udhu bika min an uradda ila ardhalil-‘umur, wa a’udhu bika min fitnatid-dunya, wa a’udhu bika min fitnatil-qabr.” (O Allah, I seek refuge with You from cowardice, miserliness and from being send back to a feeble age; and I seek refuge with you from the trial of this life and those of the grave.)

You seek refuge with Allah from these five things:

The first: Miserliness, which is total lack of generosity with money.

The second: Cowardice, which is the trait of lacking courage.

Miserliness involves a person denying what is obligatory for him to spend from his wealth such as Zakat, entertaining and honoring the guest among others. As for cowardice, it entails a person being ungenerous with his soul; hence, he does not march forth for Jihad, fearing that he will be killed, and he does not utter the just word, fearing that he will be imprisoned, and similar instances. This is cowardice.

As for the statement “I seek refuge with You from being sent back to a feeble age”, the word *Ardhal* refers to its worst and lowest form. This may be from two perspectives:

The first perspective: a person is involved in an accident which makes him lose his mental capability, so he becomes delirious and returns to the worst of state behaving like a child.

The second perspective: it could be as a result old age. This is because man starts regressing once he reaches the age of forty. However, this varies among people as it is more pronounced in some while the change is mild in others. Nevertheless, one will certainly experience some level of regression after the age of forty. At that point, one has reached maturity and completed a phase, and anything will begin to



decline once it reaches its maturity stage.

Some people would return to the lowest of states in physical strength and mental capacity. Their bodies will become weak and they will need someone to carry them, serve them and guide them and other similar needs. On the other hand, it may affect the mental capability, they lose their senses and they will not know what they are saying. So, all the above entails returning to the worst and lowest of states; it may be due to an accident or advancement in age.

For anyone who experiences such condition, we ask Allah to protect you and I from it, his family will be fed up with him. The family, who were the kindest of people to him, will become sick of him and they may abandon him in a public facility. There is no doubt that such person would not be pleased with his present state and he would not have wished for such extreme state. *Salat*, fasting and other obligations will be canceled for him because he has lost his sense of responsibility.

“I seek refuge with You from the trial of this life”. How great is the trial of this life! And numerous indeed are the trials of this life, especially in this time of ours. This present time is the era of trial as stated by the Prophet ﷺ: “By Allah, I do not fear poverty for you. What I fear for you is that the world would be open for you and you compete in it as did those that came before you and become destroyed as they were destroyed.”<sup>(1)</sup> This is the reality of the present day.

The world has been open up to us from every direction, in every aspect of life and every possible way. The apartments are similar to the palaces of kings, the cars are comparable to the carriages of royals; clothing, food and drinks are also unlocked. So the contemporary society only worries about its stomach and private parts, they are tested with the world, and we ask Allah for wellbeing. The trial of this world is great, so it is obligatory for one to be cautious of this. Hence, Allah, the Mighty and Sublime said:

1 Reported by Al-Bukhaari: The Book of Battles, chapter on the presence of Angels at the battle of Badr (3712); and Muslim: The Book of Asceticism and Heart softeners (5621).

﴿ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ

الْغُرُورُ

“Verity, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive about Allah” (Fatir: 5).

“I seek refuge in You from the trial of the grave or from the punishment of the grave.” The trial of the grave is another great trial. “When the dead is buried and his companions depart from him, he hears the shuffling of their shoes as they walk away from him. Then two angels will come to him asking him about his Lord, his religion and his Prophet.” If he is a sincere believer, he will respond correctly by saying: ‘My Lord is Allah, my Prophet is Muhammad and my religion is Islam’. But if he is a hypocrite or one showing-off - may Allah protect you and us from it - he will say, “Hah Hah, I do not know.” So he will be beaten with a sledge made of iron. It is reported in some hadeeths that were those who assemble at Mina (during any pilgrimage) come together to carry it, they will not be able to lift it due to its mass, we ask Allah for wellbeing. He will cry out and everything would hear it except the jinn and mankind. It is part of the mercy of Allah that He - the most High - did not make us to hear the punishment of the grave.

This is because were we to hear people being punished in their graves, life will not be pleasant to us and we would have been afflicted with anxiety and worry. If he was a relative of ours, we will grieve for two reasons: due to his ties to us and these disturbing sounds. But if he is not a relative, it will distress us. The trial of the grave is a great one, we ask Allah to protect you and us from it. The Prophet ﷺ used to teach his companions these five things: “O Allah, I seek refuge with You from cowardice, miserliness and from being send back to a feeble age; and I seek refuge with you from the trial of this life and those of the grave.”

As for the hadeeth of Mu’adh, the Prophet ﷺ said to him, “I love you”. He swore by saying, “By Allah, I love you.” This is a great rank



for Mu'adh bin Jabal, may Allah be pleased with him, that our Prophet ﷺ swore that he loves him. The lover does not reserve for his beloved except that which is good for him. He said this to him in order to prepare him for what is coming, and it was being said to him by one who loves him.

Then he ﷺ said to him: "Never forget to recite after every obligatory prayer: 'O Allah, help me remember You, to be grateful to You, and worship You in an excellent meaning.'" "After every obligatory prayer" that is, before the *Taslim*. It has been reported explicitly that he would recite it before the *Taslim* in some versions. And this is the truth. As earlier mentioned, the guiding principle regarding the word '*Dubur*' is that it means before the *Taslim* if it is supplication, but it is after the *Taslim* if it is a word of remembrance. What points to this principle is that the Messenger of Allah ﷺ said in the hadeeth of Ibn Mas'ood on *Tashahhud*, "Then he should choose whatever supplication he wills or loves or pleasing to him". As for word of remembrance, Allah - the most High - said:

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۗ﴾ (103)

"When you have finished *As-Salat* (the congregation prayer), remember Allah standing, sitting down and (lying down) on your sides." (*An-Nisa'*: 103).

"Help me remember You" that is, every word that brings one closer to Allah, every contemplation that brings one closer to Allah is from the remembrance of Allah. "To be grateful to You," that is, appreciation of favour and removal of calamity. How many are the bounties of Allah on us and how many are the calamities He has saved us from, so we should be grateful to Allah for such. We ask Allah to assist us in it.

"And to worship You in an excellent manner". Excellent manner of worship involves two issues: sincerity to Allah, the Mighty and Sublime, worship becomes better each time sincerity gets stronger, and emulating the Messenger of Allah ﷺ.

And Allah alone grants success.

## Hadeeth 1423 and 1424

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلَيْسْتَ عِزْدَ بِاللَّهِ مِنْ أَرْبَعٍ؛ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ؛ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "When anyone of you has done his Tashahhud during Salat (prayer), he should seek refuge in Allah against four things and say: "Allahumma inni a'udhu bika min 'adhabi jahannam, wa min 'adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjal (O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of Al-Masih Ad-Dajjal (Antichrist))." [ Muslim ]

وَعَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يَكُونُ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُدِ وَالتَّسْلِيمِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ» رَوَاهُ مُسْلِمٌ .

Ali رضي الله عنه reported: When the Messenger of Allah ﷺ was in Salat (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations: "Allahum-maghfir li ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lantu, wa ma asraftu, wa ma Anta a'lamu bihi minni. Antal-Muqqadimu, wa Antal-Mu'akh-khiru. La ilaha illa Anta (O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of



*mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah , and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You.” [ Muslim ]*

## Commentary

The author, may Allah shower blessings on him, stated these two hadeeths about seeking refuge and remembering Allah during the prayers.

In the first hadeeth on the authority of Aboo Hurayrah, may Allah be pleased with him, the Prophet ﷺ said: “When anyone of you has done his Tashahhud, he should seek refuge in Allah against four things,” in a version, “the last Tashahhud and say: “O Allah I seek in You from the torment of Hell fire, from the torment of the grave, from the trials of life and death, and from the mischief of Anti-Christ”. The Prophet ﷺ ordered that we should seek refuge from these four things after completing the *Tashahhud*, that is before *Taslim*.

“I seek refuge with Allah from the torment of Hell” this is the Fire, so you should seek refuge with Allah from its torment. This includes the evils you have done, so you should ask Allah to forgive you of them, and the evils you have not done, you should ask Allah to distance you from them.

“And from the torment of the grave” this is because there is torment in the grave. This torment is continuous for the disbelievers and may cease for the sinners. It is authentically reported from the Prophet ﷺ that he passed by two graves and said: “Both of them are being punished, but they are not being punished for something difficult to abstain from. As for one of them, he does not protect himself from urine. And the other used to spread false tales.”<sup>(1)</sup>

“From the trial of life and death.” The trial of life is that which a person experiences during his lifetime. It revolves around two things:

1 Al-Bukhaari: The Book of Ablution, chapter on what has been reported on washing urine (211); and Muslim: The Book of Purification, chapter on evidence on the impure nature of urine (105).

First: Ignorance or not knowing the truth, which brings about doubt. Consequently, the truth becomes ambiguous to him, so he falls into falsehood and becomes destroyed.

Second: Desires. In this case, a person knows the truth but he does not want to follow it, so he chooses falsehood.

As for the trial of death, it is said that it is the trial of the grave, which is the interrogation of the two angels about a person's Lord, his religion and his Prophet after he is buried. It is also said that the trial of the death is what takes place during a person's last moment. This is because the desire of Satan to mislead the children of Adam becomes stronger at the time of death. He will come to a person at his last moment and whisper to him in order to cast doubt into his mind. He may even order him to disbelieve in Allah - the Mighty and Sublime. This trial is among the greatest of trials.

As for the tribulation of *Al-Masih Ad-Dajjal*, the Antichrist; *Al-Maseeh Ad-Dajjal* is one whom Allah will send towards the end of time, a filthy man and a liar. The word '*Kafir*' will be written between his eyes and any believer, whether learned or not, will be able to read it. Allah, the Most High, will make him a source of trial for people. This is because some things will strengthen his influence on earth.

He will remain on earth for forty days; the duration of the first day will be like a complete year, the duration of the second day will be like a month, the duration of the third day will be like a week and the fourth (and the remaining days) will be like every other day (in length). He will call people to disbelieve in Allah and associate partners with Him and tell them that: "I am your Lord". He will have paradise and hell with him but this is only the perception of people. Otherwise, the reality of his paradise is that it is hell and the reality of his hell is that it is paradise.

As stated by the Prophet ﷺ in narrations, he will deceive the people with it and he will tempt whomsoever Allah wishes for him to tempt; his trial will be severe. Indeed, the Prophet ﷺ said, "There will be no trial in the world greater than the Dajjal since the creation of Adam



till the Day of Resurrection”<sup>(1)</sup>. He said, “I warn you about him. There is no Prophet that has not warn his people regarding him.”<sup>(2)</sup> As a result, he mentioned it specifically among the trials of life because its trial will be great, we ask Allah to protect you and us from it.

One should mention these four things before he makes the *Taslim* to end the *Salat*. The scholars, may Allah shower blessings upon them, differ on whether this is obligatory on Sunnah. The majority of the scholars hold that it is Sunnah, and that a person’s *Salat* will not be invalid if he leaves it. Some of the people of knowledge say it is compulsory, so his *Salat* is invalid if he abandons it and he is required to repeat it. Taawus, who was one of the foremost students of the companions, ordered his son to repeat his *Salat* when he failed to recite these four supplications of refuge.

Thus, it is important for one not to abandon it. One should stick to it due to the abundant good it contains and so that his *Salat* would not be void according to some of the people of knowledge.

Allah Alone grants success.

## Hadeeth 1425, 1426 and 1427

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُكْتَرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي مَتَّقًا عَلَيْهِ .

*Aishah* رضي الله عنها reported: The Prophet ﷺ used to recite frequently in his bowing and prostration: “Subhanak-Allahumma, Rabbana wa bihamdika. Allahum-maghfir li (O Allah! You are free from imperfection and I begin with praising You. Forgive my sins).”

- 1 Reported by Muslim: The Book of Trials and Signs of the last hour, chapter on the remaining hadeeths of Ad-Dajjal (5239).
- 2 Reported by Al-Bukhaari: The Book of Jihad, chapter on how to present Islam to a lad (2829); and Muslim: The Book of Trials and Signs of the last hour, chapter on Ibn Sayyad (5215).

[Al-Bukhari and Muslim]

وَعَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ» رَوَاهُ مُسْلِمٌ . وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا بَقِيَ نِصْفٌ مِنْ شَعْبَانَ فَلَا تَصُومُوا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Aishah رضي الله عنها reported: The Messenger of Allah ﷺ used to recite in his bowing and prostration: "Subbuhun Quddusun, Rabbul-mala'ikati war-ruh [You are the Most Glorious. The Most Holy. You the Rubb of the angels and of Jibril ( )]."  
[ Muslim ]

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَأَمَّا الرُّكُوعُ فَعَظَّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنُ أَنْ يُسْتَجَابَ لَكُمْ» رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas رضي الله عنهما reported: The Messenger of Allah ﷺ said: "Glorify your Lord in Ruku' (bowing posture) and exert yourself in supplication in prostration. Thus your supplications are liable to be accepted."  
[ Muslim ]

## Commentary

These words of remembrance are for specific situations. Among them is what the author, may Allah shower blessings on him, reported from Aa'ishah, may Allah be pleased with her, that the Prophet ﷺ used to recite frequently in his bowing and prostration: Subhaanaka Allaahumma Rabbanaa wa bihamdika, Allaahumma g-firlee (meaning: "O Allah! You are free from imperfection and I begin with praising You. Forgive my sins). And this was after Allah – the most High - revealed to him:



﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾﴾

*“When there comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah’s religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.”*  
(An-Nasr: 1 –3)

This chapter was about the appointed time of the Messenger of Allah ﷺ. Allah announced his death to him; He informed him that when the Help of Allah and conquest come, his appointed time is close. This is as understood by Ibn Abbass, may Allah be pleased with him and his father. Ibn Abbass was young but Umar, may Allah be pleased with him, would summon him to the gathering of men who are advanced in age. Some of them said, “Why did Umar invite Ibn Abbass and exempt others?” He, may Allah be pleased with him, wanted to demonstrate the virtues of Ibn Abbas to them, so he asked them about the saying of Allah - the most High:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾﴾

*“When there comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah’s religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.”*  
(An-Nasr: 1 –3).

What is the significance of this chapter? They said it means that you should celebrate the praises of your Lord and ask for His forgiveness when the conquest comes. He said, “What do you say, Ibn Abbas?” He said, “It signifies the appointed time of the Messenger of Allah ﷺ. Allah gave him signs, which are the conquest and victory. If they come,

his appointed time is close". So Umar said, "I did not understand from it except what you understood".

In a nutshell, Allah commanded His Prophet ﷺ to celebrate the praises of his Lord and ask for forgiveness in this verse. And he used to do that; he would frequently say in his bowing and prostration: Subhaanaka Allaahumma Rabbanaa wa bihamdika, Allaahumma g-firlee (meaning: "O Allah! You are free from imperfection and I begin with praising You. Forgive my sins). The meaning of this is that you are praising Allah, the Mighty and Majesty, with the perfection of His attributes and negating any attribute of defect from Him and asking Him for forgiveness.

As for the second hadeeth, the Prophet ﷺ used to say in his bowing and prostration: Subboohun Quddoosun Rabbul-Malaaikati war-RooH (meaning: You are the Most Glorious, the Most Holy, the Lord of the angels and of the RooH) that is, You are the Most Glorious and the Most Holy. These are intense words to negate any imperfection. He, the Mighty and The most High - is the Most Glorious and the Most Holy, Lord of the angels, who are His army, the Mighty and Sublime; they are creatures that we do not see. As for the *RooH*, this is Jibreel and he is the best of the angels.

It is important for one to frequently say in his bowing and prostration; Subhaanaka Allaahumma Rabbana wabihamdik, Allaahumma g-firlee (meaning: "O Allah! You are free from imperfection and I begin with praising You, forgive my sins) in keeping with the practice of the Messenger of Allah ﷺ. And one should also say in his bowing and prostration: Subboohun Quddoosun Rabbul-Malaaikati war-RooH (meaning: You are the Most Glorious, the Most Holy, the Lord of the angels and of the RooH).

As for the hadeeth of Ibn Abbas, may Allah be pleased with him and his father, he ﷺ said: "Glorify your Lord in bowing posture and exert yourself in supplication in prostration". This is the conclusion of a hadeeth which begins with: "Verily, I have forbidden you from reciting the Qur'an during bowing or prostration. Glorify your Lord in bowing posture and exert yourself in supplication in prostration.



Thus, your supplications are liable to be accepted.” That is, your requests are likely to be granted because a servant is closest to his Lord when he is in prostration. It is not permissible for anyone to recite the Qur’an in bowing position or prostration. However, one may employ a Quranic supplication in this position. For example, one may say: “Our Lord! Forgive us our sins and excesses in our affairs and make our feet firm and give us victory over the disbelievers” although it is forbidden to recite the Qur’an.

It is unlawful for one to recite the Qur’an during the bowing or prostration position. The bowing position is meant for glorification; he should glorify his Lord by reciting: Subhaana Rabbee Al-Azeem; Subhaana Al-Malikil-Quddoos (meaning: Glory be to my Lord the Great; Glory be to the King, the Holy) and similar statements. During prostration, he should say, Subhaana Rabbee Al-A’alaa, Subhaanaka Allaahumma Rabbanaa wa bi-Hamdika Allaahumma g-firlee (meaning: “O Allah, You are free from imperfection and I begin with praising you. Forgive my sins). And he should make a lot of invocations so that they may be granted.

May Allah aid us and you towards what He loves and pleases Him.

## Hadeeth 1428 and 1429

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ؛ فَأَكْثِرُوا الدُّعَاءَ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “A slave becomes nearest to his Rubb when he is in prostration. So increase supplications while prostrating.” [ Muslim ]*

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ: دِقَّةَ وَجِلَّتِهِ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ used to say*

*in his prostration: Allahum-maghfir li dhanbi kullahu: diqqahu wa jillahu, wa 'awwalahu wa akhirahu, wa alaniyatahu wa sirrahu (O Allah! Forgive all my sins, the small and the great, first and the last, the open and the secret)."* [ Muslim ]

The author, may Allah shower blessings on him, mentioned these two hadeeths on supplications and words of remembrance that are restricted to certain situations under the chapter on excellence of the remembrance of Allah.

One of them is the hadeeth of Aboo Hurayrah, may Allah be pleased with him, that the Prophet ﷺ said, "A slave becomes nearest to his Lord when he is in prostration. So increase supplications while prostrating." This is because when a person prostrates, he brings the noblest part of his body parts to where he places his feet, a place he steps on with the feet. Similarly, he places the uppermost part of his body on the same level as the lowest part of his body; that is, his face is the highest part of his body and his feet is the lowest part of his body. So he places them on the same level in humility, reverence and submission to Allah, the Mighty and Sublime. That is why a slave is closest to his Lord when he is in prostration.

As previously explained, the Prophet ﷺ instructed that a lot of supplication should be made during prostration. This state and this statement combine humility to Allah. Accordingly, a person says in his prostration: *Subhaana Rabbi Al-A'laa* (meaning: Glory be to my Lord, the Most High) indicating that He, the Mighty and Sublime, is the Most High and Most Exalted in His essence and attributes and that man is lowly and inferior to the Majesty of Allah, the most High, and His greatness.

As for the second hadeeth, it stated that the Prophet ﷺ used to say: *Allaahumma g-firlee Dhambee kullahu diqqahu wajillahu wa awwalahu wa aakhirahu wa 'alaaniyatahu wa sirrahu* (meaning: O Allah, forgive all my sins, the small and the great, first and the last, the open and the secret)." This is in keeping the supplication simple and comprehensive. This is because supplication is worship; hence, a servant increases in worship of Allah, the Mighty and Sublime, each



time he repeats the supplication. While repeating it, he recalls his sins, the hidden and the open, the insignificant and the pronounced. This is the wisdom behind the Prophet going into details after making a broad statement. Therefore, it is good for someone to adhere to these supplications reported from the Messenger of Allah ﷺ because they are the most comprehensive and most beneficial of supplications.

May Allah aid you and us to what contains good and piety.

## Hadeeth 1430 and 1431

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: افْتَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ، فَتَحَسَّسْتُ، فَإِذَا هُوَ رَاكِعٌ - أَوْ سَاجِدٌ - يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ»، وَفِي رِوَايَةٍ: فَوَقَعَتْ يَدَيَّ عَلَى بَطْنِ قَدَمَيْهِ، وَهُوَ فِي الْمَسْجِدِ، وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ» رَوَاهُ مُسْلِمٌ .

*'Aishah ؓ reported: One night I missed the Messenger of Allah ﷺ from his bed. I searched for him. When I found him he was in bowing or prostrating posture and was reciting: Subhanaka wa bi hamdika. La ilaha illa Anta (You are free from imperfection and I begin praising You. There is no true god except You)."*

*Another narration is: My hand fell over his feet while he was in prostration with his feet erect. He was supplicating: "Allahumma inni a'udhu biridaka min sakhatika, wa bi-mu'afatika min 'uqubatika, wa a'udhu bika minka, la uhsi thana'an 'alaika, Anta kama athnaita 'ala Nafsika (O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself)."*

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ فِي كُلِّ يَوْمٍ أَلْفَ حَسَنَةٍ!» فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَيَكْتُبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحِطُّ عَنْهُ أَلْفُ خَطِيئَةٍ» رَوَاهُ مُسْلِمٌ .

Sa'd bin Abu Waqqas ؓ reported: We were with the Messenger of Allah ﷺ when he asked, "Is anyone of you unable to earn a thousand good deeds?" One of those present asked: "How can one earn thousand good deeds in a day?" He ﷺ replied, "By saying: Subhan Allah a hundred times, then one thousand good deeds will be recorded for him or one thousand sins will be blotted out from his record." [ Muslim ]

## Commentary

These two hadeeths are about remembrance of Allah and its excellence.

The first hadeeth is on the authority of Aa'ishah, may Allah be pleased with her. She reported that she missed the Prophet ﷺ one night, so she went out in search of him. This is because she is the most beloved of women to him and she also loved him. So she was afraid that something might have happened to him. She went out searching for him and found him in the mosque in prostration, beseeching Allah, the Blessed and the most High, with this supplication.

She said: "My hand fell over the underside of his feet while he was in prostration." Scholars cited this as evidence that one in prostration should join his feet together, and not separate them. This is because it is not possible for one hand to fall on two separated feet. Similarly, it is contained in the Saheeh of Ibn Khuzaymah, that the Prophet ﷺ used to join his legs together during prostration. As for the knees, they should be the way they are naturally without separating them nor joining them together.



Rather they should be as they would be ordinarily.

One of his invocations is: “Allaahumma innee a’oodhu biridaaka min sakhatik” (meaning: O Allah, I seek protection against Your wrath in Your pleasure.) The meaning is that he would seek refuge with Allah, the Mighty and Sublime, with righteous actions against evil actions. This is because evil actions bring about anger and wrath whereas righteous actions necessitate pleasure. An entity is neutralized with its opposite and the opposite of wrath is pleasure, thus he ﷺ sought protection in His pleasure against His wrath.

“And in Your pardon against your chastisement”; that is, I seek protection in Your pardon from sins, its traces and torment. This includes request for forgiveness.

“I seek refuge in You from You.” This is the broadest and most comprehensive. He ﷺ would seek refuge with Allah from Allah, the mighty and Sublime. This is because there is no refuge or shelter from Allah except with Him. No one can protect you from the punishment of Allah except Allah, the Mighty and Sublime. So seek refuge with Allah from Allah, Blessed be He and the most High; that is, seek refuge with Him from His punishment and other matters from that which He has decreed.

This points to what we mentioned about joining the feet together during prostration. In addition, it shows that the Prophet ﷺ used to observe optional prayers sometimes in the mosque although it is best to observe it at home. The Messenger of Allah ﷺ stated that: “The best Salat of an individual is the one he observes in his house except the obligatory prayers.”<sup>(1)</sup> However, the Prophet ﷺ would sometimes observe the optional prayers in the mosque.

It also demonstrates the love of Aa’ishah for the Messenger of Allah ﷺ; this is not strange for she was the most beloved of his wives with him. No woman compares to her except Khadeejah, may Allah be pleased with her, who was the first of his wives and he did not marry

1 Reported by Al-Bukhaari: The Book of Adhan, chapter on Salatu Layl (689); and Muslim: The Book of the Travellers’ prayer and shortening it, chapter on recommendation and permissibility of voluntary prayers at home (1301).

any other wife until her death. He used to reminisce about Khadeejah always. But Aa'ishah, may Allah be pleased with her, was the most beloved of women present during her time.

Among the benefits of this hadeeth is that a person could seek refuge with the attributes of Allah, the Mighty and Sublime, from its opposite; with pleasure against wrath, with pardon against chastisement, and that there is no refuge for him from Allah except with Him. He should seek refuge with Allah from Him, the Blessed and the most High.

Allah alone grants success.

Points of Benefit: It is not permissible for one to raise his hands or one of his hands or legs or one of his legs while in the state of prostration. This is because the obligation of prostration involves seven parts of body: the forehead with the nose, the two palms, the two knees, and the edges of the feet. If he raises them until he leaves the state of prostration, his *Salat* becomes invalid. But if he raises them and brings them down quickly, I hope that he will not be required to repeat the *Salat*.

## Hadeeth 1433

وَعَنْ أُمِّ الْمُؤْمِنِينَ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى وَهِيَ جَالِسَةٌ، فَقَالَ: «مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتِكِ عَلَيْهَا؟» قَالَتْ: نَعَمْ. فَقَالَ النَّبِيُّ ﷺ: لَقَدْ قُلْتِ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتِ مِنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللَّهِ وَيَحْمَدُهُ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَرِزَّةَ عَرْشِهِ، وَمَدَادَ كَلِمَاتِهِ» رَوَاهُ مُسْلِمٌ .



Juwairiyah bint Al-Harith ؓ reported, the Mother of the Believers: The Prophet ﷺ came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet ﷺ said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are: Subhan-Allahi wa bihamdihi, 'adada khalqihi, wa rida nafsih, wa zinatah 'arshih, wa midada kalimatih [Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)]." [ Muslim ]

## Commentary

This is one of the hadeeths that explains the excellence of one of the forms of remembrance of Allah. It is what was reported by the mother of the Believers Juwayriyyah bint Al-Harith that the Prophet ﷺ left her at the time of the *Fajr* prayer and returned to her in the forenoon, while she was doing the *Tasbeeh* and the *Taheel*. So, he ﷺ explained to her that he had recited some words after he left her which are weightier than what she had been reciting since dawn or morning: "Subhaanallaah wa bihamdihi, 'adada khalqihi" (Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures) three times. Subhaanallaah wa bihamdihi rida nafsih" (Allah is free from imperfection and I begin with His praise, in accordance with His good pleasure) three times. "Subhaanallaah wa bihamdihi zinatah arshih" (Allah is free from imperfection and I begin with His praise, equal to the weight of His Throne) three times. "Subhaanallaah wa bihamdi midaada kalimaatih" (Allah is free from imperfection and I begin with His praise, equal to the ink that may be used in recording the words (for His Praise)) three times.

Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His

good pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise).

As for “Subhaanallaah wa bihamdihi ‘adada khalqihi,” the meaning is that you glorify and praise Allah, the Mighty and Sublime, as many times as the number of His creatures. And none knows the number of the creatures of Allah, the Mighty and Sublime, except He. Allah - the most High - states:

﴿ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ﴾ (٣١)

“And none can know the hosts of your Lord but He.” [Al-Muddaththir: 31].

As for “Subhaanallaah wa bihamdihi zinata arshihi,” none knows the weight of Allah’s Throne except He, Blessed be He and the most High, because it is the greatest creation known to us. The Prophet ﷺ reported from Him that He said, “The comparison of the seven heavens and the seven earth to the Kursi is like a ring thrown onto a desert. And the superiority of the ‘Arsh (throne) over the Kursi is like the excellence of the desert over this ring.”<sup>(1)</sup> Hence, it is a great creation; none knows its magnitude except Allah, the Mighty and Sublime.

As for “Subhaanallaah wa bihamdihi rida nafsih,” it means that you glorify and praise Allah with words of praise which Allah, the Mighty and Sublime, is pleased with. And whichever words of praise Allah is pleased with is the best of praise and most complete.

As for “Subhaanallaah wa bihamdihi midada kalimatih,” ink is used for writing and nothing is comparable to the words of Allah. Allah, the most High said:

﴿ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ  
مَا نَفَدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾ (٢٧)

1 Reported by Ibn Hibban in his Saheeh (2/77)



“And if all the trees ion the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to is (supply), yet the Words of Allah will not be exhausted. Verily, Allah is All-Mighty, All-Wise.” [Luqman: 27]

And the Most High said:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نَنفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا

بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

“Say (O Muhammad to mankind): “if the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.” [Al-Kahf: 109.]

There is no limit to the Words of Allah, the most High.

So, the important point is that it is pertinent for us to keep reciting this word of remembrance: “Subhaanallaah wa bihamdihi, ‘adada khalqih” (Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures) three times. Subhaanallaah wa bihamdihi rida nafsih” (Allah is free from imperfection and I begin with His praise, in accordance with His good pleasure) three times. “Subhaanallaah wa bihamdihi zinatah arshih” (Allah is free from imperfection and I begin with His praise, equal to the weight of His Throne) three times. “Subhaanallaah wa bihamdi midaada kalimaatih” (Allah is free from imperfection and I begin with His praise, equal to the ink that may be used in recording the words (for His Praise)) three times. This makes an aggregate of twelve times.

## Hadeeth 1434, 1435 and 1436

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مِثْلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُهُ، مِثْلُ الْحَيِّ وَالْمَيِّتِ» رَوَاهُ الْبُخَارِيُّ .

Abu Musa Al-Ash'ari ؓ reported: The Prophet ﷺ said, "The similitude of one who remembers his Rubb and one who does not remember Him, is like that of the living and the dead." [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي؛ فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Allah the Exalted says: 'I am as my slave expects me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels).'" [ Al-Bukhari and Muslim ]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «سَبَقَ الْمُفَرِّدُونَ» قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "The Mufarridun have gone ahead." He was asked, "Who are the Mufarridun ?" He ﷺ replied, "Those men and women who frequently celebrate the remembrance of Allah." [ Muslim ]

## Commentary

As for the first hadeeth, the Messenger of Allah ﷺ stated: "The similitude of one who remembers Allah and one who does not remember Allah is like that of the living and the dead." This is because the one who remembers Allah, the most High, He will awaken his heart and expand his heart; thus, he is like the living.



As for the one who does not engage in the remembrance of Allah, his heart will not be at ease and his chest will not open to Islam; thus, he is like the dead. Therefore, it is important for one to take lessons from this parable. One must know that whenever one is heedless of the remembrance of Allah, the Mighty and Sublime, the heart becomes hard and it may die as a result, refuge is with Allah.

As for the two other hadeeths, they also show the excellence of the remembrance of Allah. When a person remembers Allah, the Mighty and Sublime, inwardly, Allah will remember him inwardly. If he remembers him in an assembly, Allah will remember him in a better assembly. That is, if you remember your Lord in your mind, either you utter it with your tongue secretly without anyone hearing you or you remember Allah in your heart, Allah, the Most High, will remember you in His mind. And if you remember Him in a company, that is a congregation, He, the Most High, will remember you in a better company, which is the company of angels. He will mention you in their presence, exalt your mention and praise you.

This shows the excellence of remembrance of Allah, and that if a person remembers Allah in a company - this is better than if he remembers Him in his mind unless if he fears that it may lead him to show-off. If he is afraid of show-off, he should not make it loud. But there should not be any whispering in his heart, by saying: 'If you remember Allah loudly, this is show-off. So I will not remember Allah.' He should abandon these whisperings and remember Allah, the Most High, among people and in his mind so that Allah, the Mighty and Sublime, will remember him the way he remembers his Lord.

As for the third hadeeth, the hadeeth of Aboo Hurayrah, the Prophet ﷺ said, "The Mufarridoon have gone ahead." They asked, "Who are the *Mufarridoon*?" He replied, "Those men and women who frequently celebrate the remembrance of Allah." This is a proof that those who regularly remember Allah are superior to others because they work more than the others. They are in the vanguard of good.

Allah Alone grants success.

## Hadeeth 1437, 1438, 1439, 1440 and 1441

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَفْضَلُ الذِّكْرِ: لَا إِلَهَ إِلَّا اللَّهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Jabir ؓ reported: I heard the Messenger of Allah ﷺ saying, "The best way to celebrate the remembrance of Allah is to say: La ilaha illallah (there is no true god except Allah)." [ At-Tirmidhi ]*

وَعَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ، فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّثُ بِهِ قَالَ: «لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*'Abdullah bin Busr ؓ reported: One of the Companions said, "O Messenger of Allah. There are many injunctions of Islam for me. So tell me something to which I may hold fast." He said, "Keep your tongue wet with the remembrance of Allah." [ At-Tirmidhi ]*

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Jabir ؓ reported: The Prophet ﷺ said, "For him who says: 'Subhan-Allahi wa bi hamdihi (Allah is free from imperfection, and I begin with praising Him, and to Him),' a palm-tree will be planted in Jannah ." [ At-Tirmidhi ]*

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِيْتُ



إِبْرَاهِيمَ رَضِيَ اللَّهُ عَنْهُ لَيْلَةَ أُسْرِي بِي، فَقَالَ: يَا مُحَمَّدُ أَقْرِيءْ أُمَّتَكَ مِنِّي السَّلَامَ، وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ، عَذْبَةُ الْمَاءِ، وَأَنَّهَا قِيَعَانٌ، وَأَنَّ غِرَاسَهَا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Ibn Mas'ud رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, "I met Ibrahim رضي الله عنه on the Night of Ascension ( Al-Asra ), and he said to me: 'O Muhammad, convey my greetings to your Ummah , and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest)."* [ At-Tirmidhi ]

وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «أَلَا أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ، وَخَيْرَ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْفِضَّةِ وَخَيْرٍ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ، وَيَضْرِبُوا أَعْنَاقَكُمْ؟» قَالُوا: بَلَى، قَالَ: «ذَكَرَ اللَّهُ تَعَالَى» رَوَاهُ التِّرْمِذِيُّ، قَالَ الْحَاكِمُ أَبُو عَبْدِ اللَّهِ: إِسْنَادُهُ صَحِيحٌ.

*Abud-Darda رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "Shall I not inform you of the best of your actions which are the purest to your Rubb , which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?" They said, "Certainly." He صلى الله عليه وسلم said, "Remembrance of Allah the Exalted."* [ At-Tirmidhi ]

## Commentary

These hadeeths, the entire set, quoted by the author may Allah shower blessings on him, show the excellence of the remembrance of Allah as discussed earlier.

However, some of them contain some level of weakness. One of such is that a man said to the Prophet ﷺ: “There are many injunctions of Islam for me.” So he ﷺ told him, “Keep your tongue wet with the remembrance of Allah”.

This hadeeth contains some weakness. But if it is authentic, the meaning is that this man considered the optional duties, not obligatory duties, to be many. As for obligatory duties, the statement “*La ilaaha illallaah*” or any other word will not suffice for them. It is a must to observe the obligatory duties. As for the optional duties, if some aspects are difficult for a person, the remembrance of Allah could cover the shortcomings.

Likewise, another one is that the Prophet ﷺ said: “The best form of Dhikr is saying *Laa ilaaha illallaah*.” There is no doubt that this is a great statement with which a person enters into the religion of Islam. It is the key to Islam as reported in the hadeeth that, “The key to paradise is *Laa ilaaha illallaah*”.

Also included is the excellence of saying, “*Subhaanallaah walhamdulillaah, walaah ilaaha illallaah, wallaahu Akbar*” (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is the greatest). This is the seedling (plant) of Paradise; that is, if a person says it, a plant it will be planted for him in paradise for each word.

Similarly, the remembrance of Allah, the Mighty and Sublime, is among the best of deeds and the dearest to Allah, the Mighty and Sublime. In fact, it is among the means of steadfastness at times of meeting the enemy as stated by Allah - the most High:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ



## تُفْلِحُونَ ﴿٤٥﴾

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind) so that you may be successful” [Al-Anfal: 45].

All these hadeeths indicate the excellence of the remembrance of Allah, and that it is good for one to frequently celebrate the remembrance of Allah. The saying of the Prophet ﷺ has preceded: “There are two statements that are light for the tongue to remember, heavy in the scale and are dearer to the Merciful: Subhaanallaah wa bihamdihi, Subhaanallaah il-’Azeem (meaning: Glory be to Allah and His is the Praise, (and) Allah, the Greatest is free from imperfection).”

And Allah alone grants success.

## Hadeeth 1442 and 1443

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَى - أَوْ حَصَى - تُسَبِّحُ بِهِ فَقَالَ: «أُخْبِرُكَ بِمَا هُوَ أَيْسَرُ عَلَيْكَ مِنْ هَذَا - أَوْ أَفْضَلُ» فَقَالَ: «سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقُ، وَاللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ، وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ، وَلَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلَ ذَلِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Sa'd bin Abu Waqqas ؓ reported: The Messenger of Allah ﷺ and I went to see a woman. She had date-stones or pebbles in front of her, and she was counting and reciting Tasbeeh . [‘ Subhan-Allah ’ (Allah is free from imperfection)]. He said, “Shall I not inform

you of what is easier or better than this for you?” You should say: ‘Subhan-Allahi ‘adada ma khalaqa fis-sama’, wa subhan-Allahi ‘adada ma khalaqa fil-ardi, wa subhan-Allahi ‘adada ma baina dhalika, wa subhan-Allahi ‘adada ma Huwa Khaliqun, wallahu Akbaru mithla dhalika, wal-hamdu lillahi mithla dhalika, wa la ilaha illallahu mithla dhalika, wa la hawla wa la quwwata illa billahi mithla dhalika ( Subhan-Allah , equal to the number of what He created in the heaven; and Subhan-Allah , equal to the number of His creatures in the earth; and Subhan-Allah , equal to the number in between them; and Subhan-Allah equal to the number of those He will create).’ Then say: ‘Allahu Akbar ’ (Allah is Greatest) in the same way. Then say: ‘Al-hamdu lillah ’ (praise be to Allah) in the same way. Then say: ‘La ilaha illallah ’ (there is no true god except Allah) in the same way. Then say: ‘La hawla wa la quwwata illa billah ’ (there is no change of a condition nor power except by Allah) in the same manner.” [ At-Tirmidhi ]

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَدُلُّكَ  
عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «لَا حَوْلَ  
وَلَا قُوَّةَ إِلَّا بِاللَّهِ» مُتَّفَقٌ عَلَيْهِ

Abu Musa ؓ reported: The Messenger of Allah ﷺ said to me, “Shall I not guide you to a treasure from the treasures of Jannah ?” I said: “Yes, O Messenger of Allah!” Thereupon he ﷺ said, “(Recite) ‘La hawla wa la quwwata illa billah ’ (There is no change of a condition nor power except by Allah).” [ Al-Bukhari and Muslim ]

## Commentary

These two hadeeths show the excellence of the remembrance of Allah. Numerous hadeeths have been discussed on this theme. The hadeeth of Sa’d bin Abee Waqqas (may Allah be pleased with him) is about the visit of the Prophet ﷺ to a woman who had a heap of stones



or pebbles with which she counts and recites *Tasbeeh*. So he ﷺ said, “May I inform you of what is better than this?” So, he mentioned a word of remembrance which is similar or close to that cited earlier.

So his saying ﷺ: “Subhaanallaah wa bihamdihi, ‘adada khalqihi” (Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures) three times. Subhaanallaah wa bihamdihi rida nafsihi” (Allah is free from imperfection and I begin with His praise, in accordance with His good pleasure) three times. “Subhaanallaah wa bihamdihi zinatah arshihi” (Allah is free from imperfection and I begin with His praise, equal to the weight of His Throne) three times. “Subhaanallaah wa bihamdi midaada kalimaatih” (Allah is free from imperfection and I begin with His praise, equal to the ink that may be used in recording the words (for His Praise)) three times. This makes an aggregate of twelve times.

This encompasses a lot of good and it has been explained earlier.

As for the hadeeth of Aboo Moosa Al-Ash’ari, may Allah be pleased with him, that the Prophet ﷺ said, “Shall I not guide you to a treasure from the treasures of Paradise?” This question is meant to stimulate curiosity; that is, the Messenger of Allah ﷺ used it to captivate him so that he would listen to what he is about to say. I said, “Yes O Messenger of Allah”. He said, “(Recite) *Laa hawla wa laa quwwata illa billah* (meaning: There is no change of a condition nor power except by Allah)”. This is because this statement contains a denial of every ability to alter a condition and power except for Allah, the Mighty and Sublime. A person has no might or power. He cannot change a situation to another and he does not have power over it except with Allah, the Mighty and Sublime. It is a statement of assistance. If a matter overwhelms you and you feel incapable, you should say: *Laa haola walaa quwwata illa billaah* (meaning: there is no change of a condition nor power except by Allah.)” Allah - the Most High - will aid you regarding the matter.

This statement is not a statement of restitution as most people think.

Thus, if it is said to one of them, “So-and-so has been afflicted with a calamity,” he would say, *Laa hawla walaa quwwata illaa billaah* (There is no change of a condition nor power except by Allah.) The statement of restitution is the saying, *Innaa lillaahi wa innaa ilayhi raaji’oon* (meaning: to Allah we belong, and to Him is our return.)” If you want Allah to assist you in some thing, you should recite, *Laa hawla walaa quwwata illa billaah*, it is a statement of seeking assistance. Allah, the Most High – mentioned the story of the owner of two gardens in *Surat Al-Kahf*. His companion said to him:

﴿ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ﴾ (٣٩)

“It was better for you to say, when you entered your garden: “That which Allah wills (will come to pass)! There is no power but with Allah,” (Al-Kahf: 39).

It would have been better for you and your garden would have lasted. But he entered it and said:

﴿ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴾ (٣٥) وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ﴿٣٦﴾

“I think not that this will ever perish. And I think not the Hour will ever come.” (Al-Kahf: 35,36).

He was astonished by it and detested the establishment of the Hour. So Allah sent a torment from the sky on it and it became a slippery earth.

The important point is that this statement, *Laa hawla walaa quwwata illaa billaah*, is one of the treasures of Paradise. You should recite it, O man, whenever anything devastates you, rendering you helpless and incapable. You should say: “*Laa hawla wa laa quwwata illaa billaah*” and Allah will make the affair easy for you.

And Allah alone grants success.



## Chapter 245: the remembrance of Allah in all conditions

### Hadeeth 1444 and 1445

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَذْكُرُ اللَّهَ تَعَالَى عَلَى كُلِّ أَحْيَانِهِ. رَوَاهُ مُسْلِمٌ .

*'Aishah ؓ reported: The Messenger of Allah ﷺ used to remember Allah at all times. [ Muslim ]*

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ، ﷺ قَالَ: «لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرُ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا» متفقٌ عَلَيْهِ .

*Ibn 'Abbas ؓ reported: The Prophet ﷺ said, "If anyone intends to have (sexual intercourse) with his wife, he should say: "Bismillah! Allahumma janibnash-Shaitana, wa jannibish-Shaitana ma razaqtana (In the Name of Allah, O Allah! Keep us away from Satan and keep Satan away from what You have bestowed upon us);" and if Allah has ordained a child for them, Satan will never harm him." [ Al-Bukhari and Muslim ]*

## Commentary

Hafidh an-Nawawee, may Allah shower blessings on him, said: The chapter on the remembrance of Allah, the most High, while standing, sitting and lying down. That is, a person is required to remember Allah, the Most High in every situation: standing, sitting or lying on his side. Then he cited the saying of Allah, the most High, as evidence:

﴿ إِنِّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي  
الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ﴿١٩١﴾ ﴾

*“Verily! In the creation of the heavens and the earth, and in the alternation of the night and day, there are indeed signs for men of understanding. Those who remember Allah always, and (in their prayers) standing, sitting and lying down on their sides.”*  
(Al-Imran: 190-191).

In the creation of the heavens and the earth; that is, in the nature of the heavens and the nature of the earth due to what they contain of amazing creatures of Allah, the Most High, are signs for people of understanding and intellect, those who understand the wisdom and secrets contained in the signs of Allah. The heaven is spacious and lofty and earth is level and lowly to the creature, and it contains the signs of Allah, the Most High, such as seas, oceans, trees, mountain and others.

As for the alternation of the night and the day, there are signs in their lengthiness and brevity, warmth and coldness, ease and difficult, safety and fear, anguish and delight. If a person were to track the account of the constellations, and the rotation and the alternation of the night and the day, he would appreciate some of the great signs of Allah that will increase him in faith. His saying: “Those who remember Allah standing, sitting and on their sides” [3:191]; this is the point of reference: they remember Allah in every situation, while standing, sitting and lying down on their sides.

Then he, may Allah shower blessings on him, mentioned the hadeeth of Aa'ishah, may Allah have mercy on her, where she said: “The Prophet used to remember Allah at all times” that is, in every situation. He would remember Allah while standing, sitting and lying down. Indeed, the Prophet recommended for a Muslim to remember Allah when cohabiting with his wife. He said: “If anyone intends to have (sexual intercourse) with his wife, he should say: ‘Bismillahi. Allahumma janibna Shaytan wa janib Shaytan ma razaqtana (In the



name of Allah. O Allah, keep us away from Satan and keep Satan away from what you have bestowed upon us).’ And if Allah has ordained a child for them, Satan will never harm him”.

This contains evidence that a person is required to remember Allah frequently at all times. However, the scholars explained that a person should not remember Allah, the Most High, in filthy places such as toilets and similar places out of honour for the remembrance of Allah, the Mighty and Sublime. This is what some of the people of knowledge have stated.

Allah knows best.

## Chapter 246: supplication at the time of going to bed and waking up

### Hadeeth 1446

عَنْ حُدَيْفَةَ، وَأَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا» وَإِذَا اسْتَبَقَطَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ» رَوَاهُ الْبُخَارِيُّ .

*Hudhaifah and Abu Dharr ؓ reported: Whenever the Messenger of Allah ﷺ went to bed, he would supplicate: “ Bismika-Allahumma amut wa ahya (With Your Name, O Allah, I die and return to life)”; and when he woke up, he would supplicate thus: “ Al-hamdu lillahilladhi ahyana ba'da ma amatana, wa ilaihin-nushur (All praise belongs to Allah Who has restored us back to life after causing us to die; and to Him shall we return).” [ Al-Bukhari ]*

## Commentary

The author, may Allah shower blessings on him, said: The chapter

on supplication at the time of going to bed and waking up.

From the bounties of Allah, Blessed be He and the most High - upon us is that He prescribed words of remembrance for us when going to bed and waking up, eating and drinking, at the beginning and in the end, even when entering the toilet and putting on clothes. This is to fill our time with the remembrance of Allah, the Mighty and Sublime. Had Allah not legislated this for us, it would have been an innovation. However, He prescribed this for us in order to increase His favour upon us through these acts of obedience.

Among them is the hadeeth mentioned by the author on the authority of Hudhayfah and Aboo Dharr, may Allah be pleased with both of them, that whenever the Prophet ﷺ goes to bed, he would say: "Bismika Allahumma amut wa ahya (meaning: With Your Name, O Allah, I die and return to life)." That is, when he lies down to sleep, he would say: "With Your Name, O Allah, I die and return to life." This is because Allah, Blessed be He and the most High, is the giver of life and death. He is the giver of life, He gives it to whomever He wills, and He is the One that causes death, He takes the life of whomever He wills. Hence, you should say, "With Your Name, O Allah, I die and return to life". That is, I die in Your Name and I return to life in your Name.

The suitability of this invocation before sleeping is that sleep is death, albeit a lesser death, as stated by Allah, the most High:

﴿ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ



*"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" [Al-An'am:60].*

The Most High says:

﴿ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ﴾

*"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].*

Consequently, when the Messenger of Allah ﷺ wakes up from nocturnal sleep, he would recite: ‘Alhamdulillah allaadhe ahyaanaa ba’da maa amaataanaa wa ilayhi An-Nushoor’ (meaning: All praise belongs to Allah who has restored us back to life after causing us to die; and to Him shall we return.)” Therefore, you should praise Allah who has given you life after death and remember that the final return, which is emergence from the grave, would be to Allah, the Mighty and Sublime.

You should think of your resurrection from your lesser death and your greater death, so say, “All praise belongs to Allah who has restored us back to life after cursing us to die, and to Him shall we return.” This is a proof of the great wisdom behind this sleep which Allah has made as source of rest for the body from the past and invigoration for the future. And He mentions another life; hence, this should remind you of when you will stand up from your grave after your death, alive before Allah, the Mighty and Sublime. This will increase your faith in resurrection.

The belief in resurrection is important. One would not do anything if one does not believe that one would be resurrected and rewarded for one’s action. Thus, we observe that Allah usually join faith in the Last Day with faith in Him, Mighty and Sublime, as sated by the Most High:

﴿ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

*“And believe in Allah and the last Day” [An-Nisa’:162].*

There are numerous verses regarding this.

In summary, when you go to your bed, it is important to recite: “Bismika Allahumma amut wa ahya (meaning: With Your Name, O Allah, I die and return to life).” And when you wake up, say, ‘Alhamdulillah allaadhe ahyaanaa ba’da maa amaataanaa wa ilayhi An-Nushoor’ (meaning: All praise belongs to Allah who has restored us back to life after causing us to die; and to Him shall we return.)

Allah alone grants success.

## Chapter 247: the excellence of the gathering in which Allah is remembered

### Hadeeth 1447

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ تَعَالَى مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ، تَنَادَوْا: هَلُمُّوا إِلَيْنَا حَاجَتِكُمْ، فَيَحْفُقُونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْأَلُهُمْ رَبُّهُمْ - وَهُوَ أَعْلَمُ - : مَا يَقُولُ عِبَادِي؟ قَالَ: يَقُولُونَ: يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيُمَجِّدُونَكَ، فَيَقُولُ: هَلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا وَاللَّهِ! مَا رَأَوْكَ، فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟! قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجُّدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا. فَيَقُولُ: فَمَاذَا يَسْأَلُونَ؟ قَالَ: يَقُولُونَ: يَسْأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ! يَا رَبِّ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟! قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلِبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَتَعَوَّذُونَ مِنَ النَّارِ؛ قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ! مَا رَأَوْهَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟! قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ: فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ، قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ لَيْسَ



مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ، قَالَ: هُمْ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ  
مُتَّفَقٌ عَلَيْهِ .

وَفِي رِوَايَةٍ لِمُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ  
لِلَّهِ مَلَائِكَةً سَيَّارَةٌ فَضُلًّا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا  
فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ، وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمْلَأُوا  
مَا بَيْنَهُمْ وَيَبْنِ السَّمَاءَ الدُّنْيَا، فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ،  
فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ - وَهُوَ أَعْلَمُ - : مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا  
مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ: يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيُهَلِّلُونَكَ،  
وَيَحْمَدُونَكَ، وَيَسْأَلُونَكَ. قَالَ: وَمَاذَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ  
جَنَّتِكَ. قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا، أَيُّ رَبِّ. قَالَ: فَكَيْفَ لَوْ رَأَوْا  
جَنَّتِي؟! قَالُوا: وَيَسْتَجِيرُونَكَ. قَالَ: وَمِمَّ يَسْتَجِيرُونِي؟ قَالُوا: مِنْ نَارِكَ  
يَا رَبِّ! قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟! قَالُوا:  
وَيَسْتَغْفِرُونَكَ، فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا، وَأَجْرْتُهُمْ  
مِمَّا اسْتَجَارُوا. قَالَ: فَيَقُولُونَ: رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ خَطَّاءٌ إِنَّمَا مَرَّ،  
فَجَلَسَ مَعَهُمْ، فَيَقُولُ: وَلَهُ غَفَرْتُ، هُمْ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ».

Abu Hurairah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "Allah, the Exalted, has teams of angels who go about on the roads seeking those who remember Allah. When they find some people remembering Allah they call to one another and say, 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered. Allah, the Exalted and Glorious, asks them (although He is best informed about every thing): 'What are my slave saying?'"

They say: ‘They are glorifying Your Tasbih , Tahmid , Takbir , Tamjid , (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah).’ He asks: ‘Have they seen Me?’ They reply, ‘No, indeed, they have not seen You.’ He asks: ‘How would they act if they were to see Me?’ Thereupon they reply: ‘If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.’ He would say: ‘What do they beg of Me?’ They say, ‘They beg You for Your Jannah.’ Allah says, ‘Have they seen My Jannah?’ They say, ‘No, our Rubb.’ He says: ‘How would they act if they were to see My Jannah?’ They reply, ‘Were they to see it, they would more intensely eager for it.’ They (the angels) say, ‘They seek Your Protection.’ He asks, ‘Against what do they seek My Protection?’ They (the angels) say, ‘Our Rubb , from the fire of Hell.’ (He, the Rubb ) says, ‘Have they seen the fire of Hell?’ They say, ‘No. By Your Honour, they have not seen it.’ He says: ‘How would they act if they were to see My Fire?’ They say: ‘If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness.’ He says: ‘I call you to witness that I hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection from.’ One of the angels says: ‘Our Rubb , there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance. He passed by them and sat down with them.’ He says: ‘I also grant him pardon because they are the people by virtue of whom their associates will not be unfortunate.’” [ Al-Bukhari and Muslim ]

## Commentary

The author, may Allah shower blessings on him, said: The chapter on the excellence of remembering Allah in congregation, then he mentioned the noble verse:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ، وَلَا

تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا﴾



*“And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other religious deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world.” [Al-Kahf: 28].*

So, Allah ordered His Prophet ﷺ to be patient with these noble, respected and honourable people. The patience of the soul entails restraining it. Restrain yourself with them for these people are good people for you to sit with. “Who call on their Lord morning”. That is, in the beginning of the day and the last part of the day. From this is gathering for the *Fajr* and *‘Asr* prayers. This is because the first is in the morning while the second is in the afternoon; morning and afternoon.

“Who call on their Lord” that is, seeking His face. This is a proof of their sincerity to Allah, the Mighty and Sublime. They do not desire any praise or recognition of their worship or patience from this gathering and invocation. Rather, they only desire the Face of Allah, the Mighty and Sublime.

“And let not your eyes overlook them, desiring the pomp and glitter of the life of the world”. That is, you should not overlook, abandon or ignore them for the sake of the world. There is no harm in forsaking them for greater benefits of the hereafter but you should never leave them for worldly benefits. These are the real people, and they are the people of this world and the hereafter.

“And obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost”. That is, you should not obey the unmindful whose heart is heedless of the remembrance of Allah, his worldly life and the hereafter are wasted.

This noble verse shows the excellence of gathering of remembrance and supplication. It also illustrates the virtues of sincerity and that it is the pivot of every matter. Also included is that a person should not abandon the affairs of the hereafter and

worship for the affairs of this world.

As for the hadeeths, the author mentioned the hadeeth of Aboo Hurayrah, may Allah be pleased with him, as recorded in Saheeh Al-Bukhaari and Saheeh Muslim: "Allah, the most High, has teams of angels who go about on the earth seeking those who remember Allah".

The angels are righteous creatures from the world of Unseen. Allah, the Mighty and Sublime, created them from light and made them hollow without stomach. So they neither eat nor drink nor do they have need for such as they have no stomach or intestine; they are hollow. Thus, they do not eat or drink. They are creatures from the world of Unseen, so mankind does not see them. However, Allah may make them visible to people sometimes. An instance was when Jibreel came in the form of a man, with extremely white cloth, dark hair and no traces of journey was seen on him nor did any of the companions know him. Then, he sat in front of the Prophet to ask him questions. This could take place at times. Notwithstanding, the general rule is that the world of the angels belongs to the world of Unseen.

All angels are good. Accordingly, they do not enter places that contain what will anger Allah, the Mighty and Sublime. "They do not enter a house that contains pictures", nor "accompany the travelers who have with them a bell or dog" except a trained dog which is permissible to keep.

Allah, the Mighty and Sublime, has commissioned these angels to go about on earth. If they find a gathering in which Allah is remembered, they will sit with them. Then they will surround those sitting with their wings till the space between them and the lowest sky is fully covered.

Then, Allah, the Most High, will ask them in order to manifest the excellence of these people who sat remembering Him, glorifying Him, praising Him, extolling His oneness, His greatness and invoking Him. Otherwise, Allah, the Mighty and Sublime, is more knowledgeable of the reason for the gathering, but He would ask the angels in order to manifest their virtues and grace. He will ask the angels: "Where are you coming from? They will say, 'We are coming



from some of Your slaves on the earth. They are glorifying You, extolling Your Oneness, Greatness, thanking and invoking You. He will say to them: "What do they want?" They will reply: "They desire paradise." O Allah, count us among those who desire it and among its inhabitants. He said, "Have they seen it?" They replied, "No." He said, "What if they see it?" They will reply, "They would seriously seek for it and desire it more." This is because Allah, the Mighty and Sublime, said: "I have prepared for My righteous slaves what no eye has seen, no ear has heard, and the mind of no man has conceived."<sup>(1)</sup> Then He will ask them: "What are they seeking protection from?" They will reply, "They are seeking your protection from Hell-fire." This is the meaning of the hadeeth. He said, "Have they seen it?" They said, "No, they have not seen it." He said, "How would they act if they were to see it?" They will reply, "They would more earnest in being away from it and fearing it." So Allah, the Mighty and Majesty will say, "I call you to witness that I hereby grant pardon to them." And if Allah forgives or pardons a person, he is entitled to enter Paradise and be saved from the fire of Hell.

One of the angels would say: "There is amongst them such and such slave who does not belong to the assembly of those who are participating in your remembrance. He only came for a need and found these people, he sat down with them." The Mighty and Sublime would say, "I also grant him pardon because they are the people by virtues of whom their associates will not be unfortunate".

This hadeeth is an evidence for the excellence of righteous gathering and a righteous companion. Allah may cover a companion of the righteous with His mercy even if he is not like his companion because Allah, the Most High, said: "I have granted pardon to this," although he did not come for the sake of the remembrance of Allah or supplication, but for a need. He said, "They are the people by virtue of whom their associates will not be unfortunate." On this basis, it is recommended to gather for the remembrance of Allah, recitation of

1 Reported by Al-Bukhaari: The Book of Beginning of creation, chapter on what has been reported on the description of Paradise (3005); and Muslim: The Book of Paradise and the description of its enjoyment (5050).

the Qur'an, *Tasbeeh*, *Tahmeed* and *Tahleel*. Each person supplicates for himself, ask Allah for himself and remember Him in his mind.

A form of gathering, as I mentioned earlier, is the assembly of Muslims at the *Fajr* and 'Asr prayers because this involves remembrance of Allah: *Tasbeeh* (saying *Subhanallah*), *Takbeer* (saying *Allahu Akbar*), *Tahleel* (saying *Laa ilaha illa Allahu*), recitation of the Qur'an and supplication.

It is established from the Prophet ﷺ that angels are assigned to the children of Adam, and they congregate during the *Fajr* and 'Asr prayers.

We ask Allah to aid us to that which He loves and pleases Him.

## Hadeeth 1448 and 1449

وَعَنْهُ وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ؛ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah and Abu Sa'id Al-Khudri* ﷺ reported: *The Messenger of Allah* ﷺ said, "When a group of people assemble for the remembrance of Allah, the angels surround them (with their wings), (Allah's) mercy envelops them, *Sakinah* , or tranquility descends upon them and Allah makes a mention of them before those who are near Him." [ Muslim ]

وَعَنْ أَبِي وَقِيدِ الْحَارِثِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ، وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ، وَذَهَبَ وَاحِدٌ، فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ.



فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلَقَةِ، فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ، فَجَلَسَ  
خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ، قَالَ: أَلَا  
أُنَبِّئُكُمْ عَنِ النَّفْرِ الثَّلَاثَةِ: أَمَّا أَحَدُهُمْ، فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ اللَّهُ إِلَيْهِ،  
وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ، فَأَعْرَضَ، فَأَعْرَضَ  
اللَّهُ عَنْهُ» متفقٌ عَلَيْهِ .

*Abu Waqid Al-Harith bin 'Auf ؓ reported: The Messenger of Allah ﷺ was sitting in the mosque with his Companions when three people came to him. Two of them stepped forward to the Messenger of Allah ﷺ and the third went away. Those two men stood by the side of Messenger of Allah ﷺ. One of them found a space in the circle and he filled it, while the other one sat behind him. When the Messenger of Allah ﷺ finished, he said, "Shall I not inform you about these three people? One of them sought refuge with Allah and Allah gave him refuge; the second one felt shy and Allah showed kindness to his shyness (and so he was accommodated in that meeting), and the last one averted, and so Allah turned away His Attention from him." [ Al-Bukhari and Muslim ]*

## Commentary

These two hadeeths are among the hadeeths mentioned by the author, may Allah have mercy him. In the first hadeeth, the Prophet ﷺ stated that when a group of people assemble for the remembrance of Allah, tranquility descends upon them, mercy envelops them, the angels surround them and Allah makes a mention of them before those who are near Him. This shows the virtue of gathering for the remembrance of Allah, the Mighty and Sublime. This does not imply that they should remember Allah with a single voice. Although the hadeeth is general, it is not however known that the pious predecessors would remember Allah in chorus as done by some Sufis adherents and others.

It is stated that tranquility descends upon the people in this assembly. *Sakinah* refers to tranquility and humility of the heart, and its turning to Allah, the Mighty and Sublime. “And mercy envelops them” that is, it encircles them from every direction so they would be closer to the mercy of Allah, the Mighty and Sublime. “The angels surround them” that is, they are all over the place, encircling them as an honour to them and satisfaction with what they are doing. “And Allah makes a mention of them before those who are with Him” that is, in the highest assembly. It has proceeded that Allah, the most High said, “He who remembers Me in his mind I will remember him in My Mind. And he who remembers Me in a gathering, I will remember him in a gathering better than them.”

As for the second hadeeth, it stated that the Prophet ﷺ was sitting in the mosque with his companions when three men came in. One of them turned back without joining the gathering, the second person found a space in the gathering and sat down while the third person sat behind the gathering as if he was wary of discomforting and straitening the people. When the Prophet ﷺ finished, he said: “Shall I not inform you about these three people? One of them sought refuge with Allah and Allah, the Mighty and Sublime gave him refuge,” this is the one who found a space to sit “and Allah gave him refuge.” This is because he has sincere intention in sitting with the Prophet ﷺ, so Allah made it easy for him.

“As for the second one, he felt shy and Allah showed kindness to him shyness (and so he was accommodated in that meeting).” This is because he did not congest the gathering but he did not move forward. “As for the third, he averted, and so Allah turned His attention from him.” This hadeeth affirms the attribute of shyness for Allah, the Mighty and Sublime, although it is not similar to the shyness of the creatures. Rather, it is a perfect shyness that suits Allah, the Mighty and Sublime. The Prophet said, “Verily, Allah is Shy and Generous.” And Allah, the most High, said:

﴿وَاللَّهُ لَا يَسْتَعْيِبُ مِنَ الْحَقِّ﴾

“But Allah is not shy of (telling you) truth.” [Al-Ahzab: 53]



Allah, Blessed be He and the most High, is described with this attribute but not like those of the creatures because Allah, Blessed be He and the most High, says in the Qur'an:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

*“There is nothing like Him; and He is the All-Hearer, the All-Seer.  
[Ash-Shura: 11].*

Whenever you come across one of the attributes of Allah that resembles the attributes of the creatures in word, you should know that they are not equal or have the same essence. This is because Allah said: “There is nothing like Him; and He is the All-Hearer, the All-Seer”. For example, if you come across: Allah rising on the throne, do not think that this rising on the throne is like your rising on the back of an animal in which He said regarding it:

﴿إِذَا اسْتَوَيْتُمْ عَلَيْهِ﴾ (13)

*“When you mount thereon.” (Az-Zukhruf: 13).*

If Allah the most High says:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾ (64)

*“Nay, both His Hands are widely outstretched. [Al-Ma'idah: 64],  
you should not think that the Hands of Allah, the Mighty and Sublime, are similar to your hands. This is because there is nothing like Him. He is alone in all of His attributes. Just as we singled Him out in His essence and worship, we should also single Him out in His attributes, Blessed be He and the most High.*

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

*“There is nothing like Him; and He is the All-Hearer, All-Seer”.  
[Ash-Shura:11]*

And Allah alone grants success.

## Hadeeth 1450

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ. قَالَ: أَلَلَّهِ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ ﷺ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي: إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: «مَا أَجْلَسَكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ، وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ؛ وَمَنْ بِهِ عَلَيْنَا. قَالَ: «أَلَلَّهِ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟» قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ. قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ يُبَاهِي بِكُمْ الْمَلَائِكَةَ» رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri ؓ reported: Mu'awiyah ؓ came to an assembly in the mosque and asked them: "What has made you sit together?" They replied, "We are sitting here to remember Allah." He said, "I adjure you by Allah to tell me whether nothing else has made you to sit together." They replied: "By Allah! We are sitting only to remember Allah." Then he said, "I did not adjure you because I suspected you. No one of my rank in the eyes of the Messenger of Allah ﷺ is the narrator of so few traditions as I am. The fact is that the Messenger of Allah ﷺ went out to a circle of his Companions and said, 'What has made you sit there?' When they replied that they are sitting together to remember Allah and to praise Him for guiding them to Islam and bestowing favours on



*them, he ﷺ said, 'I adjure you by Allah to tell me that nothing else has made you sit together.' On their reply that there was certainly no other purpose, he ﷺ said, 'I did not adjure you because I suspected you, but Jibril (Gabriel) came to me and told me that Allah was talking proudly of you to the angels.'" [ Muslim ]*

## Commentary

This is one of the hadeeths that shows the excellence of remembrance of Allah, the Mighty and Sublime, in congregation. It was reported by Aboo Sa'id Al-Khudree from Mu'awiyah, may Allah be pleased with both of them, that he came to an assembly in the mosque and asked them why they were gathered. They said: "We are sitting only to remember Allah." He asked them to swear that they do not intend anything except that. So they swore to him. Then he said to them, "I did not adjure you because I suspected you. But I saw the Prophet ﷺ came to a people and stated its like." This indicates the excellence of this gathering of remembrance of Allah and that Allah, the Mighty and Sublime, talks proudly of them to the angels.

For example, He says, "Look at My slaves, they gather to remember Me" and similar statements of lofty satisfaction. However, as we earlier explained, this gathering is not to remember Allah with one voice. They remember the blessings of Allah upon them with what He has blessed them with such as the favour of Islam, safety and well-being of the body and the like because remembering the blessing of Allah is part of remembering of Allah, the Mighty and Sublime. So this would be a proof of the excellence of people sitting to remember the blessing of Allah upon them. Hence, whenever one of the pious predecessors passes by his brother or his brother comes to him, he would say, "Sit with us and let us believe for a while". That is, sit with us let us remember the blessing of Allah upon us so that our faith would increase, and this points to the excellence of this gathering.

## Chapter 248: remembrance of Allah in the morning and in the evening

﴿وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾﴾

Allah, the Exalted, says: “And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.” (Al-A'raf: 205)”.

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ﴿١٣٠﴾﴾

Allah, the Exalted, says: “And declare the perfectness of your Lord before the rising of the sun, and before its setting” (Ta-ha: 130)

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾﴾

Allah, the Exalted, says: “And declare the perfectness of your Lord and praise him in the ‘Ashi (i.e. the time period after the noon till sunset) and in the ibkar (i.e. the time period from early morning or sunrise till before noon)” (Gaafir: 55)

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ، يُسَبِّحُ لَهُ، فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾﴾  
﴿رَجَالٌ لَا نُلَيْهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ ﴿٣٧﴾﴾

Allah, the Exalted, says: “In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is mentioned 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)” (Nur: 36-37)

Allah, the Exalted, says:



﴿ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعُشِيِّ وَالْإِشْرَاقِ ﴾ (١٨)

“Verily, We made the mountains to glorify Our Praises with him [Dawud (David)] in the ‘Ashi (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day)” (Sad:18).

## Commentary

The author, may Allah shower blessings on him, said: The chapter on remembrance of Allah in the morning and in the evening; that is, the virtue of remembrance of Allah in the morning and evening. This refers to the first part of the day and last part of the day, and the first part of the night. *Sabaah* covers the period between the break of dawn and the rising of the sun, *Masaa* begins from the ‘Asr prayer and ends with the *Isha* prayer or close to it. These are the periods for the words of remembrance for the morning and evening. The words of remembrance which are related to the night are to be recited at night; for example, whoever wants to recite *Ayatul-Kursi* must do so at night.

Then the author, may Allah shower blessings on him, cited numerous verses concerning this. One of it is the saying of the most High:

﴿ وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ

وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴾ (٢٠٥)

“And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.” (Al-Araf: 205)”.  
 “And remember your Lord within yourself” that is, between you and your soul. “Humbly and with fear” that is, in humility to Allah, the Mighty and Sublime, and confessing your need of Him and manifesting your dependence before Him. “With fear” that is, fear of

Him or the fear that it will not be accepted based on the saying of Allah, the Most High:

﴿ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ ﴾

“And those who give that (their charity) which they give (and also do other good deeds) with their heart full of fear (whether their alms and charities have been accepted or not) because they are sure to return to their Lord (for reckoning).” (Al-Mu’minun: 60)

This means they gave that which they gave but their hearts are filled with fear, they are apprehensive that it may not be accepted from them because Allah, the Most High, only accepts from the pious.

“And remember your Lord within yourself, humbly and with fear and without loudness in words”. That is silently. “And be not of those who are neglectful”.

Then he also mentioned the saying of the Most High:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ ﴾

“O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and Asr Prayers]” (Al-Ahzab 41-42).

And the saying of the Most High:

﴿ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ ﴾

“Verily, We made the mountains to glorify Our Praises with him [Dawud (David)] in the ‘Ashi (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day)” (Sad:18).

The relevant verses are many.

Allah willing, the interpretation of these will come in the course of discussing the hadeeths.



## Hadeeth 1451, 1452 and 1453

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمَسِي: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً، لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ»  
رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "He who recites in the morning and in the evening the statement: 'Subhan-Allahi wa bihamdihi (Allah is free from imperfection and I begin with praising Him)' one hundred times, will not be surpassed on the Day of Resurrection by anyone with better deeds than one who utters the same words or utters more of these words." [ Muslim ]*

وَعَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا لَقِيتُ مِنْ عَقْرِبٍ لَدَعْتَنِي الْبَارِحَةَ! قَالَ: «أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: A man came to the Prophet ﷺ and said, "What a trouble I suffered from a scorpion which stung me last night!" He ﷺ said, "Had you said in the evening: 'A'udhu bikalimatillahit-tammati min sharri ma khalaqa (I seek the protection of Allah's Perfect Words from the evil of whatever He has created),' it would not have harmed you." [ Muslim ]*

وَعَنْهُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَقُولُ إِذَا أَصْبَحَ: «اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ». وَإِذَا أَمْسَى قَالَ: «اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ» رَوَاهُ أَبُو

## داود وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: The Prophet صلى الله عليه وسلم used to say in the morning: “Allahumma bika asbahna, wa bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan-nushur (O Allah! With Your Power we have come to the morning, with Your Power we come to the evening, with Your Power we live, and we die, and to You will we return).” In the evening he would say: “Allahumma bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan-nushur (O Allah! With Your Power, we have come to the evening, by You do we live, by You do we die, and to You is the return).” [ At-Tirmidhi and Abu Dawud ]

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, mentioned these three hadeeths under the chapter on the remembrance of Allah in the morning and evening.

The first demonstrates the virtues of a person saying: *Subhaanallaah wabihamdihi* (meaning: Allah is free from imperfection and I begin with praising Him) a hundred times. If a person recites it one hundred times in the morning and one hundred times in the evening, he will not be surpassed on the Day of Resurrection by anyone with better deeds than one who utters the same words or utters more of those words. This invocation, ‘*Subhaanallaah wa bihamdihi*’, implies that you absolve Allah, the Mighty and Sublime, of everything that does not befit His Majesty, Blessed be He and the most High, while also praising Him; indeed, you are describing Him with perfect attributes. So it is good for one to recite *Subhaanallaah wa bihamdihi* one hundred times in the morning and one hundred times in the evening so as to attain this virtue stated by the Prophet صلى الله عليه وسلم.

Another statement is for one to say: ‘*A’udhu bikalimatillaahi tammami min sharri ma khalaqa*’ (I seek the protection of Allah’s perfect words from the evil of whatever He has created) in the morning and in the evening. This is turning to Allah, Blessed be He and the most High,



and seeking protection with Him from the evil of what He has created. So if you say it three times in the morning and evening, nothing will harm you.

Thus, when a man informed the Prophet ﷺ that he was stung by a scorpion, he ﷺ said, “Had you said in the evening, ‘Audhu bikalimatillaahi tammami min sharri ma khalaqa’ (I seek the protection of Allah’s perfect words from the evil of whatever He has created), it would not have harmed you”.

Among the words of remembrance which are recited in the morning and in the evening is: “Allahumma bika asbahna, wa bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan nushoor” (O Allah! With Your Power we come to the morning, with Your Power we come to the evening, with Your Power we live, we die, and to You we will return). This is for the morning. However, in the evening, you should say: “Allahumma bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan nushoor” (O Allah! With Your Power, we have come to the evening, by You do we live, by You we die, and to You is the return”).

It is pertinent for one to adhere to these words of remembrance which are reported from the Prophet ﷺ so that he would be among those men and women who remember Allah often.

Allah’s perfect words are His universal commands, so if He says to a thing, “Be” and it would be and with it He protects it. If He says it, nothing can overpower it.

## Hadeeth 1454

وَعَنْهُ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: يَا رَسُولَ اللَّهِ مُرِّنِي بِكَلِمَاتٍ أَقُولُهُنَّ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: قُلْ: اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكِهِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّهِ.

قَالَ: «قُلْهَا إِذَا أَصْبَحْتَ، وَإِذَا أَمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Hurairah رضي الله عنه reported: Abu Bakr asked, "O Messenger of Allah! Teach me some words so that I may recite them in the morning and in the evening." The Messenger of Allah صلى الله عليه وسلم said, "Recite these words: 'Allahumma fatiras-samawati wal-ardi, 'alimal-ghaibi wash-shahadati, Rabba kulli shai'in wa malikahu. Ash-hadu an la ilaha illa Anta, a'udhu bika min sharri nafsi, wa sharrish-Shaitani wa shirkihi (O Allah! Creator of the heavens and the earth! Knower of the hidden and the exposed! Rubb of everything and every one. I bear witness that none has the right to be worshipped but You. I seek Your Protection from the evil of my own self from the evil of Satan and from the evil of Shirk to which he calls).'" The Messenger of Allah صلى الله عليه وسلم added: "Recite these words in the morning and the evening and when you go to bed." [ Abu Dawud and At-Tirmidhi ]

## Commentary

This is one of the words of remembrance that are recited in the morning and evening. The Prophet صلى الله عليه وسلم taught Aboo Bakr, may Allah be pleased with him, when he asked him صلى الله عليه وسلم to teach him some words of remembrance. So, the Prophet صلى الله عليه وسلم taught him a word of remembrance and supplication to employ in the morning and evening. Aboo Bakr, may Allah shower blessings on him, reported that he صلى الله عليه وسلم said: "You should recite these words, 'Allaahumma faatira as-samaawaat wal-ard 'Aalima l-gaybi wash-Shahaadah, Rabba kulli shay-in wa Maleekuhu (meaning: "O Allah! Creator of the heavens and the earth! Knower of the hidden and the exposed! Lord of every thing and their Master).

Recite these words: Allaahumma faatira as-samaawaat wal-ard (meaning: O Allah, the Creator of the heavens and the earth). That is, O Allah! O Originator of the heavens and the earth, which means the One who created them, the Mighty and Sublime, without an existing



format. Rather, He invented them and brought them into existence from nothing without any obtainable design.

'Aalima l-gaybi wash-Shahaadah (Knower of the hidden and the exposed); that is, He knows what is hidden from the creature and what they see. This is because Allah, the most High, knows the present, future and past.

Rabba kulli shay-in wa Maleekuhu (Lord of every thing and their Master); that is, Lord of every atom and He holds the general authority over them. Allah, the most High - is the Lord and Master of everything. The difference between Lord and Master in this hadeeth is that the Lord is the Originator and Creator of everything whereas a Master is the One who disposes them whichever way He wishes.

Ash-hadu an laa ilaaha illaa anta (I bear witness that none has the right to be worshipped but You); that is, I acknowledged with my tongue and heart that none deserves to be worshipped except You. Anything that is being worshipped beside Allah is baseless and lacks the right to worship. None has the right to be worshipped except Allah alone, the Mighty and Sublime.

Aoodhubika min sharri nafsee (I seek Your protection from the evil of my own soul) because the soul accomodates evils as stated by Allah, the most High:

﴿ وَمَا أُبْرِيٓ نَفْسِيٓ ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌۭ بِالسُّوءِ ۗ إِلَّا مَا رَحِمَ رَبِّيٓ ۚ إِنَّ رَبِّيٓ

﴿ ٥٣ ﴾ عَفُوٌّ رَّحِيمٌ

*“And I fear not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills) verily, my Lord is Oft-Forgiving, Most Merciful” (Yusuf: 53).*

If Allah does not protect you from the evils of your own soul, it will harm you and order you to do evil. But if He protects you from its evil, it will aid you towards every good.

wa sharri shaytaan wa shirkihi (And from the evil of Satan and his

shirk). In another version, wa sharakihi (meaning: And his Sharak); meaning, you should ask Allah to protect you from the evil of the Devil and the evil of *shirk* to which he calls. That is, the *Shirk* he commands you or his *Sharak*. *Sharak* refers to a trap or snare used in hunting whales, birds and similar creatures. The Devil has traps with which he ensnares the children of Adam; this includes evil desires, doubt and others.

Wa an aqtarifa ‘alaa nafsee soo-an aw ajirhu ilaa Muslimin (And from committing wrong against my soul or bringing such upon another Muslim.) This is the completion of the hadeeth. Perhaps, it was omitted from this copy.

Wa an aqtarifa ‘alaa nafsee soo-an (meaning: And from committing wrong against my soul). Aqtarif means to cause evil upon my soul. aw ajirhu ilaa Muslimin (Or bringing such upon another Muslim.)” The Prophet ﷺ instructed Aboo Bakr – may Allah be pleased with him - to recite this word of remembrance in the morning, evening and when he goes to bed.

We ask Allah for guidance and success for you and us in what He loves and please with.

## Hadeeths 1455

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ» قَالَ الرَّاوي: أَرَاهُ قَالَ فِيهِنَّ: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، [رَبِّ] أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ، وَعَذَابِ فِي الْقَبْرِ» وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا:



«أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ» رَوَاهُ مُسْلِمٌ .

'Abdullah bin Mas'ud ؓ reported: When it was evening, the Prophet ﷺ used to supplicate: "Amsaina wa amsal-mulku lillah, wal-hamdu lillah. La 'ilaha illallahu wahdahu la sharika lahu (We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening. Praise is due to Allah. There is none who has the right to be worshiped but Allah, the One who has no partner with Him)." He (the narrator) said: I think that he ﷺ used to follow the recitation with these words: "Lahul-mulku, wa lahu-hamdu, wa Huwa 'ala kulli shi'in Qadir. Rabbi as'aluka khaira ma fi hadhihil-lailati, wa khaira ma ba'daha; wa a'udhu bika min sharri ma fi hadhihil-lailati, wa sharri ma ba'daha; Rabbi a'udhu bika minal-kasali, wa su'il-kibari; Rabbi a'udhu bika min 'adhabin fin-nari, wa 'adhabin fil-qabri (His is the sovereignty and to Him is all praise due, and He is Omnipotent. My Rubb , I beg of you good that lies in this night and good that follows it, and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My Rubb ! I seek refuge in You from lethargy and the misery of old age. O Allah! I seek Your Protection from the torment of Hell-fire and the punishment of the grave)." When it was morning, he (ﷺ) would recite the same, replacing the words: "We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening" with "We have entered upon morning and the whole kingdom of Allah entered upon morning." (Replace the words "Amsaina, amsa, hadhihil-lailati, ma ba'daha with Asbahna, asbaha, hadhal-yaumi, ma ba'dahu , respectively.) [ Muslim ]

## Commentary

This hadeeth is one of the reported invocations for morning and evening. It was reported by Ibn Mas'ood, may Allah be pleased with him, that the Prophet ﷺ used to say in the evening: Amsaynaa wa amsaa l-Mulku lillaah walhamdulillaah laa ilaaha illallaahu wahdahu

laa shareekallaah, lahu l-mulk walahu l-Hamd wahuwa 'alaa kulli shay-in Qadeer (meaning: We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening. Praise is due to Allah. There is none who has the right to be worshipped but Allah, the One who has no partner with Him: His is the sovereignty and to Him is all praised due, and He is Omnipotent).

We have earlier explained the meaning of these words. The Prophet ﷺ used to remember Allah, the Mighty and Sublime, in various ways. One of them is: Laa ilaaha illallaahu wahdahu laa shareekallaah, lahu l-mulk walahu l-hamd wahuwa 'alaa kulli shay-in Qadeer; Rabbee as-aluka khayra maa fee hadhihi Al-layla wa khayra maa ba'dahaa; wa a-'oodhu bika min sharri maa fee hadhihi Al-layla wa sharri maa ba'daha; rabbi a-'oodhu bika mina l-kasal wa l-Haram wa soo-I l-kibar (meaning: There is none who has the right to be worshipped but Allah, the One who has no partner with Him. To Him belong the dominion and the praise. And He has power over all things. My Lord, I beg of you good that is in the night and good that follows it, and seek refuge in You from the evil that is in the night and from the evil that follows it. My Lord! I seek refuge in You from lethargy and the misery of old age)." In a version, "wa a-'oodhu bika min 'adhaabin fee An-Naar wa 'adhaabin fee Al-Qabr (meaning: And evil of old age." (I seek Your protection from the torment of Hell-fire and the punishment of the grave).

He would recite the same invocation in the morning but he would say, "Asbahnaa wa asbaha l-Mulku lillaah" (We have entered upon morning and the whole kingdom of Allah, too, has entered upon morning.)

Whoever seeks for more of these words of remembrance and invocations should consult the book, *Al-Adhkar*, by the author, Hafidh An-Nawawee, may Allah shower blessings on him. He may also check *Al-Wabil As-Sayyib Minal-Kalim at-Tayyib* of Ibn Qayyim, may Allah shower blessings on him. And there are other books authored by scholars on this subject.

Allah alone grants success.



## Hadeeth 1456 and 1457

وَعَنْ عَبْدِ اللَّهِ بْنِ خُبَيْبٍ - بِضَمِّ الْخَاءِ الْمُعْجَمَةِ - رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَأْ: قُلْ هُوَ اللَّهُ أَحَدٌ، وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ، ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Abdullah bin Khubaib رضي الله عنه reported: The Messenger of Allah ﷺ said to me, "Recite Surat Al-Ikhlās and Al-Mu'awwidhatāin (Surat Al-Falaq and Surat An-Nas) three times at dawn and dusk. It will suffice you in all respects." [ Abu Dawud and At-Tirmidhi ]

وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ: بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، إِلَّا لَمْ يَضُرَّهُ شَيْءٌ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Uthman bin 'Affan رضي الله عنه reported: The Messenger of Allah ﷺ said, "He who recites three times every morning and evening: 'Bismillahil-ladhi la yadurru ma'as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami'ul-'Alim (In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing),' nothing will harm him." [ Abu Dawud and At-Tirmidhi ]

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him,

mentioned these hadeeths in highlighting the morning and evening invocations. The first is the hadeeth of Abdullah bin Khubayb, may Allah be pleased with him, that the Prophet ﷺ instructed him to recite *Surat Al-Ikhlās*, *Surat Al-Falaq* and *Surat An-Nas* three times in the morning and in the evening and he ﷺ explained that this would suffice him in all respect.

As for the first chapter, it is *Surat Al-Ikhlās*: “Say: He is Allah, (the) One”, which Allah the Most High dedicated to Himself. He did not mention anything in it except what is related to Himself, the Mighty and the Sublime. It does not contain the mention of the rulings of purification, *Salat*, trade or other matters; rather, the entire chapter is dedicated to Allah, the Mighty and Sublime. In addition, it rescues whoever recites it with perfect sincerity to Allah, the Most High, from *shirk*. The Prophet ﷺ has also explained that it is equivalent to one third of the Qur’an but it does not stand in its stead. The fact that it is equivalent to it does not make it its replacement. Have you not considered that a person saying, “Laa ilaha ilaa Allahu wahdahu laa shareeka lahu, lahu al-mulk, wa lahu al-hamd, wa huwa alaa kulli shain qadeer” (There is none that has the right to be worshipped but Allah, alone, without partners. To Him belongs the Dominion and Praise; and He has power over all things) is equivalent to one who emancipated four souls from the offspring of Ismaa’eel. Notwithstanding, it does not suffice for freeing slave. There is difference between equivalent in reward and sufficiency in expiation.

Thus, if a person recites *Surat Al-Ikhlās* three times in *Salat*, they will not suffice for *Surat Al-Fatihah* although this is comparable to reciting the whole Qur’an because a recital of *Surat Al-Ikhlās* is equivalent to one third of the Qur’an.

As for *Surat Al-Falaq* and *Surat An-Nas*, these two chapters were revealed to the Prophet when a spell was cast on him by the filthy Labeed bin al-A’sim, the Jew. So, Allah revealed those two chapters and Jibreel exorcised him with them and Allah freed him from the effect of the spell. The Prophet ﷺ said, “You have not sought refuge with anything like them”.



Seek refuge “With the Lord of the daybreak.” *Al-Falaq* refers to the daybreak. He is the One Who causes the seed grain and the fruit stone to split and sprout - Mighty and Sublime. “From the evil of what He has created” He created everything. “And from the evil of the darkening (nights) as it comes with its darkness; (or the moon as it sets and goes away).” That is, the night when it enters, because many wild animals, vermin and other creatures inhabit the night. So seek refuge with Allah from the evil of the darkening (nights) as it comes with its darkness. “And from the evil of those who practice witchcraft when they blow in the knots.” That is, the magicians that tie the knot of magic, blow in it using talisman, and seek fortification, refuge and assistance from the devils.

“And from the evil of the envier when he envies”; this is a person who possesses evil eye and afflicts with it. This is because the magician can cause affliction, so also is the one with evil eye. Therefore, you are commanded to seek refuge “With the of the Lord of the daybreak,” the Mighty and Sublime.

﴿ مِنْ شَرِّ مَا خَلَقَ ۝۲ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝۳ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝۴ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝۵ ﴾

*“From the evil of what He has created. And from the evil of the darkening (nights) as it comes with its darkness; (or the moon as it sets and goes away). And from the evil of those who practice witchcraft when they blow in the knots. And from the evil of the envier when he envies”. [Al-Falaq: 2-5].*

Consider the congruity of these three verses: “And from the evil of the darkening (nights) as it comes with its darkness” the night. This is because calamity takes places in it secretly, and spell and evil eye are also hidden. So we should seek refuge with the Lord of the daybreak who brings about dawn till it becomes clear and He splits the seed grain so that it will sprout and emerge. This includes the object of oath and the cause.

As for *Surat An-Nas*, it is another chapter by which refuge is sought with Allah, the Mighty and Sublime. “The King of mankind.

The Ilah (God) of mankind”. He is the Lord, the King, Possessor of the greatest power and nothing can challenge Him or change His words, Mighty and Sublime. “The king of mankind. The Ilah (God) of mankind”: that is, their Lord to whom worship is directed in truth. There is none that deserves to be worshipped in truth except Allah, the Mighty and Sublime.

“From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws [from his whispering in one’s heart after one remembers Allah]”. This is whisperings of the hearts that the devil hurls at the heart of the sons of Adam, and abundant indeed are the great devilish insinuations which the Devil launches these days that worries one. Glory be to Allah, the Great.

*Dunyah* is a proper noun which denotes the lowly. It will not be perfect in an aspect except that it is deficient in another. We live in great luxury these days, in a period of unprecedented comfort and wealth. There is abundant enjoyment, fortune, children and every form of comfort, and the physical luxury is apparent. However, devilish insinuations, diseases of the soul and calamity have increased among people so much so that a person would rely on the world notwithstanding its deficiency. This is because were the world to be complete in every angle, the hereafter would be forgotten as stated by the Prophet: “By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them”<sup>(1)</sup>.

If Allah, the Mighty and Sublime, opens the worldly riches from a side, its finest part would become grimy from another side or from other sides.

A pre-Islamic poet said:

A day against us and a day for us

A day we are saddened and a day we are happy.

1 Reported by At-Tirmidhee: The Book of description of resurrection and heart softeners (2386).



In summary, this chapter contains seeking refuge from evil whisperings. Occasionally, whispering occurs to a person concerning the fundamentals of the religion, in the Essence of Allah, the Qur'an and the Messenger of Allah ﷺ. Indeed, there would be whispering to a person regarding things he loves to conceal and he does not talk about. He also whispers to him during purification. Some people are afflicted with whispering. He will enter the washroom for ablution that should not exceed five minutes but he would end up using five hours, we ask Allah for wellbeing.

During the *Salat*, you will see him repeating the opening *Takbir* (i.e. the saying: *Allaahu Akbar*). He would repeat the letter *Kaaf* in '*Allahu Akbar*' twenty times. He may be so incapable that he may say, 'I don't have the ability to pray in the least' and the whispering would lead him to abandoning the *Salat*. Whispering may occur in dealing with the family; he would imagine that his family has poisoned his drink and food, so he would eat in restaurant. Indeed, a man will summon his wife, and the Devil will instigate him to divorce her and make the situation grim. A person may open the Qur'an in order to recite, but the Devil will approach him when he opens a page and suggests to him to divorce his wife, which would make him abandon the recitation of the Qur'an. Whisperings are catastrophic.

However, it is very easy to expel it. When they complained about this matter to the Prophet ﷺ, whom Allah has blessed with conciseness of speech, great presentation and conclusion of speech, he ﷺ said, "If anyone of you notices this, he should seek refuge with Allah and turn away from it."<sup>(1)</sup> Two sentences, "Seek refuge with Allah." He should say: '*Au'dhu billahi minna Shaytan ar-rajeem* (I seek refuge with Allah from the accursed devil)'. However, he should say it with all honesty and sincerity, and turning to Allah in truth. There is no escape for him from Allah except to Him. "And he should turn away from it." That is, he should shun it and

1 Reported by Al-Bukhaari: The Book of beginning of creation, chapter on the description of Iblees and his army (3034); and Muslim: The Book of Faith, chapter on explaining whispering regarding faith (191).

turn away completely. At the initial stage, doing this may be heavy for his soul and herculean, the challenges will be removed entirely because the Messenger of Allah ﷺ does not speak from his desire. He said, “He should seek refuge with Allah and shun it.”

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ  
الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾﴾

“Say: I seek refuge with (Allah) the Lord of mankind. The King of mankind. The Ilah (God) of mankind. “From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws [from his whispering in one’s heart after one remembers Allah). [An-Nas:1-4].

It is possible to say that these three sentences – the three verses – encompasses the (three) aspects of Tawheed: “With the Lord of mankind” – *At-Tawhid Ar-Ruboobiyyah*. “The King of mankind” - *Al-Asmaa’ wa Sifaat*. This is because a king is not entitled to be a king except with the completion of his names and attributes. “The Ilah (God) of mankind,” *Al-Uloohiyyah*.

﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ  
﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾

“From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws [from his whispering in one’s heart after one remembers Allah. Who whispers in the breasts of mankind. Of jinn and men”. (An-Nas: 4-6).

The scholars say: *Al-Khannaas* refers to the one that withdraws at the remembrance of Allah. Consequently, it is reported in the hadeeth that, “When you imagine the ghoul then, resort to the Adhan.”<sup>(1)</sup> *Al-Ghaylan* refers to the illusions and fancies that one experiences during journey, especially during journeys in the olden days on camel or a

1 Reported by Ahmad (3/381)



person that travels alone. The devils will frighten him with disturbing images such as lion, wolf, hyena, devil and jinn. When you imagine the ghoul, then you should resort to the *Adhan*” that is, say, “Allah is the Greatest”, it will disappear. This is because the Devil withdraws at the mention of Allah - the Mighty and Sublime.

﴿ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾  
 مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾ ﴾

“From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws [from his whispering in one’s heart after one remembers Allah. Who whispers in the breasts of mankind. Of jinn and men”. (An-Nas: 4-6).

That is, the whispering may be from Jinn or mankind. *Al-Jinnah* refers to the Jinn who whisper into hearts and also people from the children of Adam. And how many are the devil in our time, before our time and till the Day of Resurrection.

﴿ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾ ﴾

“Thus have We made for every Prophet an enemy among the Mujrimun (disbelievers, polytheists, criminals)”. (Al-Furqan: 31)

Similarly, the followers of the Prophets have enemies among the devils. They will come to people with various insinuations. They may whisper to the gullible among the masses about baseless schools of thought, false creeds and similar matters. It is obligatory to be wary of devilish people who will beautify a matter, which is evil, for your hearts and whisper it to you. The important point is that it is appropriate for one to recite these three chapters every morning and evening based on the instruction of the Prophet about it.

Allah alone grants success.

## Chapter 249: supplications before going to bed

### Hadeeth 1458

وَعَنْ حُذَيْفَةَ وَأَبِي ذَرٍّ رَضِيََ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «بِاسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ» رَوَاهُ الْبُخَارِيُّ .

*Hudhaifah and Abu Dharr ؓ reported: The Messenger of Allah ﷺ used to supplicate when he went to bed at night: “ Bismik-Allahumma ahya wa amut (With Your Name, O Allah, I expire and return to life).” [ Al-Bukhari ]*

### Commentary

Among what the author, may Allah shower blessings on him, mentioned under the chapter on remembrance of Allah in the morning and in the evening, Uthman bin Affan, may Allah be pleased with him, narrated that the Prophet ﷺ said: “Any slave that recites in the evening and morning three times: ‘Bismillahi ladhi laa yaduru ma’a ismihi shayun fil-Ard wa laa fis-Samaa. Wa huwa As-Samee; Al-‘Aleem (In the Name of Allah with whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All- Knowing),’ Allah, the Most High will protect him from the evil of that day.

These words are easy but their benefit is great. “Bismillahi ladhi laa yaduru ma’a ismihi shayun fil-Ard wa laa fis-Samaa. Wa huwa As-Samee; Al-‘Aleem (In the Name of Allah with whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All- Hearing and All-Knowing.)” This is because the dominion of the heavens and the earth belongs to Allah, the Blessed and The most High. The act of mentioning His Name on anything brings blessings to such matter. Thus, it is recommended to mention



Allah when eating. You should say *Bismillah* (In the Name of Allah) when you want to eat, drink or have sexual intercourse with your wife.

The act of mentioning Allah's Name is legislated in many instances. But according to the correct opinion, it is obligatory for food and drink. It is obligatory for one to say *Bismillah* (In the Name of Allah) when one is about to eat or drink based on the relevant instruction of the Prophet. And the Prophet ﷺ stated that whoever does not mention the Name of Allah on his meal, the devil will join him in it. Do not forget to say, every evening and morning: "Bismillahi ladhi laa yaduru ma'a ismihi shayun fil-Ard wa laa fis-Samaa. Wa huwa As-Samee; Al-'Aleem (In the Name of Allah with whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing)" three times.

His saying: "And He is the All-Hearing and All-knowing."

*As-Samee'* (the All-Hearing) and *Al-Aleem* (The All-Knowing) are from the Names of Allah. *As-Samee'*, which is one of the Names of Allah, has two meanings: Firstly, *As-Samee'* is One who grasp every sound; nothing is hidden from Allah, the Most High. Allah hears every voice irrespective of its distance and faintness.

When Allah, the Most High, revealed:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ

اللَّهُ سَمِيعٌ بَصِيرٌ﴾

*"Indeed Allah has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad) concerning her husband (Aus bin As-Samit), and complains to Allah. Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer. [Al-Mujadilah :1].*

This was a woman who came to complain to the Messenger of Allah that her husband has divorced her; that is, he said to her: "You are to me like my mother's back". This statement is considered as an irrevocable divorce during the Pre-Islamic era, similar to the third divorce. It is a lie and malicious as stated by the most High: "And verily, they utter an

ill word and a lie.” [Al-Mujadilah: 2] So the woman complained to the Messenger of Allah, and Allah revealed this verse:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ ۗ ﴾

“Indeed Allah has heard the statement of her (Khaulah bint Tha’labah) that disputes with the you (O Muhammad) concerning her husband (Aus bin As-Samit), and complains to Allah. [Al-Mujadilah: 1]

Aa’ishah, may Allah be pleased with her, said: “All praise is due to Allah whose Hearing encompasses all voice. By Allah, the disputant (that is, Khaulah bint Tha’labah) came to converse with the Messenger of Allah while I was in the room but some of the talk was unknown to me. However, Allah, the Most High, who is above the seventh heaven, heard the discussion of both of them.”

Indeed, Allah, the Most High, hears your voice even if you are silent.

﴿ أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ۗ ﴾

“Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record.” [Az-Zukhruf: 80].

Therefore, you should avoid Allah, the Mighty and Sublime, hearing a word from you that does not please Him. Endeavour to make Him hear what pleases Him from you, Blessed be He and The most High.

From the essence of His Name, *As-Samee’*, is that He hears supplication as stated by Ibrahim:

﴿ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ۗ ﴾

“Verily, my Lord is indeed the All-Hearer of invocations” [Ibrahim: 39] that is, He responds to it.

He responds to the supplication of the oppressed even if he is a disbeliever. Accordingly, Allah, the Mighty and Sublime, responds to the supplication of the one under pressure on the ocean. When



waves cover them like shade, they would call upon Allah, with utmost sincerity to Him and faith in Him, and He would save them. Allah responds to the supplication of the oppressed. The Prophet ﷺ said, “Fear the supplication of the oppressed because there is no barrier between it and Allah.”<sup>(1)</sup> He, the Blessed and Most High, answers the one who worships Him, praises Him and glorifies Him just as the one observing *Salat* says: “Allah hears the one who praises Him.”

As for *Al-Aleem*, The All-Knowing, it is also one of the Names of Allah. The knowledge of Allah, the Most High, is vast and encompasses everything.

Allah, the Most High says:

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾ (٥١)

“And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a clear Record.” [Al-An’am: 59].

He knows what is in the wombs. The keys of the unseen are five as mentioned in His statement:

﴿ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾ (٣٤)

“Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No

1 Reported by Al-Bukhaari: The Book of Zakat, chapter on collecting charity from the rich and giving it to the poor (1401); and Muslim: The Book of Faith, chapter on the two testimonies of faith and the symbols of Islam (27).

*person knows what he will earn tomorrow, and no person knows in what land he will die.” (Luqman: 34).*

The keys of all that which is hidden lies with Allah, the Mighty and Sublime. A leaf would not fall from a tree but He knows it; Allah knows about a leaf, even if it is a tiny one, that drops from a tree in the farthest part of a desert. Since He knows the fallen item, He the Mighty and Sublime knows the event that precipitated it; He has knowledge of every thing.

Allah, the Most High, says:

﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾ (٣٤)

*“No person knows what he will earn tomorrow, and no person knows in what land he will die.” [Luqman: 34].*

For example, you reside in your city at present with no intention to travel to the west or east, but if Allah wants you to die in a land, He will create a need for you to be there. This need will lead you to that land and you will die there.

A reliable person narrated an amazing story to me. He related that they departed Makkah at the time people used to go for Pilgrimage on camel. Along the way, his mother became ill so he had to care for her. Others resumed their journey at the latter part of the night but he remained behind to tend to his mother. He later made space for her on the riding beast, so she mounted it and they resumed their journey but they missed the road. The atmosphere became hot with the rise of the sun. Behold they saw a small tent in the desert. So they stopped to greet them and ask for the road to Najd. They replied that the road to Najd is faraway and advised them to halt and rest, and that they would later guide them to the path. He said, ‘So I tied the riding camel and brought down my mother. When she reached the ground, Allah took her soul. *Subhaanallaah!*

She came from her town to die in this unknown place which Allah, the Mighty and Sublime, had destined for her. This is because Allah – the most High - says:



﴿ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ﴾ (٣٤)

“No person knows what he will earn tomorrow, and no person knows in what land he will die.” [Luqman: 34]

The knowledge of Allah encompasses everything even what is in your heart. If you are thinking about something, Allah knows what goes on in your heart. Allah, the Most High says:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ﴾ (١٦)

“And indeed We have created man and We know what his own self whispers to him” [Qaf: 16].

You should avoid hiding in your heart what Allah will make manifest; avoid concealing in your heart what does not please Allah, the Mighty and Sublime.

The important point is that this supplication is prescribed three times in the morning and in the evening: Bismillaahi alladhee laa yadurru ma'a ismihi shay-un fil Ard walaa fee As-Samaa wahuwa As-Samee'u Al-'Aleem (In the Name of Allah with whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing).

## Hadeeth 1459 and 1460

وَعَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ وَلِفَاطِمَةَ، رَضِيَ اللَّهُ عَنْهُمَا: «إِذَا أُوْتِمَا إِلَى فِرَاشِكُمَا، أَوْ: إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا - فَكَبِّرَا ثَلَاثًا وَثَلَاثِينَ، وَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ» وَفِي رِوَايَةٍ: التَّسْبِيحُ أَرْبَعًا وَثَلَاثِينَ» وَفِي رِوَايَةٍ: «التَّكْبِيرُ أَرْبَعًا وَثَلَاثِينَ» مُتَّفَقٌ عَلَيْهِ .

'Ali ؑ reported: The Messenger of Allah ﷺ said to me and to

Fatimah ؓ (Ali's wife and the Prophet's daughter), "When you go to bed, recite: Takbir ( Allahu Akbar ) thirty-three times and Tasbih ( Subhan-Allah ) thirty-three times and Tahmid ( Al-hamdu lillah ) thirty-three times."

In Another narration is: The Messenger of Allah ﷺ said, "Recite Tasbih thirty-four times."

In Another narration is: The Messenger of Allah ﷺ said, "Recite Takbir thirty-four times." [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتَ جَنْبِي، وَبِكَ أَرْفَعُهُ؛ إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمَهَا، وَإِنْ أَرْسَلْتَهَا، فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ» مَتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "When any of you goes to bed, he should shake off (or dust off) his bedsheet because he does not know what might have fallen on it after he had left it. Then he should recite: 'Bismika Rabbi wada'tu janbi, wa bika arfa'uhu, in amsakta nafsi farhamha, wa in arsaltaha fahfazha bima tafhazu bihi 'ibadakas-salihin [With Your Name, my Rubb , I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded Your pious slaves].'" [ Al-Bukhari and Muslim ]

## Commentary

These two hadeeths explain what a person should recite before going to bed. The first is the hadeeth of Alee, may Allah be pleased with him, and Faatimah bint Muhammad, may Allah be pleased with



her. Faatimah complained to her father about her experience with the hand mill and she requested a servant from her father. But he ﷺ said, “Shall I know guide the both of you to something better than a servant?” Then he ﷺ directed them to it, which is: if they go to bed, they should recite the *Tasbeeh* (that is, *Subhaanallaah*) thirty-three times, the *Tahmeed* (that is, *Al-Hamdulillaah*) thirty-three times, and the *Takbir* (that is, *Allahu Akbar*) thirty-four times. He ﷺ said; “This is better for both of you than a servant.”

Therefore, it is recommended for one to recite *Tasbeeh* thirty-three times, *Tahmeed* thirty-three times, and *Takbeer* thirty-three or thirty-four times, which makes a total of one hundred, when one lies down to sleep. This is one of the ways that aid a person in fulfilling his needs. Similarly, if he sleeps, he will sleep upon the remembrance of Allah, the Mighty and Sublime.

So also is the hadeeth of Aboo Hurayrah (may Allah be pleased with him). When any of you goes to bed, he should dust off his bedsheets with part of his loin cloth three times. The wisdom behind this, and Allah knows best, is to protect the loin cloth from being soiled by any filth that may be on the bed. He should say, “Bismika Rabbi wada’tu janbi, wa bika arfa’uhu, in amsakta naafsi farhamha, wa in arsaltaha fahfazha bima tahfazu bihi ibadakas-saliheen (With Your Name, my Lord, I place my side upon the bed, and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded your pious slaves.)” This is because if a person sleeps, Allah, the Most High, takes his soul as He stated:

﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا﴾

“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]

However, the act of taking of the soul during sleep is not like taking it at death, although it is a form of death. Consequently, a person loses his consciousness and he is not aware of his surroundings. That is why Allah the Most High called it death. The most High said:

﴿ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثْكُمْ فِيهِ ﴾



“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.” [Al-An'am: 60].

Therefore, it is required of one to recite this invocation: Bismika Allaahumma ahyaa wa amoot; bismika Rabbee wada'tu janbee wa bika arfa'uhu, in amsakta nafsee fa'rhamhaa wa in arsaltahaa fa'hfadhhaa bimaa tahfadh bihee 'ibaadaka As-Saaliheen" (meaning: In Your Name, my Lord, I place my side upon the bed, and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded Your pious slaves.)

And Allah alone grants success.

## Hadeeth 1461, 1462, 1463 and 1464

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدَيْهِ، وَقَرَأَ بِالْمُعَوِّذَاتِ وَمَسَحَ بِهِمَا جَسَدَهُ. مُتَّفَقٌ عَلَيْهِ .

'Aishah ؓ reported: Whenever the Messenger of Allah ﷺ went to bed, he would blow upon his hands recite Al-Mu'awwidhat ; and pass his hands over his body. [ Al-Bukhari and Muslim ]

وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: « إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، وَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَاللَّجَأُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا



إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مِتَّ،  
مُتَّ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ» مُتَّفَقٌ عَلَيْهِ .

Al-Bara' bin 'Azib ؓ reported: The Messenger of Allah ﷺ said, "Whenever you intend to go to bed, perform Wudu' as is done for Salat (prayer); and then lie down on the right side and recite: 'Allahumma aslamtu nafsī ilaika, wa fawwadtu amri ilaika, wal-ja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika, amantu bikitabik-alladhi anzalta, wa binabiyyik-alladhi arsalta [O Allah! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no deliverer from (hardships) except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent]. If you die during the night, you will die in the true religion. Let these words be your last words at night." [ Al-Bukhari and Muslim ]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا أَوَىٰ إِلَىٰ فِرَاشِهِ قَالَ:  
«الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا؛ وَكَفَانَا وَأَوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ  
وَلَا مُؤْوِيَّ» رَوَاهُ مُسْلِمٌ .

Anas ؓ reported: Whenever the Prophet ﷺ went to his bed, he would say: " Al-hamdu lillah-illadhi at'amana wa saqana, wa kafana wa awana, fakam mimman la kafiya lahu wa la mu'wiya (Praise is due to Allah Who has fed us, provided us drink, satisfied us and gave us protection. Many are those who have no one to provide for them, or give them shelter)." [ Muslim ]

وَعَنْ حُدَيْفَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، كَانَ إِذَا أَرَادَ أَنْ يَرُقُدَ،  
وَضَعَ يَدَهُ الْيُمْنَىٰ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: «اللَّهُمَّ فِينِي عَذَابَكَ يَوْمَ تَبْعَثُ

عِبَادَكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Hudhaifah ؓ reported: Whenever the Messenger of Allah ﷺ intended to go to sleep, he would place his right hand under his (right) cheek and supplicate: “Allahumma qini ‘adhabaka yauma tab’athu ‘ibadaka (O Allah! Guard me against Your punishment on the Day when You will resurrect Your slaves).” [ At-Tirmidhi ]*

## Commentary

These are the remaining hadeeths quoted by the author, may Allah shower blessings on him, under the chapter on the Supplication before going to bed. One of them is the hadeeth of Aa’ishah (may Allah be pleased with her) that whenever the Prophet ﷺ goes to bed, he would join his palms together and blow into them. *An-Nafath* entails blowing with light spit. Then, he would recite *Surat Al-Ikhlās*, *Surat Al-Falaq* and *Surat An-Nas* and pass his hands over his body beginning from his head and frontal parts of his body three times.

Therefore, it is important for one to do it when one is about to sleep. He should blow into his two palms and recite *Surat Al-Ikhlās*, *Surat Al-Falaq* and *Surat An-Nas* three times each. He should then rub his head, face, chest, stomach thigh, chin and every part of his body that he is able to rub.

As for the second hadeeth, it is the hadeeth of Al-Bara’ bin ‘Aazib, may Allah be pleased with him, which has been explained earlier.

The third hadeeth is the hadeeth of Anas bin Malik, may be pleased with him, that whenever the Prophet ﷺ goes to his bed, he would say, “Alhamdulillah ladhi at’amana wa saqana, wa kafana wa awana, fakam mimman la kafiya lahu wa la mu’wiya (All praise is due to Allah, Who fed us and gave us drink and Who is sufficient for us and has sheltered us, for how many have none to suffice them nor shelter them.)” He praises Allah, the Mighty and Sublime, that fed him and gave him drink. If Allah, the Mighty and Sublime, had not facilitate this food and drink for you, you wouldn’t have eaten nor drink as stated by



Allah, the Most High:

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمَغْرُمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾﴾

*“Then tell Me about the seed that you sow in the ground. Is it you that make it grow, or are We Grower? Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (Saying): “We are indeed Mughramun (i.e. ruined or have lost the money without profit, or are punished by the lost of all that we spend for cultivation)! Nay, but we are deprived!” [Al-Waqi’ah: 63-67].*

Thank Allah who has provided you with food and drink: Alhamdulillah alladhee at’amanaa wasaqaanaa wa kafaanaa wa aawaanaa (meaning: All praise is due to Allah, Who fed us and provided us drink and Who is sufficient for us and has sheltered us.) *Kafaanaa* means that He made our affairs easy for us and sufficed us of provisions; *wa aawaanaa* means He gave us shelter to retire to because how many are those without one to suffice them or shelter them. It is important that you recite this invocation whenever you go to bed.

Also included is the hadeeth of Hudhayfah and Hafсах, may Allah be pleased with both of them, that when the Prophet ﷺ lies down he would place his right hand under his right cheek. Thereafter, he would supplicate: Allaahumma qnee adhaabaka yaoma tab’athu ‘ibaadaka (meaning: O Allah, save me from Your torment on the Day on which You will raise up Your servants.)

It is important that one memorizes these words of remembrance of Allah reported from the Prophet ﷺ, and recite them just as the Prophet ﷺ used to recite them.

And Allah alone grants success.

Volume five ends here – from the Help of Allah, the most High and His granting success – and the sixth volume which commences with the Book of Supplications will follows – Allah willing.