

PROPHET MUHAMMAD
(peace be upon him)
THE FINAL GUIDE TO HUMANITY

*Being a short Biographical Compilation
of the Life, Mission and Teachings of the
Holy Prophet Muhammad (peace be upon him)*

(In Five Volumes)

VOLUME – III

By

Syed Anwer Ali

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CONTENTS

Part II – The Final Guide to Humanity	1
(A) – Preliminary Talks	3
Section (1) – The Last Prophet	5
Section (2) – Completion and Finality of Guidance	21
Section (3) – Qur’an and Sunnah	32
(B) – The Guidance	37
Invitation to Islam – The Command, The Manner, No Compulsion	39
Section. – 1 – Eiman (Faith)	41
1 – Eiman (Faith)	43
First and foremost of the Five Fundamentals, 45 ; Foundation of all activities, 46 ; Qur’an and Hadees, 46	
2 – Qualifications of Faith and the Believer	46
Branches of Faith, 46 ; Momin and Muslim, 46 ; Perfect Believer, 46 ; Sweetness of Faith, 47 ; Savour of Faith, 47 ; Faith in the Holy Prophet, 47 ; Double Reward, 47 ; The Muslim, 47 ; Deeds leading to Paradise, 48 ; Salvation, 48 ; Islam demolishes the sins, 48 ; Perfect Faith, 48 ; The Believer, 49 ; Trust and Covenant, 49 ; Hell prohibited, 49 ; Believer and Non-Believer, 49 ; Keys of Paradise, 49 ; Forecast regarding the Kalemah, 49 ; Reward for Good, 50 ; Sign of Faith, 50 ; Excellent aspect of Faith, 50 ; Root of Faith, 50 ; Sins which finish the Faith, 50 ;	

3 – Classification of mankind on basis of Faith and Deeds 51

Momin (Believer), 51 ; Faasiq (Transgressor), 51; Munaafiq (Hypocrite), 51 ; Murtad (Apostate), 52 ; Kaafir (Infidel), 52 ; Mushrik (Polytheist), 52

4 – Evil Promptings 52

Forgiveness, 52 ; Seek refuge in Allah, 53 ; Praise Allah and seek refuge in Allah, 53 ; Spit and seek refuge in Allah, 53 ; Beware of Satan, 54 ; Satan, 54 ; Evil prompting, 54 ; Satan interrupts prayer, 54

5 – Major Sins 55

Greatest Sin, 55 ; Disobedience to parents and perjury, 55 ; Seven noxious things, 55 ; Nine Clear Signs, 56 ; Ten things, 56

6 – Hypocrisy 57

Signs of an Hypocrite, 57 ; Four characteristics of an Hypocrite, 58 ; Likeness of an Hypocrite, 58 ;

7 – Articles of Faith 58

Tradition of Gabriel 59

A. Allah 61

Chapter–1–Allah and the Names of Allah, 63 ; Ninety Nine Names, 64 ; Supplication with the Names of Allah, 64 ;

Chapter–2–Glorifying and Praising Allah and Declaring His Unity and Greatness, 66; Most excellent words, 66 ; Dearer to the Holy Prophet,

66 ; Sins are forgiven, 66 ; On the day of resurrection, 66 ; Heavy in scale and dear to Allah, 67 ; Chosen for Angels, 67 ; Reward, 67 ; Remembrance and Supplication, 67 ; Praise and Thanks, 67 ; Kalimah Tayyebah, 68 ; Sins fall down, 68 ; Phrases defined, 68 ;

B. The Prophets of Allah 69

Chapter – 1 – The Holy Prophet Muhammad (peace be upon him) 71

Chapter – 2 – Prophets in General, 76 ; Faith in, 76 ; Obedience to, 76 ; Human beings, 76 ; Their Message, 77 ; Maltreatment, 77 ; All Prophets were Muslims, 78 ; Qur'an speaks very high of them, 78 ; Satan's view about Adam, 78 ; Prophet Abraham, 79 ; Prophet's Abraham, Lot and Joseph, 79 ; Prophet Moses, 79 ; Prophet Job (Ayub), 79 ; Superiority of one Prophet over the other, 80 ; Prophet Jonah (Yunus), 80 ; Hazrat Khizr, 81 ; Prophet Moses and the angel of death, 81 ; Prophets Moses, Jesus, Abraham and the angel Gabriel, 81 ; Prophets Moses and Jesus, and Maalik and Dajjaal, 82 ; Prophets Moses, Jesus and Abraham, 82 ; Prophets Moses and Jonah, 82 ; Prophet David (Dawud), 83 ; Decisions by Prophets David and Solomon, 83 ; Prophet Zechariah (Zakariya), 83 ; The Holy Prophet and Prophet Jesus, 83 ; Prophet Jesus, 84 ; Adam, 84 ; The number of Prophets, 84 ; Information is not like seeing, 84 ;

C. The Books of Allah 85

(i). Torat, Zaboor and Injeel 87

(ii). The Holy Qur'an. 88

Chapter –1– Learning and Teaching Qur'an. 90

iv Prophet Muhammad (*peace be upon him*) Vol. III

Learning and teaching, 90 ; Learning by heart, 90 The skilled one, 90 ; Envy, 90

Chapter – 2 – Recitation of Qur'an, 91 ; Recitation, 91 ; Each letter, 92 ; Recitation by the Holy Prophet, 92 ; Keep Refreshing, 92 ; Beauty of voice, 92 ; Not like singing, 93 ; For worldly reward, 93; Sign of Unbelief, 94 ; Forgetting after learning by heart, 94 ; Prostration while reciting the Qur'an, 94; Total number of prostrations, 94; Prostration is obligatory on both, 94 ; Seven Modes, 95 ;

Chapter – 3 – Excellence of some Surahs, 96 ; Suratul Faatiha, 96 ; Faatiha and Baqarah, 96 ; Suratul Baqarah, 97 ; Baqarah and Aale Imran, 98 ; Aayatul Kursi, 98 ; Aayatul Kursi, Baqarah and Ikhlāas, 98 ; Aayatul Kursi and Mo'min, 98 ; Suratul Kahf, 99 ; Taa Haa and Yaa Seen, 99 ; Surat Yaa Seen, 99 ; Surat Rahman, 100 ; Suratul Waaqi'ah, 100 ; The Musabbihat, 100 ; Suratul Hashr, 100 ; Suratul Mulk, 101 ; Zilzaal, Ikhlāas and Kaafiroon, 101 ; Suratul Takaasur, 101 ; Surat Kaafiroon, 101 ; Suratul Ikhlāas, 102; Ikhlāas, Falaq and Naas, 102 ; Suratul Falaq, 102 Falaq and Naas, 102 ; Deserted house, 103 ; **Chapter –4– Qur'an, Sunnah and Bid'at, 104** ; The innovation (Bid'at), 104 ; The Novelties, 104 Most Hateful, 104 ; Rejecting the Sunnah, 104 ; The Sunnah 105 ;

D. The Angels of Allah 107

Angels, Jinns and Adam, 109 ; Angels who bear the Throne of Allah, 109 ; Gabriel, 109 ; Israfeel, 109 ; Believers and Angels, 109 ;

E. Predestination 111

Recording of the Fates, 113 ; Everything decreed, 113 ; Recording of fate in the womb, 114 ; Final action, 114 ; Place in Paradise or Hell, 114 ; Destined and Decreed, 115 ; Hearts of men, 115; Creation of the pen and recording of the Fate, 115 ; Cure is part of Allah's Decree, 115 ; Discussion about Allah's Decree, 116 ; Faith in Divine Decree, 116 ; Denial of the Decree, 116 ; Six persons cursed, 116 ; Death in foreign land, 117 ; No change in Nature, 117 ;

F. The Hereafter (Life after death) 119

The stay in the grave, 121 ; The Resurrection and the Day of Judgment, 121 ; Paradise, 123 ; Hell, 124 ; A'araaf, 125 ;

Chapter – 1 – The Resurrection, 126 ; The Resurrection, 126 ; Gathering on a white reddish plain, 126 ; Gathering in three classes, 126 ; The infidels will be brought on their faces, 126 ; Barefooted, naked and uncircumcised, 127 ; The sun will be near, 127 ; The perspiration, 127 ; The Muslim Ummah, 128 ; The Hypocrites, 128; The News of the earth, 128 ; Repentance, 130 ; **Chapter – 2 – Reckoning, Retaliation and Scale, 130 ;** Tough and Easy reckoning, 130 ; Easy for the believer, 130 ; The limbs of body will give evidence, 131 ; Mercy of Allah, 131 ; Believers will see Allah, 132 ; Entry into Paradise without reckoning, 132 ; Three places, 133 ;

Chapter –3– The Kausar and the Intercession, 134 ; The Kausar, 134 ; Innovators will be kept away, 134 ; Intercession, 135 ; Intercession and the Path, 136 ; Praiseworthy Station, 137 ; The fortunate one, 137 ; Faith as much as a grain of mustard seed, 138 ; The Jahannamees, 138 ; Retaliation , 138 ; Places are reserved , 139 ;

The Holy Prophet will be on three places, 139 ; Intercession by righteous believers, 139 ; Those who will intercede, 139 ; Death will be slain, 140;

Chapter –4– Paradise and its Inhabitants, 141; The Paradise, 141 ; Life in Paradise, 141 ; Those of the upper apartments, 142 ; Good Pleasure of Allah, 142 ; The lowest rank, 143 ; Construction of Paradise, 143 ; Trees of Paradise, 143 ; Things of Paradise, 143 ; Rivers and Canals, 144; Inhabitants of Paradise, 144 ; Women of Paradise, 144 ; Tent of Paradise, 144 ; A Market of Paradise, 145 ; Couches raised high, 145 ; Grades in Paradise, 145 ; Farthest Lot-Tree, 145; What the soul will desire, 146 ; Ratio of the Ummah, 146 ;

Chapter – 5 – Hell and its Dwellers, 147 ; Fire of Hell, 147 ; Heat of the Fire of Hell, 147 ; Grades in Punishment, 147 ; Lightest Punishment, 147 ; Abu Talib, 147 ; Bodies of the Dwellers of the Hell, 148 ; Face of the Dweller of Hell, 148 ; Dwellers of Hell will weep, 148 ; Condition of the Dwellers of Hell, 148 ; Enclosures of Hell, 149 ; Mountain of Hell, 149 ; The Zaqqoom, 150 ; Food, 150 ; Water, 150 ; Boiled liquid, 150 ; The Pus, 151 ; The Chain, 151 ; The Habhab, 151 ; Snakes and Scorpions of Hell, 151 ; The unfortunate, 151 ;

Section. – II – Neeyat (Intention) 153

Section. – III – Taharat (Purification) 161

Chapter – 1 – Taharat, 165 ; Taharat, Tasbeeh, Tehleel, Takbeer, 165 ; Defence of frontier, 165 ; Sins come out by ablution, 165 ; Expiation for past sins , 166 ; Paradise becomes sure , 166 ; Doors of Paradise are opened, 167 ; Shining faces and hands, 167 ; Ten blessings, 167 ; Key of Paradise and Key of Prayer, 167 ; Defect in ablution. 167 ;

Chapter – 2 – Relieving oneself, 169 ; Facing, or turning the back to, the Qiblah, 169 ; Place for relieving, 169 ; Raising the garment, 169 ; Three stones enough, 169 ; Excrement or bones, 169 ; Cleansing with water, 170 ; Teaching about excrements, 170 ; Use of the right and the left hand, 170 ; Relieving together, 170 ; Supplication before entering the privy, 170 ; Supplication after coming out of the privy, 171 ; Cleansing and ablution, 171 ; While drinking and while relieving, 171 ; Two objects of cure, 172 ; For passing the water, 172 ; Passing water where one takes the bath, 172 ; Passing water in snake hole, 172 ; Three things produce cursing, 173 ; Passing water in a vessel, 173 ; Passing water standing, 173 ; Ablution not necessary after passing water, 173 ; Punishment in grave, 174 ;

Chapter – 3 – Wuzu (Ablution), 175 ; Prayer without ablution, 175 ; Prostatic fluid, 175 ; Breaking the air, 175 ; Sleeping while lying down, 176 ; Dozing without lying down, 176 ; Performance “Wuzu” , 176 ; Performance of ablution by Usman, 176 ; Performance of ablution by Ali, 176 ; Washing hurriedly, 177 ; Washing completely, 177 ; Beginning with the right, 178 ; Mention the Name of Allah, 178 ; Wiping the forelock and turban, 178 ; Wiping of head and ears, 179 ; Through the beard, 179 ; Moving of the ring, 179 ; Three Times, 179 ; Wiping with cloth after ablution, 180 ; Fresh ablution not necessary unless broken ; Wiping over the socks, 180 ; Use of Miswaak (tooth stick), 181 ;

Chapter – 4 – Ghusl (Bath), 182 ; Bath becomes necessary, 182 ; Manner of taking bath, 182 ; Quantity of water, 183 ; Noticing of moisture after dream, 184 ; Bath even to the extent of an hair, 184 ; Spot left unwashed, 184 ; Ablution after bath, 184 ; Bathing in public, 184 ; Sunnah bath, 185 ; Bath on Friday not obligatory, 185 ; Bath after washing the dead, 185 ; Bath after accepting Islam, 186 ;

Chapter – 5 – Tayammum, 187

Chapter – 6 – In the State of Impurity, 189 ; Association allowed, 189 ; Performance of Ablution, 189 ; Single bath for more than one intercourse, 190 ; Remembrance of Allah, 190 ; Qur'an reading not allowed, 190 ; Impure should not touch the Qur'an, 190 ; Entry in the mosque not allowed, 190 ; Angels do not enter, 191 ; Salutation in the state of impurity, 191 ; Sleeping allowed, 192 ; Manner of bathing after seminal defilement, 192 ; No ablution by water left over by woman, 192 ; No bath by water left over by man or woman, 192 ;

Chapter – 7 – Removal of Impurities, 193 ; Dog drinking from a vessel, 193 ; Pouring water over the urine, 193 ; Washing of the blood of menses, 193 ; Washing of semen, 193 ; Sprinkling water on the urine of an infant boy, 194 ; Washing of the urine of an infant girl, 194 ; Tanned skin is pure, 194 ; Skins should be tanned before using, 194 ; Skins of beasts of prey, 195 ; Earth purifies the shoes, 195 ; Earth cleanses, 195 ; Price of skin of animal dying natural death, 196 ; Dogs coming in the mosque, 196 ;

Chapter – 8 – Different kinds of water, 197 ; Standing water in which urine is passed, 197 ; Water left over after ablution, 197 ; Sea water, 197 ; Water drunk by cat, 197 ; Water frequented

by animals and beasts, 198 ; Water touched by asses and beasts, 198 ; Water drunk by the beasts of prey, 198 ; Water becoming hot due to sun, 199 ;

Chapter – 9 – Menstruation, 200 ; Woman remains pure, 200 ; Sexual intercourse, 202 ; Woman having prolonged flow of blood, 202 ;

Section – IV – Ibadaat (Acts of Devotion) 205

Ibadaat 207

(A) Salaat (Prayer) 209

Farz Prayer, 211 ; Wajib Prayer, 211 ; Mustahab Prayer, 211 ; Rak'ats, 211 ; Taraweeh Prayer, 212 ; Specific Prayers, 212 ; Qur'an and Sunnah, 212 ;

Chapter – 1 – Excellence of Prayer, 218 ; Action dearest to Allah, 218 ; Covenant with Allah, 218 ; Atonement of sins, 218 ; Salvation, 220 ; Entry in Paradise, 220 ; The Children, 220 ; Abandonment of Prayer, 221 ; Virtues of Five Times' Prayers, 221 ; Fajr Prayer, 221 ; Going for Fajr Prayer, 222 ; Going for Fajr Prayer, 222 ; Zuhr Prayer, 222 ; 'Asr Prayer, 222 ; Fajr and 'Asr , 222 ; Fajr and 'Isha , 223 ; Sunnah Rak'ats in Five Times' Farz Prayers, 223 ; Number of Rak'ats, 223 ; Sunnah Rak'ats at dawn, 223 ; Sunnah Rak'ats of Zuhr, 223 ; Sunnah Rak'ats of Fajr and Maghrib, 224 ; Sunnah Rak'ats of 'Isha, 224 ; Sunnah Rak'ats of 'Asr , 224 ; Sunnah Rak'ats of Jumu'ah, 224 ; The Witr Prayer, 225 ; Number of Rak'ats, 225 ; Last prayer at night, 226 ; Before morning, 226 ; Timings, 226 ; Witr is a duty, 226 ; Excellence, 226 ; Recitation of Qur'an, 227 ;

Chapter – 2 – Times of Prayer, 228 ; Prayer early in its time, 230 ; Times during which prayer is prohibited, 230 ; Rising and setting of sun, 230; Three times, 230 ; After Fajr and 'Asr , 230 ;

Chapter – 3 – Azaan, (Call for Prayer) , 231 ; Azaan, 231 ; Azaan and Iqaamah, 232 ; Prayer is better than sleep, 232 ; Putting fingers in the ears, 232 ; Azaan, Iqaamah and Prayer, 233 ; The Blessings of Azaan, 233 ; Longest necks, 233 ; Satan turns his back, 233 ; All will testify, 234 ; Repeating the Azaan, 234 ; Entry in Paradise, 235 ; Supplication after Azaan, 235 ; Supplication not rejected, 235 ; Sins forgiven, 236 ; Freedom from Hell, 236 ; On the mounds of Musk, 236 ; Forgiveness for Mu'azzin, 236 ; Wages for Azaan, 237 ; Response to Iqaamah, 237 ;

Chapter – 4 – Mosques and places of Prayer, 238 ; Dearest to Allah, 239 ; Reward for building the Mosque, 239 ; The first Mosque, 239 ; Construction of Mosque, 240 ; Mosque of Quba, 240 ; Degree of excellence, 240 ; Coming to the Holy Prophet's Mosque, 240 ; One of the Gardens of Paradise, 241 ; Journey for the Mosque, 241 ; Greatest reward, 241 ; Shifting near the mosque, 241 ; Seven persons under the Shade of Allah, 241 ; Prayer in company, 242 ; Supplication on entering or coming out of the Mosque, 242 ; Prayer after entering the Mosque, 243 ; Prayer on return from Journey, 243 ; Onions and Garlics, 243 ; Spitting in the Mosque, 243 ; Spitting in front or towards the right while standing for prayer, 243 ; Spitting from inside the mosque towards Qiblah, 244 ; Talking of worldly affairs in the Mosque, 244 ; Crying in the Mosque, 244 ; Graves of Prophets not to be taken as mosques, 244 ; Prayer in houses, 245 ; The reward, 245 ; Gardens of Paradise, 245 ; The Prohibitions, 245 ; Whole earth is a mosque

for the Muslims, 246 ; Places prohibited for Prayer, 246 ; Coming to Mosque in darkness, 246 ; Frequenting the Mosque, 246 ;

Chapter – 5 – Dress for Prayer, 247 ; One cloth, 247 ; Garment with markings, 248 ; Silk gown, 248 ; Single shirt, 248 ; Lower garment trailing, 248 ; Covering of head by a woman, 249 ; Covering of feet by a woman, 249 ;

Chapter – 6 – The Sutra, 250 ; Stick, 250 ; Camel, 250 ; Saddle, 250 ; Something should be put, 250 ; Sutra should be close, 250 ; Sutra not to be faced directly, 250 ; Hazrat A'aisha, 251 ; Five things cut off the prayer, 251 ; Repulsing the one passing in the front, 251 ; Passing in front of a praying man, 251 ;

Chapter – 7 – Performance of Prayer, 252 ; Complete and at ease performance, 252 ; Manner of the Holy Prophet, 252 ; Right hand over the left, 254 ; The Takbeer, 254 ; Saying of Takbeer loudly, 254 ; Long standing, 254 ; Recitation of "Sana" after the Takbeer, 255 ; Recitation of Qur'an after the "Sana" , 255 ; Suratul Faatiha, 256 ; Aameen, 256 ; Zuhr Prayer, 257 ; Zuhr and 'Asr Prayer, 257 ; Maghrib Prayer, 257 ; 'Isha Prayer, 258 ; Fajr Prayer, 258 ; Jumu'ah Prayer, 259 ; 'Eid and Jumu'ah Prayer, 259 ; Reciting behind the Imam, 260 ; Reciting loudly, 260 ; Silence behind Imam, 260 ; Follow the Imam, 260 ; Direction for the Imam, 261 ; Ruku' (Bowing), 261 ; Bowing and Prostration should be proper, 262 ; Back to be kept steady, 262 ; Theft in prayer, 262 ; No recitation from Qur'an in Bowing and Prostration, 262 ; Recitation in Bowing and Prostration, 263 ; While returning from Ruku to Qaumah, 263 ; Qaumah (returning from Ruku'), 263 ; Recitation in Qaumah, 263 ;

Sajdah (Prostration), 264 ; Prostration on seven bones, 265 ; Moderation, 265 ; Manner of prost-ration, 265 ; Palms and Elbows, 265 ; Recitation in Prostration, 266 ; Company of the Holy Prophet in Paradise, 266 ; “Jalsah” (sitting in between two Prostrations) , 266 ; Manner of sitting, 266 ; Recitation between two prostrations, 266 ; Tashahhud, 267 ; Manner of sitting, 267 ; Tashahhud, 268 ; Quiet reading, 268 ; Pointing by forefinger, 268 ; One finger only, 269 ; Sitting in Qaa'idah-e-Aula, 269 ; Blessings on the Holy Prophet, 269 ; Manner of invoking the Blessing in Tashahhud, 270 ; Blessings reach the Holy Prophet, 270 ; Angels convey the greetings, 270 ; Answer of Salutation, 271 ; Reward of Blessing, 271 ; Supplication remains suspended, 272 ; Supplica-tion after Blessing, 272 ; Miser, 272 ; May his nose be chopped off, 273; No limit, 273; Manner of Blessings in general, 273 ; Supplica-tion and “Salaam” , 273 ; The Supplication, 273 ; The “Salaam” , 274 ; Remembrance of Allah after the Prayer, 274 ; The Takbeer, 274 ; Sitting after Prayer and Supplication, 275 ; Best time for Supplication, 275 ; Remembrance of Allah after Fajr and 'Asr , 275 ; What is prohibited during Prayer and what is permitted, 276 ; Response to sneezing, 276 ; Response to Salutation, 276 ; Smoothing the Ground, 276 ; Putting the hands on the waist, 277 ; Looking to the side, 277 ; Looking upwards, 277 ; Yawning in Prayer, 277 ; Interference in Prayer, 277 ; Looking around, 277 ; Looking at place of prostration, 278 ; Glancing, 278 ; Weeping in Prayer, 278 ; Removing of pebbles, 278 ; Blowing, 278 ; Killing snakes and scorpions, 278; Breaking of Ablution, 279 ; Doubt and forgetfulness in Prayer, 279 ; Doubt, 279 ; Forgetfulness, 280 ;

Deficient, 280 ; Prostration on reciting verse of Sajdah during Prayer, 280 ;

Chapter – 8 – Salaat-Bil-Jama’at, 281 ; Excellence, 281 ; Leaving the Congregational Prayer, 281 ; Response to the Azaan, 281 ; Without excuse, 282 ; Extensive cold and rainfall, 282 ; The blind, 282 ; Take the food first, 282 ; Calls of Nature, 283 ; Women going to Mosque, 283 ; Perfumes not allowed to women, 283 ; House better for women, 283 ; Company of two men, 284 ; After the Iqaamah, 284 ; Forty Days regular prayer in company, 284 ; Reward for going for prayer in company, 284 ; “Saf” (Rows in Prayer) , 284 ; Row should be straight, 284 ; Complete the rows and be close, 285 ; Keeping back, 285 ; Standing alone behind the row, 286 ; Openings in the rows, 286 ; Soft shoulders, 287 ; The first row, 287 ; Imam should be in the centre, 287 ; Rows of men and women, 287 ; The Imam, 287 ; Blind as Imam, 287 ; Freed slave as Imam, 288 ; Person whose prayer is not accepted, 288 ; The duty of Imam, 289 ; Imam should be brief, 289 ; Imam is responsible for the mistakes, 290 ; Following of the Imam, 290 ; Follow the Imam, 290 ; When Imam prays sitting, 290 ; Preceding the Imam, 291 ; Joining the prayer later, 291 ; Praying twice, 291 ; Mu’aaz prayed twice, 291 ; Repeat Prayer with the Jama’at, 291 ; Repeating prohibited after Fajr and Maghrib, 292 ;

Chapter – 9 – Waajib (Obligatory) Prayer, 293

The Prayer of Friday, 293 ; Excellence of Friday, 293 ; The word Jumu’ah, 293 ; Hour of acceptance of Supplication, 294 ; Blessings on the Holy Prophet, 294 ; Day of festival, 294 ; Friday night and day, 294 ; Friday Prayer is Obligatory, 295 ; Warning, 295 ; Ransom, 295 ; Obligatory, 295 ;

Exemption, 295 ; Punishment, 295 ; The loss, 296 ; The Sermon and the Prayer of Friday, 296; Timings, 296 ; First Azaan, 296 ; Length of Prayer and shortness of the Sermon, 297 ; The Holy Prophet's Sermon, 297 ; Sermon in stand-ing, 297 ; Optional Prayer during the Sermon, 297 ; Zuhr in place of Jumu'ah, 297 ; Cleansing and going for Friday Prayer, 297 ; The manners and reward, 297 ; Angel's record, 298 ; Clothing, 298 ; Draw near the Imam, 298 ; Do not step over people, 298 ; Sitting during Sermon, 298 ; Dozing, 299 ; Removing anybody, 299 ; Talking during Sermon, 299 ; Three types of people, 299; The Prayer of 'Eidain , 299 ; 'Eid Prayer, 299 ; No Azaan and no Iqaamah, 300 ; Prayer before sermon, 300 ; No optional Prayer before or after, 300 ; Eating of dates, 300 ; Change of routes, 301 ; Amusements, 301 ; Prayer in the city Mosque, 301 ; Timings, 301 ; Testimony of seeing the moon, 301 ; Sacrifice on 'Eid-ul-Azha, 302 ; Sacrifice by himself, 302 ; Age of animal, 302; Lamb, 302 ; Sacrifice at the place of Prayer, 303 ; Seven Shares, 303 ; Some directions, 303 ; The ten days, 303; Supplication at sacrifice, 303 ; Sacrifice on behalf of the dead one, 304 ; Defective animal, 304 ; Lamb and Goat, 305 ; Blessings of sacrifice, 305 ; No sacrifice before Prayer, 305 ; Days of sacrifice, 305 ; Tradition of Abraham, 305 ;

Chapter – 10 – The Taraweeh Prayer, 306 ; During Ramazan, 306 ;

Chapter – 11 – Mustahab (Commendable) Prayer, 308 ; Tahajjud Prayer, 308 ; Between 'Isha and Fajr, 308 ; Rak'ats of Tahajjud, 309 ; Two short Rak'ats, 309 ; Tahajjud Prayer of the Holy Prophet, 309 ; Praying sitting, 309; Recitation from Qur'an, 310; Recitation by the Holy Prophet, 310; Constancy, 310 ; Supplication

after getting up for Tahajjud, 310 ; Our Lord comes down, 311; An hour during the night, 311; Duhaa (forenoon) Prayer, 311 ; Number of Rak'ats, 311 ; Timings, 312 ; Blessings, 312 ; Abwabain, 312 ;

Chapter– 12– Optional Prayers (Nawafil), 314; After Ablution, 314 ; After entering the mosque, 314 ; Istikharah, 314 ; Forgiveness, 315 ; Time of distress, 315 ; In case of need, 315 ; Prayer Glorifying Allah, 315 ; Salaat-ut-Tasbeeh, 315 ; Optional Prayers will provide for deficit in Compulsory Prayer, 316 ; Excellence, 316 ; Prostration in Gratitude, 317 ; Prostration on getting pleasure, 317; Prostration for thanks, 317;

Chapter – 13 – Occasional Prayers , 318 ; Prayer in journey, 318 ; Qasr Prayer, 318; Qasr in four Rak'ats only, 318; Even if there is no fear, 319 ; Proved by Sunnah, 319 ; Duration of stay, 319 ; Distance, 320 ; Combining of Prayer, 320 ; Prayer on the mount, 320 ; Optional Prayer, 321 ; Prayer in time of danger, 321 ; The Holy Prophet's Prayer-in-Company, 321 ; Another mode, 322 ; Yet another mode, 323 ; A mode reserved for the Holy Prophet only, 323 ; Mode was suggested by Gabriel, 323 ; Qunoot (Humble Supplication), 324; Invoking curse, 324; Before or after bowing, 324 ; Prayer of Eclipse, 325 ; Solar Eclipse, 325 ; Signs of Allah, 325 ; Slaves should be freed, 326; Prayer for rain, 326; The Prayer, 326 ; Supplication, 326 ; Modest, humble and fearful, 327 ; The rain water, 327 ; The winds, 327 ; East wind and west wind, 327 ; Signs of fear, 327 ; Supplication on blowing of the wind, 327 ; Supplication on rising of clouds, 328 ; Supplication on thunder, 328 ; Do not revile the wind, 329 ;

(B) Du'aa (Supplication) 331

Supplication, 333 ; Guidance to Supplicate, 333 ;
The Supplications, 334 ;

Chapter – 1 – Supplication, 339 ; Supplication is worship, 339; Excellence, 339 ; Allah is displeased, 339 ; Averts the fate, 339 ; Ask from Allah, 339 ; Should be definite, 339 ; Do not give up, 340 ; Be certain, 340 ; Ask for the Bounty, 340 ; Ask for security, 340 ; No curse, 340 ; Raising the hands very high, 341 ; With the palms of hands, 341 ; Wipe the face, 341 ; Acceptance, 341 ; One out of three things, 341 ; Not rejected, 341 ; Are answered, 342 ; Request for supplication, 342 ;

Chapter – 2 – Remembrance of Allah, 343 ; Remembrance of Allah, 343 ; Living and dead, 343 ; Nearness to Allah, 343 ; Reward from of Allah, 344 ; Best among men, 344; Gardens of Paradise, 344; Not remembering Allah, 345 ; Beneficial word, 345 ; Excellence, 345 ; Satan Withdraws, 345 ; Polish of Heart, 345 ;

Chapter – 3 – Pardon and Repentance, 346 ; The Holy Prophet, 346 ; Allah forgives, 346 ; Allah is pleased, 346; Allah forgives again and again, 346; No limit of forgiveness, 347 ; Till the last moment, 347 ; Till seeking forgiveness, 347 ; Manner of seeking forgiveness, 347 ; Associating partners with Allah, 348 ; Excellence of seeking forgiveness, 348 ; Be not despair of mercy, 348 ; Ask pardon for the dead, 349 ; Do not disappoint anybody, 349; Rust over the heart, 349 ; **Chapter – 4 – Mercy of Allah, 350** ; Mercy has surpassed Anger, 350 ; Allah has one hundred Mercies, 350 ; Allah is more Merciful than the mother, 350 ; Mercy of Allah is the only source of Salvation, 351 ; One who seeks to please Allah, 351 ;

Chapter – 5 – Supplications of Morning , Evening and sleeping, 352

Morning and evening, 352 ; Sleeping and awaking, 352 ; Sleeping, 352 ;

Chapter –6 – Supplications of various times, 354 ; Refuge from Satan for children, 354 ; On anxiety, 354 ; On anger, 354 ; Cock and ass, 354; Journey, 355 ; Staying some where, 355 ; Safety from creatures, 355 ; Return from jihad, Hajj and Umrah, 355 ; For the host, 356 ; New moon, 356; Getting up from assembly, 356 ; Farewell, 357 ; Night in journey, 357 ; In Jihad, 357 ; Leaving the house, 357 ; Entering the house, 358 ; Bride and bridegroom, 358 ; Marrying a woman, buying a servant or an animal, 358 ; Distressed one, 358 ; Debt, 359 ; Before entering the privy, 359 ; After coming out of the privy, 359 ; Ascending and Descending, 359 ; In the market, 359 ;

Chapter – 7 – Seeking refuge in Allah, 360 ; Seek refuge in Allah, 360 ; The Holy Prophet sought refuge, 360; A comprehensive supplication, 361 ; From accidents, 361 ;

Chapter – 8 – Comprehensive Supplications, 363 ; For forgiveness, 363 ; Betterment of world and Hereafter, 363 ; For guidance, 363 ; New convert to Islam, 364 ; A comprehensive Supplication, 364 ; Peace of mind, 364 ; Love of Allah, 364 ; Knowledge and action, 365 ; Good conduct, 365 ; Bad habits, 365 ;

(C) Som (Fast) 367

Som (Fast), 369 ; Sehri and Aftaar, 369 ; Violation, 369 ; Postponement, 369 ; Abnormal duration of day, 369 ; Taraweeh Prayer, 369 ; Lailatul Qadr and E'tikaaf, 370 ; Commands, 370 ; Supplication for keeping the Fast, 370 ; Supplication for breaking the Fast, 370 ; Physical benefits, 370 ;

Chapter – 1 – Fasting and its Blessings, 372 ; Paradise, Hell and Satan, 372 ; Reward, 372 ; Month Of Blessings, 372 ; Paradise is decorated, 373 ; Forgiveness, 374 ;

Chapter – 2 – Sighting the New Moon, 375 ; No fasting or breaking without new moon, 375; Fasting before Ramazan, 375 ; Fasting in the later half of Sha'baan, 375 ; Moon of Sha'baan, 376 ; Testimony of moon, 375 ;

Chapter – 3 – Sehri and Aftaar (Taking meal before dawn and breaking the Fast at sunset) , 376 ; Command for Sehri, 376 ; Distinction, 376 ; End of Sehri, 376 ; Intention to fast, 376 ; Quickness in Aftaar, 376 ; Time of Breaking the Fast, 377 ; Breaking the Fast with dates and water, 377 ; Breaking of the Fast by the Holy Prophet, 377 ; On Breaking of the Fast, 377; Supplication of Aftaar, 377 ; Providing for breaking the Fast, 377 ; Continuous Fasting, 377 ; **Chapter – 4 – The Imperfections, 378** ; Kissing and Embracing, 378 ; Embracing, 378 ; Cupping, 378 ; Forgetting, 378 ; Miswaak, 378 ; Pouring water over the head, 379 ; Breaking without excuse, 379 ; Ransom for intentional breaking, 379 ;

Chapter – 5 – Fasting during journey, 380 ; The permission, 380 ; Commendable, 380 ; The Disobedient ones, 380 ;

Chapter – 6 – Left over Fasts, 381 ; Hazrat 'Aa'isha , 381 ; Menstruation, 381 ; Responsibility of the heir, 381 ;

Chapter – 7 – Optional Fasting, 382 ; Fasting on Aashurah, 382 ; Fasting on Monday, 382 ; Fasting on Monday and Thursday, 383 ; Three Days in a month, 383 ; First six days of Shawwaal, 383 ; Fasting in the Way of Allah, 383; Prohibited Fast, 383 ; Days of Tashreeq, 384 ; Friday, 384 ; Moderation, 384; Option in Respect

of Optional Fast, 384; Intention , 384 ; Optional Fast and Feast, 385 ; Eating before one fasting, 386 ;

Chapter – 8 – Lailat-ul-Qadr (The Night of Majesty) , 387 ;
 Odd nights of last ten days, 387 ; Last ten nights, 387 ;
 Supplication, 388 ; Night of Lailatul Qadr, 388 ; In the Ramazan,
 388 ; Knowledge withdrawn, 388 ; Blessings, 388 ; **Chapter – 9**
– E'tikaaf, 390 ; E'tikaaf, 390 ; Reading of Qur'an twice with
 Gabriel, 390 ; Combing and relieving, 390 ; Left over E'tikaaf,
 390 ; Resuming the E'tikaaf, 390 ; Visiting the sick, 390 ;
 Conditions for E'tikaaf, 391 ; Place of E'tikaaf of the Holy
 Prophet, 391 ; Reward for E'tikaaf, 391 ;

(D) Hajj and 'Umrah (Pilgrimage and visit to Mecca), 393

Hajj, 395 ; Basic Rites, 395 ; Rites of Hajj, 395 ; Kinds of Hajj,
 395 ; Umrah (Visit to Mecca) , 396 ; The Ka'bah, 397; Call for the
 Hajj, 397 ; Tawaaf, 397; Sa'ee, 397 ; Detention and Ailment, 398
 ; Months of Hajj, 398 ; Rites of Hajj, 398 ; Violate not the Signs
 of Allah, 399 ; The Games, 400 ; Means of Support, 400 ;

Chapter – 1 – Hajj and 'Umrah, 401 ; Hajj only once in life,
 401 ; Most excellent action, 401; Only for the sake of Allah, 401 ;
 Reward for Umrah and Hajj, 401 ; Umrah in Ramazan, 402 ;
 Reward for a child, 402 ; Hajj for another during his life, 402 ;
 Hajj for another after his death, 402; On behalf of others after
 one's own Hajj, 402 ; For a woman Mehram is necessary, 403 ;
 Women's Jihaad, 403 ; Mawaqeeet, 403 ; Hajj and 'Umrah of the
 Holy Prophet, 404 ; What makes Hajj necessary, 404 ; Begging
 during Hajj, 404 ; Not performing Hajj, 404 ; Guests of Allah, 405
 ; Meeting the Pilgrim, 405; Dying during Hajj, 405 ;

Chapter – 2 – Ehraam and Talbiyah, 406 ; Prayer for Ehraam, 406 ; Talbiyah, 406 ; All recite Talbiyah, 406; Prohibitions of Ehraam, 407; Clothes and shoes, 407; Perfume, 407; Antimony, 407 ; Unperfumed oil, 408 ; Cupping, 408 ; Washing the head, 408 ; Sheltering the head, 408 ; Shaving the head, 408 ; Prohibitions for the women, 408 ; Covering the face, 409 ; Marriage, 409 ; Hunting Prohibited, 409 ; Animal hunted by a person not in Ehraam, 409 ; Meat of hunted animal, 410 ; Hyena, 410 ; Locusts, 410 ; Creatures of which the killing is permitted, 410 ;

Chapter – 3 – Hajjatil Wadda', 411 ; Hajjatil Wadaa', 411 ;

Chapter – 4 – Entering Mecca, Tawaaf and Sa'ee, 416 ; Entry in and exit from Mecca, 416 ; Raml, 416 ; Tawaaf and Sa'ee, 416 ; Kissing the Black Stone, 416 ; Touching the Yamaani Corners, 416 ; Tawaaf on the mount, 417 ; Pointing to the Black Stone, 417 ; Menstruating woman, 417 ; Polytheists prohibited, 418; Supplication in Sa'ee, 418 ; Tawaaf is like Prayer, 418 ; The Black Stone, 418 ; Testimony of the Black Stone, 418 ; Black Stone and Place of Abraham, 418 ; Supplication between Black Stone and Yamaani Corner, 419; Sa'ee on the mount, 419 ; Iztibaagh, 419 ; Itilaam, 419 ; Tasbeeh during Tawaaf, 420 ;

Chapter – 5 – Presence in 'Arafaat , 421 ; Takbeer and Talbiah, 421 ; Place of Sacrifice and place of Waiting, 421 ; Days of 'Arafaat , 421 ; Waiting at a distance from Imam, 422 ; Supplication in 'Arafaat , 422 ; The Satan, 422 ; **Chapter – 6 – Stay in Muzdalifah and Mina, 423**; Timings of leaving 'Arafaat and Muzdalifah, 423 ; Waiting in 'Arafaat and stay in Mina, 423 ; Prayers in Muzdalifah, 424 ; Taking pebbles from Muzdalifah , 424 ; Leaving Muzdalifah , 424 ;

Stoning the Jamrahs at Mina, 425 ; Time of stoning, 425 ; Stoning in the night, 425 ; On the mount, 425 ; Small pebbles, 425 ; Throwing seven Pebbles and saying the Takbeer, 425 ; Sequence of stoning, 426 ; Stoning and Sa'ee, 426 ; No reservation in Mina, 426 ; Animals for sacrifice, 426 ; Ash'aar and Taqleed, 426 ; Sacrifice for others, 427 ; Garlanding animals for sacrifice, 427 ; Riding the sacrificial animal, 427 ; Animal dying in the way, 427 ; Seven shares, 428 Slaughter of camel, 428 ; Payment to the butcher, 428 ; Eating and preserving the meat, 428 ; Day of sacrifice, 428 ; Shaving at Mina, 429 ; Shaving the head, 429 ; Cutting short, 429 ; Supplication, 429 ; Start from the right, 429 ; Women not to shave the head, 430 ; Women should only clip their hair, 430 ; Tawaaf-ul-Ziyarat, 430 ; No Raml in Tawaaf-ul-Ziyarat, 430 ; Ayyam-it-Tashreeq, 430 ; Stoning by the Holy Prophet, 430 ; Tawaaf-ul-Wadaa' and leaving Mecca, 431; Tawaaf-ul-Wadaa', 431 ; Excuse, 431 ; Leaving Mecca, 431 ; Sequence in Performance, 431 ;

Chapter – 7 – Detained from Hajj, 433 ; Detention, 433 ; Sacrificing, shaving and cutting short, 433 ; Animals to be sacrificed again, 433 ;

Chapter – 8 – Mecca, 434 ; Made sacred, 434 ; Taking arms, 434 ; Qisaas and Hadd, 434 ; Attack on Mecca, 435 ; Storing up of food, 435 ; Excellence of Mecca, 435 ;

Chapter– 9 – Medinah, 437 ; It is sacred, 437 ; Divine Name, 437 ; Living in Medinah, 437 ; Endurance, 438 ; Supplication of the Holy Prophet, 438 ; Scared Area, 438 ; A dream, 439 ; Forecast, 439 ; Purifies the people, 439; Drives away the wicked, 439 ; Plague and Dajjaal, 440 ; Punishment for the deceitful, 440 ; The Holy Prophet loved Medinah, 440 ; Mountain of Uhud, 441 ; Hunting and Cutting Trees in Wajj, 441 ; Dying in Medinah, 441 ; Best place for grave, 441 ; Destruction, 441 ; Migration of the Holy Prophet, 442; Visit to the Shrine of the Holy Prophet, 442; Valley of 'Aqeeq , 442 ;

Section – V – Akhlaqiyaat (Morality) 443

1. General, 445 ; 2. Morality according to others, 445; Morality according to Islam, 448; Salutation, 450 ; Permission, 450 ; Bad Conduct, 450 ; Good Conduct, 451 ; Enjoin Good, 451 ; Large – heartedness, 451 ; Within Limits of Allah, 451 ; Helping others, 452 ; Truthfulness, 452 ; Justice, 452 ; Honouring the trust, 453 ; Respect for life, 453 ; Respect for property, 453 ; Sincerity, 453 ; Purity, 454 ; Unselfishness, 454 ; Humility, 454 ; Patience, 455; Perseverance, 456 ; Thankfulness, 456 ; Self – control, 456 ; Courage, 457 ; Chastity, 457 ;

Chapter – 1 – Salutation, 458 ; Adam’s Salutation to Angels, 458 ; Best aspect, 458 ; Six Obligations, 458 ; The way to love one another, 459 ; Who should salute, 459 ; The Holy Prophet used to salute children, 459 ; Mischief of Jews, 459 ; Reply to Jews and Christian, 459 ; Mixed gathering of Muslims and non - Muslims, 460 ; The first to Salute, 460 ; Salutation to women, 460 ; Salutation on behalf of gathering, 460 ; Salutation on each meeting, 460 ; Salute the inmates of the house, 460 ; Salutation of pre-Islamic days, 461 ; Salutation through anybody else, 461 ; Meeting and Parting, 461 ;

Chapter – 2 – Permission to enter, 462 ; Return from the door, 462 ; Tell the name, 462 ; The called one should also seek permission, 462; Do not enter without permission, 462; Permission not necessary for the one coming with the caller, 463 ; Standing at the door for permission, 463 ;

Permission necessary for even mother's house, 463 ; Do not give permission, 463 ;

Chapter – 3 – Shaking hands, Embracing, Kissing, 464 ;
Shaking hands, 464 ; Perfect way to greet, 464; Shaking hands and embracing, 464; Shaking hands and sending gifts, 464 ; Embracing and kissing, 464 ; Kissing the child, 465 ; Kissing the Holy Prophet, 465 ; Kissing the feet of the Holy Prophet, 465 ;

Chapter – 4 – Standing, Sitting, Lying down, Sleeping, 466 ;
Standing, 466 ; Standing for the chief, 466 ; The Holy prophet disliked anybody's standing for him, 466 ; Companions getting up when the Holy Prophet got up, 466 ; Making people to stand, 466 ; Sitting, 466 ; Make none get up for your sitting, 466 ; Getting up from the seat and coming back to it, 467 ; Keep something on your place when you leave it, 467 ; Sitting between two persons, 467 ; Making room for the comer, 467 ; Manner of sitting, 467 ; Reclining on a pillow, 467 ; Best places to sit, 468 ; Sitting separate, 468 ; Partly in the sun and partly in the shade, 468 ; Prohibited manner of sitting, 468 ; Lying Down, 468 ; Placing one leg over the other, 468 ; Manner of lying down, 469 ; Sleeping, 469 ; Walking, 470 ; Women to walk by the side of the road, 470 ; Walking between the women, 470 ;

Chapter – 5 – Sneezing, Yawning, Smiling, Laughing, 471 ;
Sneezing and Yawning, 471 ; Sneezing and response to it, 471 ; No Response, 471 ; Cover the face by the hands while sneezing, 472 ; Sneezing by a Jew, 472 ; More than three times sneezing, 472 ; Yawning, 472 ; Smiling and Laughing, 472 ; The Holy Prophet used only to smile, 472 ; The Companions' laughing, 473 ; **Chapter –6– Control of Tongue, Back-Biting, Abusing , Cursing , Telling Lies, 474 ;**

Safeguard of tongue and private parts, 474 ; Control of tongue, 474 ; Abusing a Muslim, 474 ; Sin of abusing, 474 ; Reviling, 475 ; Perished, 475 ; Two-faced man, 475 ; Mischief – maker, 475 ; Adhere to truth, 475 ; Putting things right, 475 ; Given to praising, 476 ; Back-biting, 476 ; Back – biting and reviling, 476 ; Back – biting and fornication, 476 ; Publishing one’s own wrongdoing, 476 ; Abandoning falsehood and disputing, and good character, 477 ; Things which bring men into Paradise or Hell, 477 ; Making people laugh, 477 ; Slip by tongue, 477 ; Silence, 478 ; Salvation, 478 ; All limbs humble themselves before tongue, 478 ; Beauty of Islam, 478 ; Speaking about a deceased, 478 ; Most fearful, 478 ; Telling lies, 478 ; Believer, 479 ; Invoking curse, 479 ; Speaking ill about anybody, 479 ; Rough talk and modesty, 480 ; Happiness on anybody’s misfortune, 480 ; Copying anybody, 480 ; Praising a sinner, 480 ; Solitude, Good Companion, Enjoining Good and Silence, 480 ; Six things, 481 ; Best and worst servants of Allah, 481 ;

Chapter – 7 – Promise, 482 ; Successor should fulfil promise of the deceased, 482 ; The Holy Prophet, 482 ; Intention to fulfil the promise, 483 ; Non – fulfilment of the promise is a sin, 483 ; Non – fulfilment of promise due to religious or genuine excuse, 483 ;

Chapter – 8 – Humour and Jest, 484 ; The Holy Prophet’s humour, 484 ;

Chapter – 9 – Tribal Boat, 486 ; In the battle – field, 486 ; Best of all creatures, 486 ; Praise of the Holy Prophet, 486 ; Boasting, 486 ; Boasting about infidel ancestors, 487 ; Lord is Allah, 487 ; Wealth and piety, 487 ; Pride in ancestors, 487 ; Helping in unjust cause, 488 ; Party – Spirit, 488 ; Defending the tribe, 488 ; Pride in genealogy, 489

Chapter –10– Parents and Blood - Relations, 490 ; Mother's right, 490 ; Paradise at the feet of mother, 490 ; Foster - mother, 490 ; Preference of mother over wife, 490 ; Preference of father over wife, 491 ; Pleasure and displeasure of father, 491 ; Parents importance, 491; Obedience and disobedience to parents, 491; Ask forgiveness for parents, 491 ; Looking parents with kindness, 492; Doing good to parents after their death, 492; Good treatment to father's friends, 492 ; Disobedience to parents, 492 ; Do not abuse the parents of others, 493 ; Polytheist parents, 493 ; Maternal aunt, 493 ; Elder brother, 493 ; Doing good to relatives, 493 ; Ties of relationship, 493 ;

Chapter – 11 – Tenderness and Mercy, 496 ; Mercy to the people, 496 ; Looking after widow and poor, 496; Widow daughter, 496 ; Caring for the orphan, 496; Widow devoting herself to her children, 496; Children, 497 ; Sister and daughter, 497 ; Unity of the Muslims, 497 ; To help the one acting wrongfully, 497 ; Muslim brotherhood, 498 ; Like for a Muslim what you like for yourself, 498 ; The neighbour, 498 ; Best to neighbour and best to friends, 498 ; Opinion of the neighbour, 498 ; Offending the neighbour, 499 ; Talking privately, 499 ; Well – wishing, 499 ; Reward for honouring the elders, 499 ; Honour the old, the learned, and the just ruler, 499 ; Defending against backbiting, 500 ; Concealing the wrong of others, 500 ; Believer is a mirror, 500 ; Saving from hypocrite or reviling a believer, 500 ; Treating according to ranks, 500 ; The best and the worst, 500 ; Helping the distressed, 501; **Chapter –12 – Love and Hatred, 502** ; The one whom Allah loves, 502 ; Love for the Sake of Allah, 502 ; Love of the people, 503 ; Love of Allah and His Messenger, 503 ; Good and bad companion, 503 ; Going to or Seeing a Muslim,

503 ; Telling about love, 504 ; Friendship with the believer, 504 ; Think before making friendship, 504 ; Know all about the friend, 504 ; Reward of love for the Sake of Allah, 505 ; **Chapter – 13 – Keeping away, Spying, Finding Faults, Rancour, Envy, Falsehood, 506 ;**

Keeping away for more than three days, 506 ; Exhortation, 506 ; Rancour, 506 ; Putting things right, 507 ; Falsehood, 507 ; Envy and hatred, 507 ; Envy, 507 ; Bad relations, 507 ; Causing Harm, 507 ; Accursed, 508 ; Seeking out faults, 508 ; Greatest of usury, 508 ; Backbiting, 508 ; Dishonouring the Muslim, 508 ; Believe in the oath, 509 ; Poverty and Envy, 509 ; Non-acceptance of the excuse, 509 ;

Chapter – 14 – Caution, Tolerance and Moderation, 510 ; A wise principle, 510 ; Tolerance and Haste, 510 ; Admonition, 510 ; Good Conduct, Delay, Moderation, 510 ; Secrets, 510 ; Consultation, 510 ; Three meetings not a trust, 511 ; Wisdom, Piety and Goodness, 511 ; Moderation in expenditure, 511 ;

Chapter – 15 – Gentleness, Modesty (Shame) and Good Character, 512 ; Gentleness, 512 ; Modesty, 512 ; Modesty and Faith, 512 ; Modesty and Obscenity, 513 ; Righteousness and Sin, 513 ; Best in character, 513 ; To perfect good character, 513 ; Thanks to Allah, 513 ; Supplication, 513 ; Coarse and Uncivil, 514 ; Good character, Profligate and useless talker, 514 ; Believer and Transgressor, 514 ; Mixing up with the people, 514 ; Well treatment, 514 ;

Chapter – 16 – Anger and Pride, 515 ; Anger, 515 ; Strong man, 515 ; Anger spoils Faith, 515 ; Pride, 515 ; Pride and Faith, 516 ; The proud, 516 ; Be humble, 516 ;

Chapter – 17 – Oppression, 517 ; Oppression, 517 ; Oppressor granted respite, 517 ;

Compensation, 517 ; Retaliation, 517 ; Doing good for wrong, 517 ; Supplication of the oppressed, 518 ; Supporting the oppressor, 518 ; **Chapter – 18 – Good and Evil, 519** ; Three ways to deal with objectionable things, 519 ; Not acting upon one's own exhortation, 519 ; Not enjoining the good and forbidding evil, 519 ; Joining with the Evil-doers, 520 ; Good ones also suffer with the bad ones, 520 ;
Chapter – 19 – Right of one Muslim over the other, 521 ; Hungry, Sick, Captive, 521 ; Five rights, 521 ; Six rights, 521 ; Seven things, 521 ; Sick, Hungry and Thirsty, 522 ;

PART II
THE FINAL GUIDE
TO
HUMANITY

A. Preliminary Talks

B. The Guidance

(A)
PRELIMINARY
TALKS

Synopsis

Section (1) – The Last Prophet

Section (2) – Completion and Finality of Guidance

Section (3) – Qur'an and Sunnah

Section (1)

THE LAST PROPHET

Qur'an tells us that when Allah the Almighty commanded Adam and Eve to go down to the earth, He also promised to send Guidance to them, saying,

“Surely there will come to you a Guidance from Me, then whoever follows My Guidance, no fear shall come upon them, nor shall they grieve. And (as to) those who disbelieve in and reject Our Messages, they are the companions of Fire (of Hell) ; in it they will abide” (*Baqarah*, 2:38-39).

The Guidance so promised was sent down by Allah the Almighty through His Prophets, who were raised from amongst the mankind, from time to time, right from Adam, who was the first man and the first Prophet, upto the last Prophet Muhammad (peace be upon him). But, while all Prophets came with one and the same Message, viz., faith in the Absolute Unity of Allah, and total submission to His Commands (*Qur'an Ambia*, 21:25), the Prophets previous to the Holy Prophet were sent to particular nations and places, and, accordingly, Commands revealed to them relating to the affairs of the human life were also according to their needs.

To go, in brief, through the History of Islam, we find that Adam and his descendants till about four generations maintained the Law of Allah, and acted throughout their lives according to the Commands of Allah. In about 4000 B.C., however, the people violated the Commands of Allah, and started idol – worship. Prophet Idris (Enoch) appeared on the scene and invited the people to Allah the Almighty, and people accepted his call.

Some time after Prophet Idris, the people again missed the “Straight Path”, and started idol – worship. Prophet Nooh (3800 – 2850 B.C.) then came forward and declared, “I have come to you with clear warning that you serve none but Allah”

(*Hood*, 11:25 – 26). But the people rejected him and were, by way of punishment, swept away by a huge flood (*Hood*, 11:39 – 40). Then again, after Prophet Nooh, the People went astray and in this respect the most important nation mentioned in the Holy Qur'an is that of 'Aad (*Ahqaaf*, 46, : 21). Prophet Hood warned them saying : "O my people serve none but Allah, you have no god but He (i.e. Allah the Almighty) (*A'araaf*, 7 : 65). The people, however, rejected him and were, therefore, destroyed by a terrible wind (*Ahqaaf*, 46:24 – 25). After Prophet Hood, another people, known as Samood, rejected the faith in Allah and became arrogant inspite of warning from Prophet Swaleh, and were ultimately destroyed by an earthquake (*A'araaf*, 7 : 78).

Thereafter the famous monarch of history, namely, Nimrood established his rule over Syria, Turkey and Iraq, with his capital at Babylonia. He was very proud, and claimed himself to be the god of his people, and the people, who were already engaged in idol – worship, accepted him as such. At that time, Prophet Ibrahim came on the scene. He first pleaded to his own father, saying, "O my father, why do you worship that which hears not, nor sees, nor can it avail thee aught ? To me has come the knowledge which has not come to you, so follow me, I will guide you on the "Straight Path", His father, however, rejected him, and asked him to go away (*An'aam*, 6:77 – 80). Then he pleaded to his people, saying, "what are these images to whose worship you cleave ?" He also said to them : your Lord is Lord of the Heaven and Earth, Who created them, and I am of those who bear witness to this (*Ambia*, 21:52 – 57). Then Ibrahim broke their idols (*Ambia*, 21:58), and was brought before Nimrood (*Baqarah*,2:258). Ibrahim invited Nimrood to obedience to Allah, but he refused to do so, and firstly put Ibrahim in prison, and then, according to the decision of his State Council, threw him into the burning flames. Allah the Almighty, however, saved him (*Ambia*, 21:68 – 71). Thereafter Ibrahim established two centres for the propagation of Islam – one is Syria under the leadership of his second son Ishaq, and the other in Arabia under the leadership of his first son Ism'ail. Thus, Prophet Ibrahim, for the first time in the human history, succeeded in re-establishing the link of Man to

Allah. From the first Centre there arose a series of Prophets through his grandson Prophet Yaqoob, also known as Israel, and from the second Centre there arose the Last Prophet Muhammad (peace be upon him) through his first son Ismail.

Prophet Yaqoob, before his death, said to his sons, “O my sons, surely Allah has chosen for you this religion (i.e. Islam), so die not unless you are the submitting ones (i.e. Muslim)”. (*Baqarah*, 2:132). Similarly, Prophet Yusuf said to his fellow prisoners, “you serve none but Allah. This is the Right Religion” (*Yusuf*, 12:37 – 40).

After Prophet Yusuf, people again went astray, and started violating the Commands of Allah, particularly the people of Midyan, Prophet Sho’aib (Jethro) was, therefore, sent to them. Prophet Sho’aib said, “O my people, serve Allah, you have no god other than Him” (*A’araaf*, 7:85 – 87). But the people rejected him, and were, therefore, destroyed by a severe earthquake (*Ankaboot*, 29:37).

Then there came another famous monarch, namely, Pharaoh, who established his rule over Egypt, declared himself to be the god of people, and tortured Bani Israil – the descendants of Prophets Ishaq, Yaqoob and Yusuf. Allah the Almighty deputed Prophet Musa (Moses), along with his brother Prophet Haroon (Aron), to invite Pharaoh to submit to the Commands of Allah, and allow Bani Israil to go with them. Pharaoh, however, rejected the word of Prophet Musa, and when, under the Command of Allah, Prophet Musa left Egypt along with Bani Israel, Pharaoh, along with his army, chased them, but Musa and his followers safely crossed the river, and Pharaoh and his army were all drowned in it (*Shu’araa*, 26:52 – 66).

Bani Israel were then settled in Syria where Prophet Musa received the Torat (Torah), the First Written Law of Allah, generally known as the Ten Commandments, according to which the Bani Israel had to pass their lives. Qur’an says that in it (i.e.

Torat) there was guidance and mercy for those who fear their Lord (*A'araaf*, 7:154). The Bani Israil were asked to serve none but Allah, and do good to their parents, and to the near of kins, and to orphans and the needy, and speak good words to all men, and keep up prayer, and pay the poor-rate (*Baqarah*, 2:83).

Bani Israil, however, repeatedly violated the Law of Allah, and were, therefore, firstly subjected to various sorts of punishments, and were ultimately condemned, because they started torturing and killing the Prophets of Allah (*Baqarah*, 2:61).

Among the Bani Israeli Prophets, David and Solomon established big Islamic States of their time, and controlled the affairs according to the Commands of Allah. After Solomon, how-ever, Bani Israel again fell into the life of sin. Prophets Yunus (Jonah). Ilyas (Elias or Elijah), Al-Yasa'a (Elisha). Amos, Hoshia, Yasayah, Yarmiah, Zulkifl (Ezakiel), Uzair (Ezra), Nehemiah, Zakaria (Zacharias), and Yahya (John the Bepstist), did their best to bring them on the "Straight Path", but they dealt with them with cruelty and insult.

Then, there came Prophet Issa (Jesus Christ), the last Bani Israel Prophet, and pleaded to the Bani Israil, "I am a verifier of that which is before me of Torah, and I allow you part of that which was forbidden to you, and I have come to you with a Sign from your Lord, so keep your duty to Allah, and obey me, this is the "Straight Path" (*Aale Imran*, 3:49 - 50). Prophet Issa received the third well-known Heavenly Book, namely, the Injeel (Gospel). Bani Israil, however, dealt with him with their usual wickedness and, when Prophet Issa perceived disbelieve on their part, he said; "who will be my helper in Allah's Way?" His disciples said; "we are Allah's helpers; we believe in Allah, and bear you witness that we are submitting ones" (*Aale Imran*, 3:51). But then, one of his own disciples, namely, Judas, got him arrested, and, when ultimately he was brought to the Cross for Crucifixion, all his disciples deserted him, Allah the Almighty, however, saved him, and lifted him up. (*Nisa*, 4:157-158).

After Prophet Issa, the people changed his teachings and re-compiled the Bible, from time to time, according to their own choice, and need of the time, and, thus, the Message of Allah again went in obscurity. It was neither maintained in spirit nor in practice.

Then there came the last Prophet Muhammad (peace be upon him). He was born at Mecca (Arabia) on Monday the 20th April, 571 A.D. At that time, not only Arabia but, the whole world was shrowded with darkness of un-belief and worship of several gods and goddesses. The Message of Allah was altogether forgotten, defaced and mixed up with falsehood. There was no morality, or moral values, in the society. There was idolatry, adultery, obscenity, drinking of wine and gambling, cruelty and injustice. Women were treated as cattles having no social status or rights of their own. Girls were thought to be a curse, and were, therefore, sometimes also buried alive soon after their birth. There was no sense of discipline or maintenance of law and order in the society.

In these circumstances, the last Prophet Muhammad (peace be upon him) came, and lived among the people, as the most pious, truthful, just, honest, kind, and well-behaved, man so much so that people gave him the title of "Al-Ameen", i.e., trustworthy. In the later part of first forty years of his life, he passed most of his time in the cave of Hira, in the suburb of Mecca, where he kept himself busy in meditation and prayers to Allah. Ultimately he received the first Message of Allah, through Angel Gabriel, asking him to "Read in the Name of your Lord, Who creates. Creates man from a clot of blood. Read, full of magnificence is your Lord, who taught by the pen, taught man what he knew not" ('Alaq, 96:1 -5). After about a year, the Angel again appeared, and said, "O you wrapped up in your mantle, arise and warn" (*Muddassir*, 74:1-2).

Then came the final Commands, "Warn your nearest of kin" (*Shu'araa*, 26:214) ; and "Declare openly what you are commanded, and turn away from the polytheists" (*Hijr*, 15:94).

Following these Commands, the Holy Prophet started his Mission of the establishment of Islam, and, as we have already noted in detail, in the previous chapters, after twenty three years' hard struggle, he ultimately succeeded in the revival, and firm and final establishment of Islam, and during his Hajjat-ul-Wadaa' (Farewell Pilgrimage), in the 10th year of Hijrah, Allah the Almighty declared,

“This day I have perfected your religion for you, and completed My Favour upon you, and have chosen for you Islam as your Religion” (*Maa'idah*, 5:3).

This was virtually the end of the Divine Message through the Holy Prophet, and, therefore, also the closing of the office of Prophethood on him. But Qur'an also specifically declared,

“Muhammad is not the father of any man among you, but he is the Messenger of Allah, and the Seal of the Prophets” (*Ahzaab*, 33:40).

In this verse, two things were declared : one, that Prophet Muhammad (*peace be upon him*) was not the father of any man : and second, that he was the Seal of the Prophets. The former implied the end of male generation through him, which finished up the chance of anybody claiming Prophethood through inheritance ; and the latter closed the doors of Prophethood for all in general. Thus, there was end of Prophethood, physically as well as spiritually.

The end of Prophethood on the Holy Prophet Muhammad (*peace be upon him*) is also proved from the following verses of the Holy Qur'an,

“Those who believe in the Revelation sent to you (O Prophet), and sent before your time (*Baqarah*, 2:4) ;

and

“O who believe, believe in Allah and His Messenger, (i.e. the Holy Prophet), and the Book which He has revealed unto His Messenger (i.e. the Holy Prophet), and the Books which He revealed before him” (*Nisa*, 4:136);

and

“We did sent Apostles before you (O Prophet), amongst the religious sects of old” (*Hijr*, 15:10)

and

“By Allah, We (also) sent (Our Apostles) to the people before you (O Prophet)” (*Nahl*, 16:63)

All these verses clearly speak of the Messengers and Books that Allah the Almighty had sent before the Holy Prophet Muhammad (peace be upon him). Had there been any other Prophet, or Book, to come after him, it would have also been necessarily mentioned, because, according to Qur’an, belief in all Prophets and Books of Allah is an essential part of the basic faith in Islam.

There is yet another verse of the Holy Qur’an which need be mentioned in this connection, viz.,

“If you dispute about a thing, refer it to Allah and the Messenger” (*Nisa*, 4:59).

By asking the believers all over the world, and for all times to come, to refer their disputes to Allah and His Messenger Muhammad (peace be upon him) alone, the Holy Qur’an indicates that Prophet Muhammad (peace be upon him) is the last Prophet, and, after him, there will be no Prophet at all, and, therefore, all problems arising upto the Day of Judgement are to be solved on the authority of Qur’an and Sunnah. There is no third authority for it.

The words “Khaatam-an-Nabiyeen”, meaning “the Seal of Prophets”, used in the above mentioned verse 40 of Chapter 33 (Ahzaab) of the Holy Qur’an, according to all interpretators of Qur’an, mean the “end of Prophethood” on the Holy Prophet Muhammad (peace be upon him).

This is as regards the Qur’anic declaration that the Holy Prophet Muhammad (peace be upon him) was the Last of Prophets. In his Traditions (Ahadees), the Holy Prophet himself has also clearly declared that Prophethood has ended on him, and that there will be no Prophet after him. The Holy Prophet has said :

“The leadership of Bani Israil was in the hands of Prophets. Whenever any Prophet died another Prophet succeeded him, but after me there will be no Prophet. There will be the Caliphs only” (Bukhari, Kitab-ul-Manaqib, Baab Maa Zikr’an Bani Israil).

and that

“The analogy of myself, and the Prophets before me, is like this that a man constructed a very beautiful palace yet it was incomplete as the space of one single brick was left blank in it. People used to go round it, appreciate its beauty but say as to why the space for a brick was left. So I am that brick (which has completed the place of Prophethood, now leaving therein no space to be filled in), and I am the last of Prophets”. (Bukhari, Kitab-ul-Nanaqib, Baab Khatam-an-Nabiyeen ; Tirmizi, Kitab-ul-Manaqib, Baab Fazlun Nabi, and Kitab-ul-Aadab, Baab-ul-Imsaal ; Musnid Abu Dawood and Tayalsy and Musnid Ahmed).

and that

“I have been given superiority over other Prophets in six things, i.e. (1) I am precise in expression, (2) I get victory by awe, (3) Bounties of war are permissible for me, (4) The whole earth is made sacred and a Mosque for me, (5) I am Prophet for the whole world, and (6) I am the last among Prophets” (Muslim, Tirmizi, Ibne Majah).

and that

“Prophethood has ended. There will neither be “Rasul”, nor “Nabi”, after me” (Tirmizi, Kitabur Roya, Baab Zahabun Nabuwwat ; Musnid Ahmad, Marwiyat Anas Bin Maalik).

and that

“I am Muhammad, I am Ahmad ; I am Maahee – that through me “Kufri” has been defeated ; I am Haashir – that after me people will gather in the Hashr i.e., the Day of Judgment ; I am ‘Aaqib and ‘Aaqib is one after whom there is no Prophet” (Bukhari and Muslim, Kitab-ul-Faza’il, Baab Asma-un-Nabi ; Tirmizi, Kitaabul Aadaab, Baab Asma-un-Nabi, Muwatta, Kitaab Asma-un-Nabi ; Al Mustadrik lil Haakim, Kitaab-ut-Taareekh, Baab Asma-un-Nabi).

and that

“Allah has not sent any Prophet who did not warn against “Dajjal”. Now I am the last Prophet, and you are the last “Ummat”. Therefore now he (i.e. the Dajjal) is bound to come out among you” (Ibne Majah, Kitabul Fitan, Baab-ud-Dajjal).

and that

“Abdur Rahman bin Jubair says that I have heard Abdullah bin ‘Amr bin ‘Aas saying that one day the Holy Prophet came out of his house in such a manner as if he was departing from us. He said three times ; “I am Muhammad, Ummi Prophet, and then said : there is no Prophet after me” (Musnid Ahmed, Marwiyat Abdullah bin ‘Amr bin ‘Aas).

and that

“There is no Prophethood after me, but there is only “Mubash-Sharaat”. In reply to the question as to what is “Mubash-Sharaat”, he said : good dreams. (Musnid Ahmed, Marwiyat Abut Tufail ; Nasa’ee ; Abu Dawood).

and that

“Had there been a Prophet after me, he would have been Umar bin Khattab” (Tirmizi, Kitab-ul-Manaqib).

and that

“The Holy Prophet said to Ali, “the analogy between me and you is that of Musa and Haroon. But there is no Prophet after me”. (Bukhari and Muslim, Kitab-ul-Fazaa-il-us-Sahaabah ; Musnid Ahmad ; Abu Dawood Tayalisi).

and that

“According to Sobaan, the Holy Prophet said : “In my “Ummat” there will be thirty imposters, each of whom will claim to be a Prophet, although I am “Khatam-an-Nabiyeen”, and there is no Prophet after me.” (Abu Dawood, Kitab-ul-Fitan ; Tirmizi).

and that

The Holy Prophet said, “Among the Bani Israil, before you, there were persons with whom Allah spoke although they were not Prophets. In my “Ummat”, if there would have been any such person, he would have been Umar” (Bukhari, Kitab-ul-Manaqib, Muslim).

and that

“After me there is no Prophet, and after my “Ummat” there is no “Ummat” (Behaqqi, Kitab-ul-Roya ; Tabarani).

and that

“I am the Last Prophet, and my Mosque is the last Mosque (Muslim, Kitab-ul-Hajj, Baab Fazl-us-Salaat).*

* All Traditions, noted so far, have been taken from Tafheem-ul-Qur’an, by Syed Abul Aala Maududi, (Vol. IV, pp. 140 – 143).

and that

According to a Tradition reported by Umar, the Holy Prophet said that when Adam committed the first sin and asked for apology in the name of Muhammad, Allah asked : O' Adam, how could you know Muhammad when I have not yet created him. Adam said : I saw his name written along with Your Name on the Pillars of Heaven. Allah said :

“O' Adam, you are right. Surely he is dearest to me of all creations. When you begged apology in his name, I forgave you. Had I not created Muhammad, I would not have created you also. He is the last Prophet in your generations” (Tabrani in Mu'ajjam-e-Kabir ; Haakim in Ba Afaada-e-Tas'heeh and Baihaqi in Dalaa-il -un-Nabuwwat, vide Khatm-un-Nubuwwat, by Ahmad Raza Khan, p. 8).

Abu Hurairah reported that the Holy Prophet said,

“when Adam came down to earth in India, he was perplexed. Gabrael came and called Azaan. When the name of Holy Prophet came, Adam asked : Who is Muhammad ? Gabrael said : He is the last Prophet in your generations” (Abu Nu'aim and Ibne Asaakar vide Khatm-un-Nubuwwat, ibid, p. 15).

According to Abu Nu'aim, Hazrat Abu Hurairah reported that the Holy Prophet said,

“When Moses received the Torah, and read it, he found the “Ummat” mentioned in it. He said : O Allah, I find mention in it of an “Ummat” which will be last in time but the first in status. So let it be my “Ummat”. Allah said : This is the “Ummat” of Ahmed (i.e. Prophet Muhammad) (peace be upon him)” (vide Khatm-un-Nabuwwat, ibid, pp. 8 – 9)

According to Ibne Asaakar, Abu Hurairah reported that the Holy Prophet said ;

“When Allah created Adam, He informed him of his sons.

He observed the superiority of one over the other, and saw a Great Light above all of them. He said : who is he ? Allah said : He is your son Ahmed (i.e. Prophet Muhammad). He is the first and he is the last, and he is the first intercessor (vide *Khatm-un-Nabuwwat*, *ibid*, p. 9).

Ibne-e-Mas'ud 'Aamir Sh'abi reported that in the Scriptures of Prophet Abraham it was written,

“Surely in your generations, there will be tribes after tribes till there will come the Prophet – Ummi and the last” (*Khatm-un-Nubuwwat*, *ibid*, p. 10).

Muhammad bin-Ka'ab Qurzi reported that, “Allah revealed to Prophet Jacob, saying : In your generations there will be kings and Prophets, till I send the respected Prophet, whose followers will reconstruct the Baitul Muqaddas. He is the last of all Prophets, and his name is Ahmed” (*Khatm-un-Nubuwwat*, *ibid*, p. 10).

Salman Faarisi says, “The Angle Gabrael came to the Holy Prophet, and said that your Lord says : Surely I have ended Prophethood on you, and I have not created anybody else who may be more respectful than you. I fixed your name with My Name, so that there may not be My remembrance without your remembrance. Surely I made the world and those in it, so that your respect and status be made known to them. Had you not been created, I would not have created the earth and Heaven and all that is in between them. (*Khatm-un-Nubuwwat*, *ibid*, pp. 11 – 12).

According to Abdullah bin Abbas, as reported by Ahmed, Abu Daud Tayalisi, Ibne Majah, and Abu Ya'laa, the Holy Prophet, in a lengthy Tradition, said ;

“When people will return disappointed from other Prophets, and come to Issa and request for intercession for pardoning of sins, he will say : I am not worthy of it , people had

made me god in addition to Allah, therefore, I am worried about myself. But the fact is that if any thing is kept in a sealed utensil, can it be taken without lifting the seal ? People will say : No. Issa will say : Muhammad is the Seal of Prophets and is present here. People will then come to me, and ask for the recommendation. I will say : I am for the recommendation. Thereafter, when Allah will take up to decide between the people, a proclaimer proclaim loudly : where is Ahmad and his "Ummat" ? So we are the last, and we are the first. We came after all "Ummats", and we will receive the Judgment first, and all "Ummats" will give us way at the place of judgment (Khatm-un-Nubuwwat, ibid, pp. 14 - 15).

According to another Tradition, reported by Ahmed, Bukhar, Muslim, and Tirmizi with reference to Hazrat Abu Hurairah, the Holy Prophet said :

"All of them (i.e. Prophets) will come to (Prophet) Muhammad, and say : O Muhammad, you are the Prophet of Allah, and the last of Prophets (so grant us recommendation)" (Khatm-un-Nubuwwat, ibid, p. 15).

This is as regards the Holy Qur'an and the Sunnah, But even rationally one can very well understand that after Prophet Muhammad (peace be upon him) there remains no need of any Prophet at all.

In this respect, even a cursory glance at the history of Bani Israil, and the nations preceding them, namely, the 'Aad, the Samood, and the people of Prophets Noah, Shu'aib, Ibrahim and Loot is enough to show that in those nations there was need of the continuity of Prophethood throughout. The obvious reason was that those nations did neither keep the Message of Allah safe, nor allowed the Prophets of Allah to work properly. There is enormous wealth of information available on the pages of History that all those nations rejected the Prophets, inflicted tortures upon them, imprisoned them, as well as killed them, due to propagation

of the Religion of Allah. They not only refused to accept the Commands of Allah but made frequent alternations, modifications, and corruptions, in the text, as well as the meaning, thereof, so much so that the truth was obscured under the cover of falsehood.

To go into some of the important facts in brief, the people of Noah rejected him till at last they were all drowned in a Mighty Deluge. The Middianites, the 'Aad, and the Samood, were destroyed, because of their oppositions to Prophets Shu'aib, Hood, and Swaleh. Similarly, the Sodomites were doomed to their tragic end on account of refusing to obey Prophet Loot. It is also on the record of History that even Prophet Ibrahim's own father refused to accept faith in him, and his community did not hesitate from throwing him in the burning flames merely on account of applauding the Name of Allah.

Then there is the history of Bani Israil full of incidents of rejection, torturing, imprisonment, and massacre, of the Prophets of Allah, as well as mutilation, corruption and defacement, of the Message of Allah, received in the form of "Torah" through Prophet Moses, and "Injil" through Prophet Jesus Christ.

And although the Bani Israil had all along been expecting the arrival of the promised Masieħ for their Salvation, yet, when the Masieħ, i.e. Jesus the son of Mary, actually came, they rejected him also, and did not allow him to carry on his Mission at all, so much so that they demanded his persecution, and actually brought him to the Cross, but Allah the Almighty saved him. Whatever Messages of Allah were received by Masieħ, in the form of "Injil", were not reduced into writing till long after his raising up to the Heavens, after the incident of the Cross (i.e. Crucifixion). Subsequently, the Scriptures were collected and compiled to suit the personal whims of the compilers themselves, as well as the need of time. The result was that, when Prophet Muhammad (*peace be upon him*) came, the Message of Allah,

revealed to Prophets Moses and Jesus, was neither kept intact in writing nor in action.

Thus, it is obvious that upto the coming of Prophet Muhammad (peace be upon him) there was certainly the need of continuation of Prophethood in order to revive the Message of Allah, from time to time, as well as make new provisions to meet the needs of the developing civilization of mankind. Thus, till then there was the need of Prophethood for : (a) reviving the Message of Allah, and maintaining it unmixed with falsehood, and (b) making new provisions required for the changed circumstances.

On coming of Prophet Muhammad (peace be upon him), however, both these objection were fully and finally achieved. The Message was revived, as well as completed in all respects to suit the human needs for all times to come. Further, as Qur'an itself says, Allah guaranteed complete safeguard of Qur'an from all sorts of mutilations and corruptions, for ever, and, what we actually see is that, right from the days of Prophet Muhammad (peace be upon him) the Holy Qur'an remained entirely safe from all sorts of mutilations, additions, or alterations, and it is still being fully maintained and acted upon by millions of Muslims all over the world. It also completely suits and suffices for the needs of the time, and satisfies the human mind and soul in all of their spiritual as well as material problems. Humanity does not need anything more than what the Holy Qur'an has provided for it.

It is nothing short of a miracle that the Holy Qur'an has withstood the strictest test of time down the ages. The critics of all shades, including politicians, economists, reformers, and mission-aries, have all individually as well as collectively toiled, but all in vain, to suggest any workable proposition which does not find a mention, deductively or inductively, in the Holy Qur'an. It is remarkable that the challenge thrown by the Holy Qur'an to the world at large, fourteen hundred years ago, to produce even a Verse similar to, much less better than, any Verse of the Qur'an,

still stands un-answered, and shall always stand as such. The reason in fact is that Qur'an is the Word of Allah, and the Word of Allah is the one which no human being has the power to produce.

This in itself is sufficient to prove the finality and the end of Prophethood on Prophet Muhammad (*peace be upon him*), and do away with the need of any Prophet after him.

All that remains, after Prophet Muhammad (*peace be upon him*), is the further propagation, and spreading, of Islam throughout the world, and this is being done by the "Soofees" (Mystics) and "Ulema" (Scholars) of Islam quite satisfactorily for the last fourteen hundred years. For this work, no Prophet, of any kind, whatsoever, is at all needed.

Section (2)

COMPLETION AND FINALITY OF THE GUIDANCE

We have previously noted that, on completion of his Mission, in the 10th year of Hijrah, during his Farewell Pilgrimage, the Holy Prophet received the last Revelation from Allah the Almighty, saying,

“This day I have perfected for you your Religion, and completed My Favour to you, and have chosen for you Islam as Religion” (*Qur’an, Maa’idah, 5:3*)

“Perfection of Religion” and “Completion of Favour”, either imply that the Guidance sent to the previous nations was neither “Perfect” nor “Complete”, or that it was neither “Perfectly” nor “Completely” maintained by the previous nations.

As regards the fact that the Guidance sent to the previous nations was neither “Perfect” nor “Complete”, it may be noted that all Prophets previous to Prophet Muhammad (peace be upon him) were sent to particular nations and places. Thus Prophet Nooh was sent to his people, Prophet Hood to the ‘Aad, Prophet Swaleh to the Samood, Prophet Ibrahim to Nimrood and his people, Prophet Loot to the Sodomites, Prophet Ismail to Hijaz, Prophet Ishaq to Syria, Prophet Yusuf to Egypt, Prophet Shu’aib to Midyan, Prophet Musa to Pharaoh and the Bani Israil, and Prophet Issa (Jesus Christ) to the Bani Israil only.

Accordingly, though the basic Message relating to the Faith, viz., belief in the absolute Unity of Allah and total sub-mission to His Commands, was one and the same, yet the Commands relating to the affairs of the human life were piecemeal, and according to the need and requirement of particular people.

In this connection, as regards the institution of Prophet-hood, we may also note that right from Adam upto Jesus Christ, there appears to be no larger gap between one Prophet and the other in the human history. It seems as if a sort of permanent institution of Prophethood was established in which one Prophet succeeded the other, and some times more than one Prophet were present at one and the same time working together, in different communities of the world. Adam, Shis, Idris (3284 – 3017 B.C.) Nooh (3800 – 2850 B.C.), Ibrahim (2160 – 1985 B.C.), Loot, Swaleh, Hood, Ismail, Ishaque, Yaqoob (2000 – 1953 B.C.), Yusuf (1910 – 1800 B.C.), Shu'aib, Moses (1540 – 1400 B.C.), Haroon, Dawud (1004 – 965 B.C.), Sulaiman (965 – 926 B.C.), Ayub (9th century B.C.), Yunus (860 – 784 B.C.), Elyas, Al-Yasa'a, Zakaria, Yahya and Issa, are the most prominent Prophet mentioned in the Holy Qur'an as well as the Bible. But there were many other Prophets also, some of whom are mentioned in the Bible, who were raised for the guidance of the mankind.

With Prophet Issa (Jesus) the long line of descendents of the Bani Israili Prophets ended, and after a gap of about 571 years, the Last Prophet Muhammad (*peace be upon him*) was born at Mecca in the direct line of the descendents of Prophet Ismail, the first son of Ibrahim. Through him the Message of Allah to the mankind received its completion, as well as finality, and the religion of Allah was firmly established in the world, and, there-fore, the Institution of Prophethood was finally closed.

In order to understand this from another point of view, we may divide the human history into the two major categories- one that of the pre-Christ period and the other that of the post – Christ period. I prefer this division particularly because of the fact that, according to me, the period before Jesus was in essence the age of minority of the humanity at large, and the period after Jesus is the age of its majority. Until the child attains the age of Majority, there is always the need for continuous watch over and guidance for him, and during this period guidance is given to him in the form of Commands only, and only those things are taught to

him which are basically necessary for him in keeping up with his mental as well as physical capabilities. He is in fact taught the preliminaries of knowledge and in the process, by and by, higher elements are introduced till he attains the age when he can for himself understand the nature of things, and make up his mind to choose his own way to proceed with. On attaining the age of majority, advices and persuasions take the place of commands, and man is treated to be responsible for his own activities.

When we look into the human history from this point of view, we find that in reality the human mind was not fully nature in the early pre-Christ period of its existence, neither Scientific Knowledge was there as it is in the present day, nor man had discovered the ways and means to extend knowledge, make inventions, and raise the standard of livelihood. In that period of immaturity, therefore, there was the need of repeated Revelation of the Commands required for particular people and places, and continuity of the Institution of Prophethood.

As regards the fact that the Guidance revealed previously was not "Perfectly" and "Completely" maintained by the previous nations, according to Qur'an, all Prophets of Allah brought the same Message and met with the same adverse treatment. Thus Noah asked his nation to "serve none but Allah", but he was rejected by his nation. ¹ Ibrahim pleaded to his people "serve Allah and keep your duty to Him ; that is better for you if you did but know", and they said, "slay him or burn him"² Loot pleaded to his nation, "surely you are guilty of an abomination which none of the nations has done before you", but the answer was, "bring us Allah's punishment, if you are truthful". ³ Hood pleaded to 'Aad, "serve Allah, you have no god other than Him", but the reply was, "we see you in folly and we think you to be the liar". ⁴ Swaleh

-----1. A'araaf, 7 : 59
; Hood, 11 : 15.

2. 'Ankaboot, 29 : 16, 24.

3. Namll, 27 : 54 ; 'Ankaboot, 29 : 28.

4. A'araaf, 7 : 65 ; Hood, 11 : 50

pleaded to Samood, “serve Allah, you have no god other than Him, clear proof has indeed come to you from your Lord ; this is Allah’s she-camel – a Sign for you – so leave her alone to graze on Allah’s earth”, but they hamstrung the she-camel and revolted against their Lord’s Commandment.¹ Shu’aib pleaded to the Midianites, “serve Allah, you have no god other than Him, given full measure and weight and diminish not to men their things and make not mischief in the land after its reform” ; but the reply was, “we will certainly turn you out O Shu’aib and those who believe with you from our town or you shall come back in our Religion”.²

Ilyas pleaded to his people, “Do you call upon Ba-aal and forsake the Best of the creators, Allah, your Lord and the Lord of your forefathers of Yore”, but they rejected him.³ Musa pleaded to Pharaoh, “surely I am a Messenger from the Lord of the worlds. I have come to you indeed with clear proof from your Lord, so let the children of Bani Israil go with me”, but the chiefs of Pharaoh’s people said, “surely this is a skilful enchanter ; he intends to turn you out of your Land”.⁴ Musa said to his people, “if you believe in Allah, then rely on Him if you submit”,⁵ and further, “if you are ungrateful, you and those on earth, then Allah is surely self-sufficient, Praised”.⁶ Jesus said “I am indeed a servant of Allah ; He has given me the Book and made me a Prophet,” and further, that “surely Allah is my Lord and Your Lord, so serve Him ; this is the right path”, but persons amongst them differed ; so woe to those who disbelieve, because of their presence on a grievous day.”⁷

Qur’an also tells us that the Prophets were mocked at (*An’aam*, 6 : 10, *Hijr*, 15 : 11). They were thought to be enchanters or mad (*Zaariyaat*, 51 : 52). They were persecuted and threatened (*Ibrahim*, 14 : 13). They were falsified and slain

-----1. A’araaf, 7 : 73
; Hood, 11 : 61.

2. A’araaf, 7 : 85 ; Hood, 11 : 84.

3. Saaf-faat, 37 : 125

4. A’araaf, 7 : 104

5. Yunus 10 : 84.

6. Ibrahim, 14 : 8

7. Maa’idah, 5 : 117 ; Maryam, 19 : 30, 36 and 37 Zukhruf, 43 : 84.

(*Baqarah*, 2 : 87). They were rejected (*Aale Imran*, 3 : 184). Their teachings were changed and mixed up with falsehood (*Baqarah*, 2, 75, 79). But they bore all this with patience and constancy (*An'aam*, 6 : 34). The people thought that they were told a lie. Then the help of Allah came to the Prophets (*Yusuf*, 12 : 110). Allah says : We certainly help Our Messengers and those who believe in this world and on the day when the witnesses arise i.e. the Day of Judgment (*Mo'min*, 40 : 51). Then when the help of Allah came, those who mocked at the Messengers of Allah were punished with a terrible requital (*An'aam*, 6 : 10 – *Ra'd*, 13 : 32 – *Ambia*, 21 : 41). Those who rejected Noah were swept away by a mighty flood (*A'araaf*, 7 : 64). Those who falsified Hood were destroyed by a roaring violent wind blowing on them continuously for eight days (*Haaqqah*, 69 : 7). Those who disbelieved Swaleh were smashed by the shower of ashes and cinders accompanying volcanic eruption and earth – quake (*A'araaf*, 7 : 91). Those who refuted Loot were ruined by the shower of brim – stone and fire (*A'araaf*, 7 : 84). Those who opposed Musa were made to suffer through wide spread death, locust, lice, frogs, blood – clear, plague, and ultimately drowned in the Sea (*A'araaf*, 7 : 136).

From this unfortunate state of affairs also it is clear that when those nations were not even ready to accept the basic Faith and submit to the Commands of Allah, there was no occasion of revealing to them the Commands relating to the affairs of human life. Still, whatever was revealed to them they did not maintain it at all, and were ultimately destroyed. Then as Qur'an says, Books were given to Prophet Moses and Bani Israil were made its descendants.¹ But they also disobeyed it, and exceeded their limits.² They broke into differences,³ and made alterations in it,⁴ and they did it out of envy.⁵ They rejected the Prophet of Allah, and became negligent to His Commandments.⁶ They made

-----1. *Mo'min*, 40, 53.

2. *Maa'idah*, 5 : 78

3. *Hood*, 11 : 110 ; *Maryam*, 19 : 37 ; *Haa Meem*, 41 : 45

4. *Baqarah*, 2 : 75, 79 ; *Maa'idah*, 5 : 41

5. *Aale Imran*, 3 : 18. 6. *A'araaf*, 7 : 146 – 147.

mockery of the Prophets, ¹ and belied them. ² They used to torture and Kill them. ³ They had divided Torah in different parts, and used to disclose some and conceal the other (according to their wishes). ⁴ They used to write the Book themselves, and say that it was from Allah. ⁵ They had mixed the truth with falsehood. ⁶ They went to the extent of declaring Uzair (Azra) and Jesus to be the sons of Allah, ⁷ although in fact there is no, and cannot be a, child to Allah. ⁸

Qur'an also says that Allah had taken a covenant from the children of Bani Israil to "worship none but Allah, treat with kindness their parents, kindred, orphans and those in need ; speak fair to the people ; be steadfast in prayer, and practise regular charity", "but they turned back except a few. ⁹ There was also a covenant "not to shed blood among themselves, nor to turn out their own people from their houses", but they used to slay among themselves, and banish a party of them from their homes ; assist against them their enemies in guilt and recour. ¹⁰ There was yet another covenant to hold firmly to what Allah had given them, and to bring ever to remembrance what was therein, ¹¹ , and to make the Book known to mankind, and not to hide it. ¹² Allah had also Himself promised, "I am with you ; if you, but, establish regular prayers, practise regular charity, believe in My Apostles, honour and assist them, and loan to Allah a goodly loan, verily I will wipe out from you your evils and admit you to Gardens with rivers flowing beneath." ¹³

Torah also speaks of this covenant saying, "Hear, O Israel : the Lord our God is one Lord : and thou shalt love the Lord thy

1. Ra'ad, 13 : 32 ; Zukhruf, 43 : 6 , 7.

2. Baqarah, 2 : 87, Aale Imran, 3 ; 69, 70 ; Maa'idah, 5 : 70 ; Sho'araa, 26 : 105, 123, 141, 176 ; 192 ; Faatir, 35 : 25

3. Baqarah 2 : 87 ; Aale Imran, 3 : 111 ; Maa'idah 5 : 70

4. An'aam, 6 : 92. 5. Baqarah, 2 : 79.

6. Baqarah, 2 : 42 7. Taubah, 9 : 30

8. Baqarah, 2 : 116 – 117, Ikhlāas, 112 : 3

9. Baqarah, 2 : 83 10. Baqarah, 2 : 84 – 85.

11. Baqarah, 2 : 63 12. Aale Imran, 3 : 187.

13. Maa'idah, 5 : 13.

God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up ¹ ” ; and further that “ye shall make no idols, nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it : for I am the Lord your God. Ye shall keep My sabbaths, and revere My sanctuary ; I am the Lord. If ye walk in My status, and keep My commandments and do them ; then I will give you rain in due season and the land shall yield her increase and the trees of the field shall yield their fruit.”²

But, as Qur’an says, they threw away the Book of Allah behind their back, ³ slew the Prophets of Allah, distorted the Book with their tongues as they read, and said “it was from Allah”, ⁴ although it was not, ⁵ changed the Words from their places and forgot a good part of the Message, ⁶ rejected the Signs of Allah, clothed the truth with falsehood, and concealed the truth ⁷, took their priests and anchorites to be their lords, in derogation of Allah, ⁸ and uttered against Mary a grave false charge. ⁹ There-fore, Allah says, because of their breach of the covenant, “We cursed them”, ¹⁰ and curses were also pronounced on those children of Bani Israil who rejected faith, by the tongues of David and Jesus, ¹¹ and they were covered with humiliation and misery, ¹² and shame pitched over them, wherever they were found, except under protection from Allah.¹³

Bible also speaks of breach of covenant by Bani Israil. Prophet Elishah (Ilyas) says, “the children of Bani Israil have

- 1. Deuteronomy ,
 6 : 4 – 7 2. Leveticus, 26 : 1 – 4
 3. Baqarah, 2 : 101 4. Maa'idah, 5 : 73
 5. Aale Imran, 3 : 78. 6. Maa'idah, 5 : 14.
 7. Aale Imran, 3 : 70 – 71 8. Taubah, 9 : 31
 9. Nisa, 4 : 156 10. Maa'idah, 5 : 14
 11. Maa'idah, 5 : 81 12. Baqarah, 2 : 61
 13. Aale Imran, 3 : 112

forsaken thy covenant, thrown down thy altars, and slain thy Prophets with the sword, and I, even I only, am left ; and they seek my life to take it away.”¹ Regarding Prophet Micaiah, Bible testifies, “and King of Israel said, take Micaiah and carry him back unto Amon the Governor of the City and to Joarh, the King’s son, and say, thus saith the King, put this fellow in the prison and feed him with bread of affliction and with water of affliction, until I come to peace.”² Regarding treatment of Bani Israil with Prophet Zechariah (Zakaria) Bible admits, “and the spirit of God came up on Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them : thus sayth God, why transgress ye the commandment of the Lord, that ye cannot prosper ?, because ye have forsaken the Lord, he hath also forsaken you, and they conspired against him, and stoned him with stones at the commandment of the King in the court of the House of the Lord.”³ According to Bible, Prophet Jeremiah (Yarmiah) laments at the misdeeds of Bani Israil and says, “woe is me, my mother, and that thou hast borne me a man of strife, and a man of contention to the whole earth : I have neither lent on usury, nor men have lent to me on usury ; yet every one of them doth curse me.”⁴ He further says, “shall evil be recompensed for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.” He then prays, “therefore deliver up their children to the famine, and pour out their blood by the force of the sword ; and let their wives be bereaved of their children, and be widows ; and let their men be put to death ; let their young men be slain by sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them ; for they have digged a pit to take me, and bid snares for my feet. Yet, Lord, thou knowest all their counsel against me to slay me ; forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee ; deal thus with them in the time of thine anger.”⁵ Similarly Prophet Amos, due to his resistance to the

-----1. I Kings, 19 : 10

2. I Kings, 23 : 26 - 27

3. II Chronicles, 24 : 18 - 12

4. Jeremiah, 15 : 10

5. Jeremiah, 18 : 20 - 23 ; Also see 20 : 1 - 18.

misdeeds of Bani Israil was given notice to leave the city and prophesy some where else.¹ Prophet John the Bepstist (Yahya), was beheaded in prison by order of Bani Israili King Herod and his head was presented to the King's Damsel.² Bani Israil also demanded persecution of Jesus.³

The history of the compilation of the Old and New Testaments⁴ itself is a testimony to the fact, that the original Torah and the Gospel are not available. Even the original translations, from which the present translations are said to have been made out, are not available. Both these Testaments have been compiled long after Muses and Jesus Christ, and in the compilation, need of the particular times and personal likings and dislikings of the compilors themselves have played the main part. Till today there is no agreement regarding the actual number of the books included in the Bible. As regards the fundamental beliefs, it is an admitted position that they are the result of decisions of the Church centuries after the Holy Prophets. The ideas of Trinity, Christ's Crucifixion, and Salvation of mankind through the death of Jesus, vitiate with the very foundation of the Religion of Allah. Thus, admittedly there is a queer amalgam of truth with falsehood, and even alteration and distortion of the real teachings of Torah and the Gospel.

Thus, the position immediately before the revelation of Qur'an was that neither Bani Israil had kept the Commandments of Allah in actual practice, nor had they maintained the Holy Book in their originality. Their life was of total disobedience and disloyalty to Allah, and their books were the admixture of truth and falsehood. It had become totally impossible for the mankind to find out the truth and distinguish between right and wrong. In fact, there was nothing left intact and safe from the Message of Allah for any body to follow and achieve success of the life in this world as well as the Hereafter.

-----1. Amos, 7 : 10 –

13 2. Mark, 5 : 17 – 29

3. Methews, 27 : 20 – 26

4. See Religion – the Science of life, by Syed Anwer Ali pp. 109 – 147.

Due to this state of affairs it became necessary to distinguish between truth and falsehood and separate one from the other. ¹ The purpose of Qur'an, therefore, was to bring forth men from darkness into light, ² expose which was concealed, ³ remove the evil, and improve the condition of those who believe, ⁴ purify and teach them wisdom. ⁵ Otherwise there would have been no justification in rewarding the good or punishing the bad one, because Allah never punishes unless Messenger is sent to any nation. ⁶

Thus, the main purpose of sending the Qur'an, as it appears from the Holy Qur'an itself, was to revive and accomplish the Messenger of Allah which, though previously sent through earlier Prophets, was changed, modified, forgotten, concealed, and mixed up with "Kufr" and "Shirk", by the descendants of Bani Israil. Then Allah also took upon Himself the responsibility of its preservation and dissemination of its teachings, ⁷ so that human beings should follow it with full faith and conviction of its authenticity as to its origin as well as the contents, and achieve the success of life in this as well as the next world.

Thus, even if the Guidance revealed to the previous nations was "Perfect" and "Complete" to the extent required by them, the fact is that it was not maintained and kept intact by those nations, and even the Bani Israil, to whom the Guidance was given in the form of "Ten Commandments" duly written on "Twelve Tables", did not maintain and keep it intact. The result is that the compilations made by the people in the form of Bible cannot tell us the exact teachings of Prophets Moses and Jesus Christ, and the Prophets previous to them, neither as regards the Faith nor Affairs of the human life. It is only from the revelations in the Holy Qur'an that we come to know that, as regards the Faith, all

-----1. Aale Imran, 3 :

4. 2. Ibrahim, 14 : 1.

3. Maa'idah, 5 : 15 4. Muhammad, 47 : 2.

5. Baqarah, 2 : 151 ; Jumu'ah, 62 : 2.

6. Sho'araa, 26 : 208

7. Hijr, 15 : 9 ; Qiyamah, 75 : 17. It may be noted that no such responsibility was taken upon Himself by Allah the Almighty in respect of any of the previous Heavenly Books including Torat (Torah) and Injeel (Gospel).

previous Prophets pleaded the Absolute Unity of Allah, and total submission to His Commands, and, as regards the Commands relating to the Affairs of the human life, Qur'an makes reference to some basic Commands only.

In the form of Qur'an, therefore, the whole Religion was revived, both as regards the Faith as well as the Affairs of the human life, and, therefore, on completion of the Mission of the Holy Prophet, as stated above, it was declared that Allah the Almighty has "Perfected the Religion" and "Completed the Favour". Since Qur'an has been revealed, and put into practice, through the Holy Prophet Muhammad (peace be upon him), who has explained the Qur'anic Injunctions which are basic and fundamental, and also laid down the rules where Qur'an is silent, the Guidance in its complete form comprises of both Qur'an and Sunnah, and that is the reason that, aside by side to the maintenance of the Holy Qur'an, the Sunnah of the Holy Prophet has also been completely maintained and kept intact in the form of "Ahadees" (Traditions) of the Holy Prophet, and, on basis of both these fundamental sources, the learned Jurist-consults have codified the Islamic Fiqah (Law), according to which all affairs of the life of the Muslims are governed, and this process is success-fully going on, and will continue till the Day of Judgment, because there is no problem of the human life which cannot be solved on basis of Qur'an and Sunnah.

Section (3)

QUR'AN AND SUNNAH

Qur'an provides with the basic Law relating to Faith, Prayers, as well as Affairs of the human life. It is revival, completion, and finalization, of the Divine Guidance, which was revealed to the previous nations, but, instead of maintaining it, they had destroyed it. It was revealed to the Holy Prophet Muhammad (peace be upon him, by Allah the Almighty, through the angel Gabriel. ¹ It verifies the previous Scriptures. ² It guards the previous Scriptures. ³ It comprises of all (previous) Right Books. ⁴ It brings people from darkness to light. ⁵ It is a Guidance and a Criterion. ⁶ It guides to that which is most upright. ⁷ It guides into the Path of the Mighty, the Praised. ⁸ It explains everything. ⁹ It is perfect and Complete. ¹⁰ It is rightly directing. ¹¹ It is Guidance ; ¹² It guides to the Right Way. ¹³ It is to warn to whomsoever it reaches. ¹⁴ It is a warning to (all) the nations. ¹⁵

It is universal and everlasting, and applies to the entire man-kind, for all times to come, upto the Day of Judgment, and, there-fore, it has been fully maintained, and kept intact, in each and every word of it, as well as in its form and arrangement, because Allah the Almighty Himself took over Himself the responsibility of safeguarding it, vide verse 9 of Chapter 15 (*Hijr*), saying,

- 1. Baqarah, 2 : 97 ; Yunus, 10 : 37 ; 94 ; Nahl, 16 : 102 ; Kahf, 18 : 1 ; Taa Haa, 20 : 1 ; Shua'raa, 26 : 193 – 194 ; Waaqi'ah, 56 : 80 ; Haaqqah, 69 : 43 ; Qadr, 97 : 1 ; and many other verses.
2. Baqarah, 2 : 41, 89, 91, 97 ; An'aam, 6 : 93 ; Faatir, 35 : 31 ; Ahqaaf, 46 : 12 ; Aale Imran, 3 : 3 ; Nisa, 4 : 47 ; Maa'idah, 5 : 48
3. Maa'idah, 5 : 48 4. Bayyinah, 98 : 3
5. Maa'idah, 5 : 16 ; Ibrahim, 14 : 1 ; Hadeed, 57 : 9.
6. Baqarah, 2 : 185 7. Bani Israil, 17 : 9
8. Saba, 34 : 6 9. Nahl, 16 : 89
10. Maa'idah, 5 : 3 11. Kahf, 18 : 2
12. Jaasiyah, 45 : 11 13. Jinn, 72 : 2
14. An'aam, 6 : 19
15. Furqan, 25 : 1 ; Ibrahim, 14 : 52 ; Zumar, 39 : 41 ; Qalam, 68 : 52 ; Takweer, 81 : 27.

“Surely We have revealed the Reminder, and
Surely We are its Guardian”;

and also of its collection and reciting, vide verse 17 of Chapter 75 (*Qiyamah*), saying,

“Surely on Us rests the collecting of it, and the reciting of it”.

Qur’an is a Book of Fundamental Principles of Universal application, and though sometimes it also gives details of many Commands, yet they are precise and in respect of few Commands only.

Qur’an has been revealed to, and put in practice through, the Holy Prophet Muhammad (peace be upon him), and, in this respect, his manifold duty, as Qur’an itself tells us, was to,

“Recite the Messages (of Allah to the people), to teach them the Book and the Wisdom, and purify them” (*Baqarah*, 2 : 129 ; 151 ; *Aale Imran*, 3 : 164 ; *Jumu’ah*, 62 : 2).

For this purpose, while Allah the Almighty took upon Himself the responsibility of (exact) collection and recitation (vide verse 17 of Chapter 75, *Qiyamah*), of the Holy Qur’an, He also made Himself responsible to explain it, saying,

“On Us rests the explanation of it” (*Qiyamah*, 75 : 17)

and the explanation also was obviously through the Holy Prophet. Allah the Almighty, therefore, addressing the Holy Prophet, said,

“O Messenger, deliver that which has been revealed to you from your Lord” (*Maa’idah*, 5 : 67);

and

“We have revealed to you the Reminder, so that you may make clear to men that which has been revealed to them, so that they may reflect” (*Nahl*, 16 : 44);

and

“Surely we have revealed the Book to you with Truth, so that you may judge between the people by means of what Allah has taught you” (*Nisa*, 4 : 105).

Since the Holy Prophet was to recite, and explain the Qur’an, to the people, and decide between them according to it, Qur’an commanded the people to,

“Obey Allah and obey the Messenger and be cautious (*Maa’idah*, 5 : 92);

and father,

“Whatever the Messenger gives you, accept it, and whatever he forbids you, abstain (from it)” (*Hashr*, 59 : 7);

Since, for all this, obedience to the Holy Prophet was extremely necessary, Allah the Almighty also declared,

“Whoever obeys the Messenger, he indeed obeys Allah” (*Nisa*, 4 : 80);

and also made it clear that,

“Your Companion (i.e. the Holy Prophet) errs not, nor does he deviate, nor does he speak out of (his own) desire. It is not but revelation that is revealed (to him by Allah the Almighty)” (*Najm*, 53 : 2 – 4).

It is for this reason that obedience to the Holy Prophet has been made the foundation of the Faith itself. Qur'an says,

“But no, by your Lord, they believe not until they make you a judge of what is in dispute between them, then find not any straitness in their hearts as to that which you decide, and submit with full submission”. (*Nisa*, 4 : 65).

Then by way of reward for obedience to the Holy Prophet, Qur'an asked the Holy Prophet himself to say,

“If you love Allah, follow me, Allah will love you, and grant you forgiveness from your sins” (*Aale Imran*, 3 : 30).

Qur'an further said,

“Whoever obeys Allah and the Messenger, they are with those upon whom Allah has bestowed favour from among the Prophets and the Truthful and the Martyrs and the Righteous, and a Goodly Company are they” (*Nisa*, 4 : 69).

On basis of the authority given by these verses, the Holy Prophet read out the Qur'an to the people, explained it to them by his word (known as Hadees) as well as by his deed (known as Sunnah), and also by approval of, or silence over, what his Companions said, or done before him. For the explanation of, and putting into practice, the Commands, contained in the Holy Qur'an, the Holy Prophet also laid down rules and regulations, or, in other words, the bye-laws, which provide the details of the manner in which the Commands of Allah were, and are, to be acted upon. All these form the Sunnah and have the binding authority at par with the Holy Qur'an itself.

From the verses noted above it is also clear that Sunnah was, and is, also actually a revelation from Allah. In a Tradition (Hadees), the Holy Prophet has himself said that,

“Verily, I have been given the Qur’an, and some-thing like it” (Abu Dawud ; Daarimi, Ibne Majah ; Mishkat, Kitab-ul-’Ilm, Baab-ul-E’tisaam Bil Kitab Wal Sunnah, No. 155/24).

The difference, however, is that while the wording of the Qur’an is also from Allah, the wording of Sunnah is by the Holy Prophet himself.

Thus Qur’an and Sunnah, both taken together, form the Complete Code of Islamic Law for the human life, and since this is the Final Code of Divine Guidance for the entire mankind, for all times to come, it provides comprehensive guidance for each and every requirement of the human life, right from the highest relating to Faith and morality upto the lowest relating to sexual satisfaction and going to, and coming out of, privy.

The Holy Prophet has also given full information relating to the Universe, right from its beginning upto its end, and the life after death. He has also told all about the nature of deeds, and their ultimate results.

In the pages that follow we will go through this guidance in detail.

(B)

THE GUIDANCE

Synopsis

Section – I – Eimaan.

Section – II – Neeyat

Section – III – Taharat

Section – IV – Ibadaat

Section – V – Akhlaqiyaat

Section – VI – Maaliyaat

Section – VII – Siyasiyaat

Section – VIII – Individual Life

Section – IX – Family Life

Section – X – The Sick and the Dead

Section – XI – Miscellaneous Topics

INVITATION TO ISLAM

The Command

Declare openly what you are commanded and turn away from the polytheists (Qur'an, *Hijr*, 15 : 94)

The Manner

Call to the Way of your Lord with wisdom and goodly exhortation, and argue with them (i.e. the people) in the best manner (*Nahl*, 16 : 125)

No Compulsion

There is no compulsion in religion – the Right Way is indeed clearly distinct from Error. So whoever disbelieves in Satan and believes in Allah, he indeed lays hold on the Firmest Handle which shall never break And Allah is Hearing, Knowing (*Baqarah*, 2 : 256).

Section - I

EIMAAAN

(FAITH)

Synopsis

- 1. Eimaan.**
- 2. Qualification of Faith and the Believer.**
- 3. Classification of mankind on basis of Faith and Deeds.**
- 4. Evil Promptings**
- 5. Major Sins**
- 6. Hypocrisy**
- 7. Articles of Faith**

1. EIMAAN (FAITH)

Faith is the foundation of all human activities. It governs all spiritual as well as material acts and deeds of a man. Thus if a man is a polytheist, he worships idols, heavenly bodies, and even animals, offers sacrifices on them, and seeks their blessings in all of his adventures, although they are neither worth worshipping nor they have any blessing at all. On the contrary, if a man is a Muslim, he believes in the Absolute Unity of Allah, worships Him alone, offers sacrifices in His Name and for His Pleasure, and acts in all affairs of his life according to His Commands received through His worthy Prophet Muhammad (peace be upon him).

Polytheistic Faiths are based on mysteries, and do not, and cannot, stand the test of reason. Thus Zoroastrian Faith in the two gods – Ahurah Mazada and Ahraman, and holiness of fire ; the Hindu Faith in large number of gods and Awa Gawan, the Budhist Faith in the unending cycles of births and deaths and achievement of Nirvana through enlightenment, the Judaic Faith in Ezra and Jesus Christ being the sons of God, when there cannot be, and actually there is no, son to God, and in the Old Testament although admittedly it is not the Torat which was revealed to Prophet Moses, the Christian Faith in the Trinity, Christ Crucifixion, and Salvation through the death of Jesus Christ, and the New Testament although admittedly it is also not the Injeel which was revealed to Prophet Jesus Christ, can never stand the test of reason. They are mystries, which are simply to be believed, and not to be challenged on basis of reason.

On the contrary, the Islamic Faith is based totally on rational understanding. The Islamic Faith, generally known as the “Eimaan bil Ghaib” is actually “Faith without seeing”, and not “Faith without understanding”. In the pages that follow we will go through many verses of the Holy Qur’an and Ahadees of the Holy Prophet which lay emphasis on pondering over the natural phenomena, and understand the realities underlying them, and

accept the Truth, and give up the Falsehood. At each and every step Qur'an appeals to the human beings to think and decide for themselves whether what they are doing is Right or Wrong, and invites them to accept what is Right and give up what is Wrong.

Islamic Faith is always open to rational challenge to its justification. It is always open for everybody to refute, if he can, on basis of rational understanding, what Islam puts forward as Truth, spiritually as well as materially, Fourteen centuries have already passed away, during which human knowledge has increased to its highest and scientific learning and technology have reached their climax, but none on earth has so far been able to disprove the Islamic Faith, and, by the Grace of Allah, by and by people from all other religions, after realising the Truth of Islam, have been giving up their religions and coming to the fold of Islam, and this process shall continue up to the Day of Judgement, and sooner or later all other religions will be extinguished, and only Islam will prevail all over the world. That is the forecast of Allah the Almighty Himself, viz.,

“He (i.e. Allah) it is Who sent His Messenger (i.e. the Holy Prophet Muhammad - peace be upon him) with Guidance (i.e. Qur'an) and the Religion of Truth (i.e. Islam) that He may cause it to prevail over all religions” (*Taubah*, 9 : 33 ; *Fatha*, 48 : 28 ; *Saf*, 6 : 9);

and none can undo the forecast of Allah the Almighty.

Although all Prophets of Allah came with, and pleaded, the same Faith, but unfortunately the previous nations, particularly the Jews and Christian, did not keep their Message intact, and from the present Bible we cannot even know full details of the exact Faith they had pleaded. It is only Qur'an which tell us in brief the Fundamental Faith which they had pleaded, viz., “There is no god but He (i.e. Allah), so serve Him” (*Ambia*, 21 : 25, and other verses). All of them were sent as bearers of good news (of

reward) for all those who believe, and warning (of punishment) to all those who disbelieve, in Allah the Almighty (*Nisa*, 4 : 165 ; *An'aam*, 6 : 48 ; *Kahf*, 18 : 56 , and other verses)

Islam, being the final, complete, and comprehensive religion of Allah, gives us the Faith also in its comprehensive form. According to it, the Islamic Faith consists of the belief in :

1. the Absolute Unity of Allah,
2. the Prophethood of the Holy Prophet Muhammad (peace be upon him) and all Prophet that had came previous to him ;
3. the Holy Qur'an, and all heavenly Books (including Torat, Zuboor, and Injeel) revealed previous to it ;
4. the Angels of Allah ;
5. the Destiny ; and
6. the Hereafter, or the life after death, including the raising of the dead, accountability, reward of Paradise and punishment of Hell.

First and foremost of the Five Fundamentals :

Faith (Eimaan) is the first and foremost of the Five Fundamentals (Pillars) of Islam, the other four being Salaat (Prayer), Zakaat (Poor-rate), Som (Fast), and Hajj (Pilgrimage to Mecca).

Faith (Eimaan) to begin with consists in the acceptance, with the word of mouth and confirmation of the heart, the Absolute Unity of Allah and Prophethood of the Holy Prophet Muhammad (peace be upon him) by utterance of the Kalemah-e- Tayyebah, viz., LAA ILAAHA ILLALLAHO MUHAMMAD-UR-RASULULLAH, i.e. there is no god except Allah and Muhammad is the Messenger of Allah.

Side by side, one has also to believe in the Angels of Allah, Books of Allah, Prophets of Allah, Day of Judgement (also including the belief in Paradise and Hell), and Pre-Destination. These are all known as the Articles of Faith and anybody not believing in either is not a Muslim in its true sense.

Foundation of all activities :

Since Faith is the foundation of all activities in Islam, and therefore, while an act done with the Faith is amply rewarded, the act, however good it may be, done without the Faith is of no real value and will not be rewarded in the Hereafter at all.

Qur'an and Hadees :

Basic commands for the Faith are contained in the Holy Qur'an and details thereof, including the nature, excellence and reward of Faith, are available in the Ahadees of the Holy Prophet.

2. QUALIFICATIONS OF FAITH AND THE BELIEVER

Branches of Faith : Abu Hurairah has reported that the Messenger of Allah has said that, "Faith has more than seventy branches, the highest of which is the declaration that there is no god except Allah, and the lowest of which is the removal of what is injurious from the road. And modesty is a branch of Faith." (*Bukhari and Muslim ; Mishkat, Kitab-ul-Eimaan*) (3/3)

Momin and Muslim : 'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "the Muslim is the one from whose tongue and hand the Muslims are safe." (*Bukhari*). *Muslim* has said that : a man asked the Holy Prophet, "which of the Muslims is best?" He said, "the one from whose tongue and hand the Muslims are safe." (*Mishkat, ibid*, 4/4)

Perfect Believer : Anas has reported that the Messenger of Allah has said that, "none of you has believed till I am dearer to him more than his father, his child, and the entire mankind." (*Bukhari and Muslim*) (*Mishkat, Ibid* 5/5)

Sweetness of Faith : Anas has reported that the Messenger of Allah has said that, “there are three (qualities) which anyone who is characterised by them will get the sweetness of Faith : the one to whom Allah and His Messenger are dearer than all else ; the one who love others for the sake of Allah alone; and the one who dislikes returning to unbelief, after Allah has taken him out from it, as he dislikes of being cast into the Fire.” (*Bukhari and Muslim*) (*Mishkat, Ibid, 6/6*)

Savour of Faith : ‘Abbas bin ‘Abdul Muttalib has reported that the Messenger of Allah has said that, “the one who is well- pleased with Allah as Lord, with Islam as Religion, and with Muhammad as His Messenger has experience the savour of Faith.” (*Muslim*) (*Mishkat, Ibid, 7/7*)

Faith in the Holy Prophet : Abu Hurairah has reported that the Messenger of Allah has said that, “by Him in Whose Hand Muhammad’s soul is, anyone of this *Ummah*, Jew or Christian, who hears of me and then dies without believing in that with which I am sent, is among those who go to the Hell.” (*Muslim*) (*Mishkat, Ibid, 8/8*)

Double Reward : Abu Musa al-Ash’ari has reported that the Messenger of Allah has said that, “three kinds of people will have double reward : one of the People of the Book who believes in his Prophet and also believes in Muhammad ; a slave when he fulfils his duty to Allah and also his duty to his master ; and a man who had a slave-girl with whom he had a sexual intercourse, who gave her a good training in religion and a good education, then set her free and married her - he will have a double reward.” (*Bukhari and Muslim*) (*Mishkat, ibid, 9\9*)

The Muslim : Anas has reported that the Messenger of Allah has said that, “whoever offers our way of Prayer, faces our *Qiblah*, and eats what we slaughter, ¹ he is a Muslim who has protection from Allah and His Messenger ; so do not betray the Protection of Allah.” (*Bukhari*) (*Mishkat, ibid, 11/11*)

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 These outward signs imply that a man has accepted the faith in Allah and His Messenger, unless otherwise is proved, and therefore he is entitled to protection (*Ma ‘ariful Hadees, Vol. I , p. 125*)

Deeds leading to Paradise : Abu Hurairah has reported that a (pagan) Arab came to the Holy Prophet and said that, “guide me to a deed by doing which I may enter the Paradise.” He said, “worship Allah and associate non with Him, offer the obligatory Prayer, pay the obligatory Zakaat, and keep the fast during Ramazan.” He said, “by Him in Whose Hand my soul is, I will not add anything to this, nor diminish anything from it.” When he went away, the Holy Prophet said, “if anyone wants to look at a man who will be among the people of Paradise, he should look at this man.” (*Bukhari and Muslim*) (*Mishkat, ibid, 12/12*)

Salvation : ‘Ubadah bin Saamit has reported that the Messenger of Allah has said that, “that the one who testifies that there is no god but Allah Who is one, Who has no partner, that Muhamad is His Servant and Messenger, that Jesus is the Servant and Messenger of Allah, the son of His handmaid, His Word which he cast into Mary and a Soul from Him, and that Paradise and Hell are real, Allah will enter him in the Paradise no matter what he has done.” (*Bukhari and Muslim*) (*Mishkat, ibid, 24/24*)

Islam demolishes the sins : ‘Amr binul ‘Aas has reported that : I came to the Holy Prophet and said, “stretch out your right hand and let me swear allegiance to you.” He stretched out his right hand, but I with drew my hand he said, “what is the matter with you, “O ‘Amr ? ” I said, “I want to make a condition.” He said, “what condition you want to make ? ” I said, “that I should get forgiveness from the sins.” He said, “do you not know, O ‘Amr, that Islam finishes the sins that were before it, that the *Hijrat* finishes the sins that were before it, and the Pilgrimage finishes the sins that were before it ?” (*Muslim*) (*Mishkat, ibid, 25/25*)

Perfect Faith : Abu Umamah has reported that the Messenger of Allah has said that, “the one who loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, takes and withholds for the sake of Allah, he has completed his Faith.” (*Abu Dawud*). Tirmizi recorded it from Mu’aaz bin Anas with a difference of phrases, including “he has completed his Faith.” (*Mishkat, ibid, 27/27*)

The Believer : Abu Hurairah has reported that : that the Messenger of Allah has said, that “the Muslim is one from whose tongue and hand the Muslims are safe ; and the Momin is one whom men trust as regards their lives and their property.” (*Tirmizi and Nasa’ee*) (*Mishkat, ibid, 29/29*)

Trust and Covenant : Anas has reported that : the Messenger of Allah seldom address us without saying, “the one who is not trust worthy has no Faith, and the one who does not honour his covenant has no Religion.” (*Baihaqi* noted it in *Shu’ab-ul-Iman*) (*Mishkat, ibid, 30/30*)

Hell prohibited : ‘Ubadah bin Saamit has reported that : I have heard the Messenger of Allah saying, “the one who testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, Allah has prohibited the Fire (of Hell) for him.” (*Muslim*) (*Mishkat, ibid, 31/31*)

Believer and Non-Believer : Jabir has reported that the Messenger of Allah has said, that “two things make obligatory.” A man asked : what these two are, O Messenger of Allah ? He said, “the one who dies a polytheist will enter the fire (of Hell), and the one who dies worshipping Allah alone will enter the Paradise.” (*Muslim*) (*Mishkat, ibid, 33/33*)

Keys of Paradise : Mu’aaz bin Jabal has reported that: the Messenger of Allah said to me, “the keys of Paradise are to testify that there is no god except Allah.” (*Ahmad*) (*Mishkat, ibid, 35/35*)

Forecast regarding the Kalemah : Miqdaad has reported that he has heard the Messenger of Allah saying, “there will not remain on the surface of the earth any house of mud or any tent in which Allah will not cause the ‘Kalemah’ of Islam to enter there in bringing the honour or abasement. Allah will either honour the occupants and put them among its followers, or will humiliate them and they will be subject to it.” Miqdaad said, “Religion will then be entirely for Allah.” (*Ahmad*) (*Mishkat, ibid, 37/37*)

Reward for Good : Abu Hurairah has reported that the Messenger of Allah has said that, “when anyone of you makes good of his Islam, every good deed he does is recorded for him ten to seven hundred times, and every evil deed he does is recorded as it is till he meets Allah” (*Bukhari and Muslim*) (*Mishkat, ibid, 39/39*)

Sign of Faith : Abu Umamah has reported that : a man asked the Messenger of Allah what Faith is ? He said that, “when your good deed pleases you and your evil deed displeases you, you are a Momin.” He then asked what sin is ? He said, “when anything displeases you within yourself, leave it.” (*Ahmad*) (*Mishkat, ibid, 40/40*)

Excellent aspect of Faith : Mu’aaz bin Jabal has reported that : he asked the Holy Prophet about the best aspect of Faith ? He said that, “that you love for the sake of Allah, hate for the sake of Allah, and engage your tongue in making mention of Allah.” What is next , O Messenger of Allah ?” he asked. He said, “that you like other people to have what you like yourself, and dislike for them what you dislike for yourself.” (*Ahmad*) (*Mishkat, ibid, 43/43*)

Root of Faith : Anas has reported that the Messenger of Allah has said that, “three things are the roots of Faith : there should be no molestation of the one who says that there is no God except Allah, nor declare him an infidel because of a sin, nor oust him from Islam because of any action ; *Jihaad* continues from the time Allah has sent me till the last of this Ummah will kill the *Dajjal*. between not the finished by the tyranny of a tyrant or the justice of a just and have Faith in the destiny; and believe in the Decrees, of Allah” (*Abu Dawud*) (*Mishkat, Kitab-ul-Eimaan, Baab-ul-Kabaa’ir Wa Alamaatin Nifaaq, No. 52/9*)

Sins which finish the Faith : Abu Hurairah has reported that the Messenger of Allah has said that, “when anyone commits fornication, he is seases to be a Momin; when one commits theft, he is seases to be a Momin ; when anyone drinks wine, he is seases to be a Momin ; when anyone takes plunder on account of which men raise their eyes at him, he is seases to be a Momin ;

and when anyone of you commits a frauds, he is seases to be a Momin ; so beware, beware!” (*Bukhari* and *Muslim*) The version of Ibne 'Abbas contains “when anyone commits murder, he is seases to be a Momin.” Ikramah said : I asked Ibne 'Abbas : how Faith is taken away from him ? He said, “thus (interlacing his fingers and then separating them); but if he repents, it returns to him thus,” and he interlaced his fingers. Abu Abdullah said : such a one is not a perfect Momin and does not possess the light of Faith. (*Bukhari*, vide *Mishkat*, *ibid*, 47/4 ; also see *Tirmizi* and *Abu Dawud*, vide *Mishkat*, *ibid*, 53/10)

3. CLASSIFICATION OF MANKIND ON BASIS OF FAITH AND DEEDS

:

MOMIN (Believer) : Those who believe and obey are known as the “Momin”. Qur'an says : The Momin are those only who believe in Allah and His Messenger, then doubt not, and struggle hard with their wealth and their lives in the Way of Allah. Such are the truthful ones (*Hujuraat*, 49 : 14 – 15) ; and those who keep up prayer and spend out of what We have given them, these are the believers in truth (*Anfaal*, 8 : 2 – 4).

FAASIQ (Transgressor) : Those who believe but do not obey are known as the “Faasiq”. They are those who forsake the Path, break Allah's Covenant, surrender what Allah has ordered to be joined and do mischief on earth (*Baqarah*, 2 : 27). Also see *Nisa*, 4 : 14 – 18, 64, 65, 69 and *Anfaal*, 8 : 21 – 22.

MUNAAFIQ (Hypocrite) : Those who pretend to be the believers, but really they are not, are called the “Munaafiq”. They are untrue to themselves and in fact their hearts are deceased and for them the penalty is grievous because they are false (*Baqarah*, 2 : 10). They think that they deceive Allah, but they only deceive themselves, and do not realise (*Baqarah*, 2 : 9). Also see *Baqarah*, 2:11-15 ; *Nisa*, 4 : 138, 145 ; and *Taubah*, 9 : 67, 68, 80

MURTAD (Apostate) : Those who reject the Faith after accepting it are known as the “Murtad”. Those who believe, then reject the Faith, then believe again, then again reject the Faith, and go on increasing in unbelief, Allah will not forgive them, nor guide them on the Way (*Nisa*, 4 : 137). Also see *Baqarah*, 2 : 7 ; *Aale Imran*, 3 : 90 ; and *Nisa*, 16 : 106 – 108.

KAAFIR (Infidel) : Those who do not accept, refuse to accept, or reject the Faith, are known as “Kaafir”, Those who disbelieve, and die while they are disbelievers, on them is the curse of Allah and the angels and the men (*Baqarah*, 2 : 161). Also see *Baqarah*, 2 : 171 ; *Aale Imran*, 3 : 11 ; and *Nisa*, 4 : 168 – 168 ; *Maa'idah*, 5 : 36 ; *A'araaf*, 7 : 40 – 41 ; *Taa Haa*, 20 : 124 ; *Noor*, 24 : 39 ; *Rom*, 30 : 10, 44 ; *Sajdah*, 32 : 20 ; *Faatir*, 35 : 36 – 37 ; and *Muhammad*, 47 : 1, 34.

Mushrik (Polytheist) : Those who believe in Allah and also believe in other gods and goodesses are known as the “Mushrik”. Surely Allah forgives not setting up partners with Him, and He forgives all besides this to who he pleases, and whoever sets up partner with Allah, he indeed goes far away. Besides Him they call on nothing but female divinities, and they call on nothing but a rebellious devil whom Allah has cursed. And whoever takes the devil for a friend, forsaking Allah, he indeed suffers manifest loss. Their refuge is Hell, and they will find no way of escape from it (*Nisa*, 4 : 116 – 121). Also see *Nahl*, 16 : 51 : 54 ; *Bani Israil*, 17 : 56 – 67 ; 111 ; *Ambia*, 21 : 21 – 22, 29 ; *Hajj*, 22 : 73 ; *Rom*, 30 : 12 – 13.

4. EVIL PROMPTINGS

HADEES

Forgiveness : Abu Hurairah has reported that the Messenger of Allah has said that, “Allah forgives my Ummah the evil promptings which arise within there hearts so long as they do not act upon them or utter them.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Eimaan, Baabun Fil Waswasate*, No. 56/13)

Abu Hurairah has reported that some of the Companions of the Messenger of Allah came to him to inquire from him saying, “we have thoughts which none of us dare to talk about.” He said, “have you really experienced that ? ” They said, “yes.” He said, “that is Clear Faith.” (*Muslim*) (*Mishkat, ibid,57/14*)

Seek refuge in Allah : Abu Hurairah has reported that the Messenger of Allah has said that, “Satan comes to one of you and says, ‘who created this ? , who created that ? ’, till he says, ‘who created your Lord ?’ When he goes to this extent, the man should seek refuge in Allah and resist from it.” (*Bukhari and Muslim*) (*Mishkat, ibid, 58/15*)

Abu Hurairah has reported that the Messenger of Allah has said that : people will always continue to ask each other questions till someone would say, ‘Allah has created all these things, but who has created Allah ?’ When anyone comes to such a thing he should say, ‘I believe in Allah and in His Messengers.’ (*Bukhari and Muslim*) (*Mishkat, ibid,59/16*)

Praise Allah and seek refuge in Allah : Ibne Mas’ud has reported that the Messenger of Allah has said that, “Satan sits near every man, and the angel also. The Satan’s nearness consists of promise of what is evil, and denial of what is good, whereas the angel’s nearness consists of promise of what is good and confirmation of what is good. When anyone experiences the latter, he should know that it is from Allah and he should praise Allah ; but if he experiences the former, he should seek refuge in Allah from the accursed Satan.” Then he recited, “*Al-Shaitaano Ya’edokumul Faqra Wa Ya’murokum Bil Fahshaa*” (i.e. the Satan promises you poverty and urges you to iniquity).¹ (*Tirmizi*) (*Mishkat, ibid, 67/24*)

-----1.
Baqarah, 2 : 268

Qur’an,

Spit and seek refuge in Allah : Abu Hurairah has reported that the Messenger of Allah has said that, “people will continue to ask each another till it will be propounded : Allah has created all things, but who has created Allah ? When this is propound that, than se should say : ‘Allah is One. Allah is He to Whom people repair. He has not begotten and He has not been begotten, and no one is equal to Him.’”¹ Then he should spit three times on his left side and seek refuge in Allah from the accursed Satan.” (*Abu Dawud*) (*Mishkat, ibid,68/25*)

Beware of Satan : Anas has reported that the Messenger of Allah has said that, “people will continue to ask each other till they propound that : Allah created everything, but who has created Allah?” (*Bukhari*). Muslim’s version is : he declared that Allah has said, “your people will continue to ask, ‘what is this ?’ and ‘what is that ?’ till they propound that : Allah created all things, but who has created Allah ?” (*Mishkat, ibid,69/26*)

Satan : Anas has reported that the Messenger of Allah has said that, “the Satan flows in a man like his blood.”² (*Bukhari and Muslim*) (*Mishkat, ibid, 61/18*)

Evil prompting : Ibne ’Abbas has reported that a man came to the Holy Prophet and said that, “I have such thoughts that I would rather be reduced to charcoal it speak about them.” He said, “Praise be to Allah Who has turned his affair to mere evil prompting.” (*Abu Dawud*) (*Mishkat, ibid, 66/23*)

Satan interrupts prayer : ’Usman bin Abul ’Aas has reported that : I said : O Messenger of Allah, the Satan disturbs my prayer and my recitation and confuses my mind. The Messenger of Allah said, “that is a Satan called Khinzab. So when you feel his presence, seek refuge from him in Allah and spit three times on your left side.” ’Usman did so and Allah caused Satan to depart from him. (*Muslim*) (*Mishkat, ibid, 70/27*)

1. *Qur’an, Chapter, 112.*

2. i.e. he is very close to man and has full power to deviate him from the right part mentally as well as physically.

Qasim bin Muhammad has reported that a man told him that he was greatly distressed by wandering thoughts while he was wavering engaged in prayer. He said to him, “continue your prayer. You will not be free from that till you say when you finish your prayer : I have not offered my prayer perfectly.” (*Maalik*) (*Mishkat, ibid, 71/28*)

5. MAJOR SINS

HADEES

Greatest Sin : ‘Abdullah bin Mas’ud has reported that a man asked : O Messenger of Allah, what is the greatest sin in the Sight of Allah ? He said, “that you raise sharers to Allah although He has created you.” “What is next?” he asked. He said, “that you kill your child for the fear that he will share the food with you.” “What is next ?” he asked. He said, “that you commit adultery with a wife of your neighbour.” Allah has revealed the verse which verifies, “those who do not invoke another god along with Allah, or kill one whom Allah has declared as prohibited without a just cause, or commit fornication....”¹ (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Eimaan, Baab-ul-Kabaa’ir wa ‘Alamaatin Nifaaq, No. 44/1*)

Disobedience to parents and perjury : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “the major sins are raising sharers to Allah objects disobedience² to parents, murder, and intentional perjury” (*Bukhari*). (Anas’s version has “false witness” instead of “intentional perjury.”) (*Bukhari and Muslim*) (*Mishkat, ibid, 45/2*)

Seven noxious things : Abu Hurairah has reported that the Messenger of Allah has said that, “avoid seven noxious things.” The Companions said, “what are they, O Messenger of Allah ?” He said, “raising sharers to Allah, magic, killing the one whom Allah has declared as prohibited without a just cause, devouring usury,

-----1. *Qur’an, Furqan, 25:68*

2. the word “Aqooq” used in this Tradition also means “to cause harm.”

consuming the property of an orphan, turning back when the army advances, and slandering chaste women who are believers and unawary” (*Bukhari and Muslim*) (*Mishkat, ibid, 46/3*)

Nine Clear Commands : Safwaan bin 'Assaal has reported that a Jew said to another Jew , “let us go to this Prophet.” His friend said to him, “don't say ‘Prophet’, because if he hears you, he will be much pleased.” They went to the Messenger of Allah and asked him about Nine Clear Commands. The Messenger of Allah said, “do not raise sharers to Allah , do not steal, do not commit fornication, do not kill anyone whom Allah has declared prohibited without a just cause, do not bring an innocent person before a king so that he may put him to death, do not use magic, do not devour usury, do not slander a chaste woman, do not run away from the fight on the day the army advances, and, a matter which affects you the Jews particularly, do not break the Sabbath.” He said that there upon they kissed his hands and feet and said, “we both testify that you are a Prophet.” He then asked them, “what has prevented you from following me?” They both said that, “David had prayed to his Lord that Prophethood should always remain in his descendents, and we are afraid that if we follow you the Jews will kill us.” (*Tirmizi, Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 51/8*)

Ten things : Mu'aaz has reported, the Messenger of Allah recomm-ended ten things to me saying, “do not raise sharers to Allah, even if you are killed and burnt on that account ; do not be disobedient to your parents, even if they command you to give up your family and your property; do not intentionally neglect to offer obligatory prayer, because he who intentionally neglects to offer an obligatory prayer, Allah will have no protection on him ; do not drink wine, because it is the beginning of every evil ; avoid acts of sin, because on their account the Wrath of Allah will descend ; be careful and do not run away from the battle, even if the people are killed : when people are killed by death and you are among them, stay where you are ;

spend on your children according to your means ; do not keep away liver stick of manners from training them; and continued to make them fear Allah.” (*Ahmad*) (*Mishkat, ibid,54/11*)

6. HYPOCRISY

QUR'AN

And there are some people who say : we believe in Allah and the Last Day, and they are not believers. They seek to deceive Allah and those who believe, and they deceive only themselves and they perceive not. In their hearts is a decease, so Allah increased their decease, and for them is a painful punishment because they lie. And when it is said to them : make not mischief in the land, they say : we are but peacemakers. Now surely they are mischief-makers, but they perceive not. And when it is said to them : believe as the people believe, they say : shall we believe as the fools believe ? Now surely they are the fools, but they know not. And when they meet those who believe, they say : we believe ; and when they are alone with their Satans, they say : surely we are with you, we were only mocking. Allah will pay them back their mockery, and He leaves them alone in their inordinancy, blindly wandering on. These are they who buy error for guidance, so their bargain brings no gain, nor are they guided (*Baqarah*, 2 : 8 - 16).

The hypocrites are surely in the lowest depths of the Fire (of Hell), and you will find no helper for them (*Nisa*, 4 : 145).

HADEES

Signs of an Hypocrite : Abu Hurairah has reported that the Messenger of Allah has said, that “there are three signs of an hypocrite.” *Muslim* added, “even though he keeps the fasts, offers the prayers, and claims to be a Muslim.” Thereafter both *Bukhari* and *Muslim* has said, “when he speaks, he tells lies ; when he makes a promise, he breaks it; and when anything is kept interest with him he betrays it, he betrays his trust.” (*Mishkat, Kitab-ul-Eimaan, Baab-ul-Kabaa'ir wa 'Alamaatin Nifaaq*, No. 48/5)

Four characteristics of an Hypocrite : 'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "in whomsoever four things are present, he will be a complete hypocrite ; and in whomsoever one will be present, he will be possessor of such things of hypocrisy till he gives it up : when he is trusted, he betrays his trust ; when he talks, he lies ; when he makes a covenant, he breaks it ; and when he quarrels, he utters the evil." (*Bukhari and Muslim*) (*Mishkat, ibid, 49/6*)

Likeness of an Hypocrite : Ibne 'Umar has reported that the Messenger of Allah has said that, "the hypocrite is like an ewe which goes to and fro between two flocks, turning at one time to the one and at the another time to the other." (*Muslim*) (*Mishkat, ibid, 50/7*)

7. ARTICLES OF FAITH

QUR'AN

Alif. Laam. Meem. , this is the Book there is no doubt in it—a Guide to those who are the righteous ones, who believe in the Unseen and keep up prayer and spend out of what We have given them ; and who believe in that (i.e. Qur'an) which has been revealed to you (O Prophet !) and that (i.e. previous Heavenly Books) which was revealed before you, and of the Hereafter (i.e. Day of Judgement, Accountability of Deeds, Paradise and Hell) they are sure. (*Baqarah, 2:1-4*)

Qur'an asks the Muslims to say : we believe in Allah and (in) that which has been revealed to us (i.e. Qur'an), and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses (i.e., Torat) and to Jesus (i.e. Injeel), and (in) that which was given to the Prophets from their Lord ; we do not make any distinction between any of them, to Him (i.e. Allah) do we submit (*Baqarah, 2 : 136*).

Righteous is one who believes in Allah, and the Last Day (i.e. the Day of Judgement), and the Angels, the Book (i.e. Qur'an), and the Prophets. (*Baqarah*, 2:177)

The Messenger, i.e. the Holy Prophet Muhammad (peace be upon him), believes in what has been revealed to him (i.e. Qur'an) from his Lord, and (so do) the believers. They all believe in Allah, and His Angels, and His Books, and His Messengers (*Baqarah*, 2:285)

HADEES

TRADITION OF GABRIEL ¹

'Umar bin Khattaab has reported that : once when we were with the Messenger of Allah, all of a sudden a man with very white clothes and very black hair came up to us. There was No sign of travel on him, and none of us knew him. he said down by the Holy Prophet, and kept his knees near him, and placed his hands on his thighs, he said, "tell me, O Muhammad, about Islam." He said, "Islam means that you testify that there is no god except Allah and that Muhammad is the Messenger of Allah, that you should offer the prayer, and pay the Zakaat, and keep fast the during Ramazan, and make the pilgrimage to the Ka'bah if you have the means to go to it." He said, "you have spoken the truth." We were astonished that he asks him and then declared that he has spoken the truth. He said, " tell me about Faith." He said, "it means that you believe in Allah, His Angels, His Books, His Prophets, and the Last Day, and that you believe in the destiny both of Good and Evil." He said that he had spoken the truth, he then said, " tell me about "Ehsaan". He said, "it means that you worship Allah as if you are seeing Him ; if you are not seeing Him indeed He is seeing you." He said, " tell me about the Day of Judgement ." He said, "the one who is asked about it knows no better that the

1. This Hadees is known as "Hadees-e-Jibra'eel." It gives a precise definition of Islam, Eimaan and Ehsaan.

one who is asking.” He said, “then tell me about its Signs.” He said, “that a maidservant will give worth to her mistress,¹ and that you will see barefooted, naked, poor men and shepherds residing in buildings.”² [’Umar] said : he then went away and after I had stayed for a long time than he [the Holy Prophet] asked me, “do you know who the questioner was, O ’Umar ?” I said, “Allah and His Messenger know best.” He said, “he was Gabriel who had come to you to teach the you religion.” (*Muslim*) Abu Hurairah reported it with the difference containing the following : when you will see the barefooted, the naked, and the deaf, the dumb as kings of the earth, with five things which none but Allah knows. Then he recited, “*Innallaha ’Indahu Ilm-us-Saa’ate Wa Yunazzab-ul-Ghais*” (i.e. Allah has knowledge of the Hour, and He sends down the rain ...) ³ (*Bukhari and Muslim*). (*Mishkat, Kitab-ul-Eimaan*, No. 1/1).

According to the above verses of the Holy Qur’an and Tradition of Gabriel, the following are the six Articles of Faith in Islam :

1. Allah
2. The Prophets of Allah
3. The Books of Allah
4. The Angels of Allah
5. Pre-Destination
6. The Hereafter

1. This means that daughters will become so arrogant that, instead of submitting to and obeying their mothers, they will behave as though they are the masters of their mothers (*Ma’ariful Hadees*, vol. I, p. 71). It may also mean that daughters of slave girls will acquire high positions in the society.

2. This means that wealth of the world will go into the hands of the meanest people not worthy of it (*Ibid*).

3. Qur’an Luqman, 31 : 34 ; Qur’an, Ahzab, 33 : 21.

A. ALLAH

Chapter – 1 – Allah and the Names of Allah

Chapter – 2 – Glorifying and Praising Allah and Declaring His Unity and
Greatness

CHAPTER - 1

ALLAH AND THE NAMES OF ALLAH

QUR'AN :

Allah is One (*Baqarah*, 2:163 ; *Aale Imran*, 3:17 ; *Saaffaat*, 37:4 ; *Ikhlaas*, 112:1). He has no son (*Baqarah*, 2:116 ; *Maryam*, 19:35 and 90-93 ; *Ikhlaas*, 112:3), and no partner or helper (*Bani Israil*, 17:111). He is Merciful (*Zumar*, 39:53 ; *An'aam*, 6:48 ; *Aa'raaf*, 7:156 ; *Momin*, 40:7). He is Omniscient (*Qaaf*, 50:16 ; *Haa Meem*, 41:47 ; *Taa Haa*, 20:7 ; *Yunus*, 10:61 ; *Saba*, 34:2-3 ; *Hadeed*, 57:3-4 ; *Ra'd*, 13 : 8-10 ; *An'aam*, 6:3 and 59 ; *Baqarah*, 2:225 ; *Mujaadilah*, 58:7). He is Omnipotent (*Rum*, 30:19 ; , *Ra'd*, 13:2-3 and 15 ; *Nahl*, 16:48-50). He is Omnipresent (*Qaaf*, 50 : 16 ; *Baqarah*, 2:115 ; *Nisa*, 4:108 ; *Mujaadilah*, 58:7). He is Creator of all (*Qaaf*, 50:38 ; *Nahl*, 16:8 ; *Ra'd*, 13:16 ; *Hashr*, 59:24). He is Creator and Sustainer (*Waaqi'ah*, 56;58-74 ;), Originator (*Baqarah*, 2:117).

Allah – there is no god but He. His are the Most Beautiful Names (*Taa Haa*, 20 : 8) Allah's are the Best Names, so call on Him thereby and leave alone those who violate the sanctity of His Names. They will be recompensed for what they do (*Aaraaf*, 8 : 180). So coin not similitude's for Allah. Surely Allah knows and you know not (*Nahl*, 16 : 74). Call on Allah or call on Rahman. By whatever (name) you call on Him, He has the Best Names (*Bani Israil*, 17 : 110). He is Allah – the Creator, the Maker, the Fashioner : His are the Most Beautiful Names. Whatever is in the heavens and the earth declares His Glory ; and He is the Mighty, (*Hashr*, 59 : 24)

HADEES**Ninety Nine Names :**

Abu Hurairah has reported that the Messenger of Allah has said, that "Allah has ninety-nine Names. Whoever will remember them will enter in the Paradise." A version has, that "Allah is One and He likes the one ." (*Bukhari and Muslim*) (*Mishkat, Kitab-Asmaa-ul-Husnaa*, No. 2179/1)

Supplication with the Isme Azam (Greatest Names) of Allah :

Buraidah has reported that the Messenger of Allah heard a man saying, "Allahumma inni As'aluka be annaka Anta Allahe Laa Ilaaha Illa Anta Ahad-u-Samad-ul-Lazi Lam Yalid Walam Yulad Walam Yakun Lahu Kufwan Ahad." The Messenger of Allah has said that : he has supplicated Allah with His Isme Azam. When He is supplicated by His Isme Azam, then Allah gives ; and if He is invoked by it, He accept." (*Tirmizi and Abu Dawud*) (*Mishkat, ibid*, 2181/3)

Anas has reported that : I was sitting with the Holy Prophet in the Mosque. One man offered the prayer and said "Allahumma Inni Asaluka Be Anna Lakal Hamda Laa Illaha Illa Antal Hanna-ul-Mannaano Badi-us-Samawaati Wal Ard. Yaa Zuljalaali Wal Ikrami Ya Hayyu Ya Qayyumu Asaluka." The Holy Prophet said, that "He has supplicate Allah by Isme Azam. When He invoked by it. He responds ; and when supplicate by it. He gives." (*Tirmizi, Abu Dawud and Nasa'ee*) (*Mishkat, ibid*, 2182/4)

Asma daughter of Yazid has reported that the Holy Prophet has said that, "The Isme Azam of Allah is in two verses, which, " Wa Ilaahuka Illahum Wahiddun, Laa Illaha Illa Huwar Rehmanur Raheem. ¹ "

and the other one is in the beginning of *Aale Imran* which'."Alif Laam Meem Allaho Laa Illaha Illa Huwal Hayyul Qayyum" ² (*Tirmizi, Abu Dawud and Daarimi*) (*Mishkat, ibid* 2183/5)

Sa'd has reported that the Messenger of Allah has said that, : The Supplication of *Zun Nun* ³, when he was in the belly of the fish, was, "Laa Illaha Illa Anta Subhanaka Inni Kunto Minzzaalemeen." ⁴ No Muslim supplicates with it for anything but is Allah accepts it (*Ahmad and Tirmizi*) (*Mishkat, ibid, 2184/6*)

-----1. *Qur'an, Baqarah, 2:163.*

1. *Qur'an, Aale Imran, 3:1.*
2. Prophet Yunus (Jonah).
4. *Qur'an, Baqarah, 21:87*

CHAPTER 2

GLORIFYING ¹ AND PRAISING ² ALLAH AND DECLARING HIS UNITY AND GREATNESS ³

Most excellent words : Samurah bin Jundub has reported that the Messenger of Allah has said that, "The most excellent words are four, i.e Subhanallah-Alhamdo Lillah-Laa Ilaaha Illallah-Allaho Akbar." And in a version " The words dearest to Allah are four. "Subhanallah-Alhamdo Lillah-Laa Ilaaha Illallah-Allaho Akbar" It dose not matter which you say first (*Muslim*) (*Mishkat, Kitab Asmaa-ul-Husnaa, Baabo Sawaab-it-Tasbeeh wat Tahmeed wat Tahleel wat Takbeer*, No. 2186/1)

Dearer to the Holy Prophet : Abu Hurairah has reported that the Messenger of Allah has said that, "To say. Subhanallah-Alhamdo Lillah-Laa Ilaaha Illallah-Allaho Akbar. Is dearer to be than everything on which the sun rises. " (*Muslim*) (*Mishkat, ibid, 2187/2*)

Sins are forgiven : Abu Hurairah has reported that the Messenger of Allah has said that, "whoever says one hundred times in a day, " Subhanallahe Wa behamdehi," his sins are forgiven even if they are equal to the foam of sea. (*Bukhari and Muslim*) (*Mishkat, ibid, 2188/3*)

On the day of Judgement : Abu Hurairah has reported that the Messenger of Allah has said that, "whoever says one hundred times morning and evening, "Subhanallahe Wa Behamdehi," no body will bring anything more excellent than what he will bring on the Day of Judegement, except the one who says like that which he has said or says more than that." (*Bukhari and Muslim*) (*Mishkat, ibid, 2189/4*)

-----1. By saying "Subhanallah."

2. By saying "Al-Hamdo Lillah."

3. By saying "Laa Ilaaha Illallah."

tongue but heavy in the Scale and are dear to the Compassionate One (are) :Subhanallahe Wa Behamdehi Subhanallahe-L-Azeem.” (*Bukhari and Muslim*) (*Mishkat, ibid,2190/5*)

Chosen for Angels : Abu Zar has reported that the Messenger of Allah was asked : which word are the most excellent ? He said, “what Allah has chosen for His angels i.e Subhanallahe Wa Behamdehi.” (*Muslim*) (*Mishkat, ibid,2192/7*)

Reward : Abu Hurairah has reported that the Messenger of Allah has said : whoever says one hundred times in a day, “Laa illaaha Illallah Wahdahu Laa Sharika Lahu Lahul Mulk Wa Lahul Hamd Wa Huwa Ala Kulli Shai'in Qadeer ,” he will have a reward equal to that of freeing ten slaves, one hundred blessings will be recorded for him and one hundred evil deeds will be obliterated from him, and it will serve as a protection for him from the Satan all that day till evening, and none will bring anything better than what he will bring, except the one who has done more than what he has done. (*Bukhari and Muslim*) (*Mishkat, ibid, 2194/9*)

Remembrance and Supplication : Jabir has reported that the Messenger of Allah has said that the most excellent (way of) remembrance of Allah is to say, “Laa Illaha Illallah,” and that the most excellent supplication is “Al-Hamdo Lillah.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid , 2198/13*)

Praise and Thanks : 'Abdullah bin 'Amr has reported that the Messenger of Allah has said that “Al-Hamdo Lillah ” is the beginning of thankfulness, because the one who has not praised Allah has not thanked Him. (*Baihaqi* noted it in *Shu'abul Iman.*) (*Mishkat, ibid , 2199/14*)

Ibne 'Abbas has reported that the Messenger of Allah has said, “the first to be called to Paradise on the Day of Judgement

will be those who praise Allah in prosperity as well as in adversity.” (*Baihaqi* noted it in *Shu'abul Iman.*) (*Mishkat, ibid* 2200/15)

Kalimah Tayyebah : Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that Moses said : O Lord, teach me something with which I may remember You and supplicate You. He said : O Moses, say, “Laa Ilaaha Illallah.” He said : O Lord, all Your servants say this, but I want something particularly for myself. He said, “O Moses, if the seven heavens and their inhabitants besides Me, and the seven earths are put in one side of a balance and “Laa Ilaaha Illallah ” in the other. “Laa Ilaaha Illallah’ will heavier all of them.” (*Sharhe as-Sunnah*) (*Mishkat, ibid* , 2201/16)

Sins fall down : Anas has reported that while passing a tree whose leaves were dry, the Messenger of Allah struck it with his stick, and the leaves scattered. He then said that “Subhanallah-Alhamdo Lillah-Laa Ilaaha Illallah-Allaho Akbar ” ‘ there is no god but Allah ; and Allah is the Greatest” cause the sins of a person fall down just as the leaves of this tree have fallen. ¹ (*Tirmizi*) (*Mishkat, ibid* ,2210/25)

Phrases defined : Ibne 'Umar has reported that : “Subhanallah” is the prayer of the creatures ; “Allhamdulillah” is the word of thankfulness ; “Laa ilaaha Illallah ” is the phrase which declares belief in the Unity of Allah ; and “Allah-o-Akbar” fills the space between the heaven and earth. When a servant says, “Laa Hawla Wala Quwata Illaa Billah”, Allah says, “he has resigned and submitted (himself to Me.)” (*Razeen*) (*Mishkat, ibid* , 2214/29)

-----1. *Qur'an* also says, “Surely good deeds take away evil deeds” (*Hud*, 11:114)

B. THE PROPHETS OF ALLAH

Chapter – 1 – The Holy Prophet Muhammad (peace be upon him)

Chapter – 2 – Prophets in General

CHAPTER 1
THE HOLY PROPHET MUHAMMAD
(peace be upon him)

QUR'AN.

Prayer of Prophets Abraham and Ishmael

Our Lord: and raise up in them (i.e. Offspring of Abraham and Ishmael) a Messenger from among them who shall recite to them your Message and teach them the Book and the Wisdom, and purify them. (*Baqarah*, 2:129).

News by Prophet Jesus

And when Jesus, son of Mary, said: O children of Israel, ! surely I am the Messenger of Allah to you , verifying that which is before me of the Torah, and giving the good news of a Messenger who will come after me, his name being Ahmad.(*Saff*, 61:6)

Covenant by all Prophets

And when Allah made a Covenant through the Prophets : certainly what I have given you of the Book and the Wisdom- then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: do you affirm and accept My Compact in this (matter) ? They said: we do affirm. He said : then bear witness, and I (too) am of the bearers of witness with you. (*Aale Imran* ,3:81).

Allah Says

Muhammad is the Messenger of Allah (*Fatha*, 48:29). We have sent among you the Messenger from amongst you who recites to you Our Messages and purifies you and

teaches you the Book and the Wisdom and teaches that which you did not know (*Baqarah*, 2 : 151). So obey Allah and His Messenger, but if they turn away, Allah surely loves not the disbelievers (*Aale Imran*, 3 : 30 – 31).

Certainly Allah conferred a favour on the believers when He raised among them a Messenger from among themselves, reciting to them His Messages and purifying them and teaching them the Book and the Wisdom, although before that they were surely in manifest error (*Aale Imran*, 3:164).

O mankind ! the Messenger has indeed come to you with Truth from your Lord, so believe, it is better for you. And if you disbelieve, than surely to Allah belongs whatever is in the heavens and the earth. And Allah is ever- Knowing, Wise (*Nisa*, 4:170) O people ! Manifest Proof has indeed come to you from your Lord, and We have sent down to you a Clear Light (*Nisa*, 4:174).

Say : (O Prophet !) O mankind ! surely I am the Messenger of Allah to you all, of Him Whose is the Kingdom of the heavens and the earth. There is no god but He. He gives life and causes death. So believe in Allah and His Messenger, the Ummi Prophet who believes in Allah and His Words, and follow him so that you may be guided aright (*A'araaf*, 7:158).

Blessed is He Who sent down the Discrimination upon His Servant (i.e. the Holy Prophet Muhammad) that he might be a Warner to the Nations (*Furqan*, 25:1). And We have not sent you (O Prophet!) but as a Bearer of Good News and as a Warner to all mankind, but most men know not (*Saba*, 34:28).

Surely you (O Prophet !) are a Warner and for every people a Guide (*Ra'd*, 13:7). O Prophet ! surely We have sent you as a Witness, and a Bearer of Good News and a Warner, and as an Inviter to Allah by His Permission, and as a Light-giving Sun (*Ahzab*, 33:45 and 46).

Indeed there has come to you (O People !) from Allah, a Light (i.e. the Holy Prophet Muhammad) and a Clear Book (i.e. the Holy Qur'an) (*Maa'idah*, 5:15). So that He may bring you forth (O People !) out of darkness into light (*Ahzab*, 33:43).

Allah has indeed sent to you (O mankind !) a Messenger who recites to you the Clear Messages of Allah so that he may bring forth those who believe and do good deeds from darkness into light (*Talaq*, 65:11).

A Book (i.e. Qur'an) which We have revealed to you (O Prophet !) so that you may bring forth men, by their Lord's Permission, from darkness into light, to the Way of the Mighty, the Praised One (*Ibrahim*, 14:1).

Certainly a Messenger has come to you from among yourselves: grievous to him is your falling into distress, most solicitous for you, to the believers (he is) Compassionate (and) Merciful (*Taubah*, 9:128).

And We have not sent you (O Prophet !) but as a Mercy for the Nations (*Ambia*, 21:107). And certainly you (O Prophet !) have Sublime Morals (*Qalam*, 68:4).

Surely we have given you (O Prophet !) abundance of Good (*Kausar*, 108:1). And exalted for you (O Prophet !) your mention (*Inshirah*, 94:4).

Glory to Him (i.e. Allah) Who carried His Servant (i.e. the Holy Prophet Muhammad) by night from the Sacred Mosque (i.e. Ka'bah at Mecca) to the Farthest Mosque (i.e. Baitul Muqaddas at Jerusalem), whose precincts We blessed, that We might show him of Our Signs ! Surely He is the Hearing (and) the Seeing (*Bani Israel*, 17:1)

Certainly you (O People !) have in the Messenger of Allah (i.e. Prophet Muhammad) an Excellent Exemplar for him who hopes in Allah and the Last Day, and remembers Allah much (*Ahzab*, 33:21).

He (i.e. the Holy Prophet Muhammad) is the Seal of the Prophets (*Ahzab*, 33:40). He (i.e. the Holy Prophet Muhammad) does not speak out of desire, whatever he says is a Revelation from Allah (*Najm*, 53:3 and 4).

Whoever obeys the Messenger (i.e. the Holy Prophet Muhammad) he indeed obeys Allah (*Nisa*, 4:80). Whatever the Messenger gives you, take it, and whatever he forbids you, abstain (from it) (*Hashr*, 59:7)

Say (O Prophet !) if you love Allah, follow me: Allah will love you, and will grant you protection from your sins (*Aale Imran*, 3:30). It behaves not a believing man or a believing woman, when Allah and His Messenger have decided an affair, to exercise choice in their matter, and whoever disobeys Allah and His Messenger, he surely strays off in manifest error (*Ahzab*, 33:36). But no, by your Lord ! they (in fact) believe not until they make you (O Prophet !) a judge of what is in dispute between them, then find not any straitness in their hearts as to that which you decide and submit with full submission. (*Nisa*, 4:65).

Surely Allah and His Angels send Blessings to the Holy Prophet (Muhammad). O you who believe call for Blessings on him and salute him with the (befitting) Salutation (*Ahzab*, 33:56).

HADEES- E - QUDSI

Had We not created you (O Prophet !) We would not have created the "Aflaak" (i.e. the earth and the heavens and all that is between, under or above them)

O Prophet ! We have surely sent you as a Witness, a Bringer of good tidings (for the obedient), a Warner (for those who are astray) and a Protector for the Ummis. You are My chosen Servant and Apostle. I have named you the "Trusting", since you trust Me in every matter. You are neither rough-mannered, nor hard-hearted. Nor do you uproar in the market place. You never

requite evil for evil, but forgive and overlook (meaning thereby that you put into practice the Quranic commandment : Requite evil with good). Allah will not give you death till He has brought your stray nation on the right path through you (i.e. until they become true Muslims by reciting the *Kalimah*: There is no deity but Allah and Muhammad is His Apostle), and has given light to the blind eyes of the unbelievers; and has opened their deaf ears and closed hearts (*Bukhari*). I will refine you with all that is noble, and endow you with every noble habit and will make tranquillity your attire and trait (like inner wearing clinging to the body), and piety your conscience, and wisdom the substance of your thought and knowledge, and truthfulness and sincerity your nature, and forgiveness and good works your custom, and justice your practice, truth your rule, righteousness your guide and forge the followers of Islam into a “*millat*” (Community). Your name is Ahmed. Through you I will show the people right path after deviation from it; and bestow knowledge and wisdom upon them after their complete ignorance; through you I will raise my creatures from the abysmal to the zenith of perfection; through you I will bestow loftiness on my creatures after they have been ignorant and unconscious of the truth; through you as their guide, I will enlarge the number of your followers which is now small; through you I will change their poverty and destitution into opulence ; through you I will create accord and harmony between antagonists, confused minds and disunited nations; and will make your “Ummah” the best Ummah for the guidance of mankind.

May Allah bless him and his family and Companions all (*Madarij-un-Nubuwwah*). (*Uswai Rasool- e-Akram*, by Dr. Muhammad Abdul Hai, English Translation by Muhammad Muqtadir and Syed Tanzeem Hussain).

HADEES :

See Part – I , Chapter 1 – Introductory – Topic No. 3 “What he said for himself.”

CHAPTER - 2

PROPHETS IN GENERAL

QUR'AN :

Faith in :

Qur'an says : the believers believe in Allah and His Angels and His Books and His Messengers ; they make no distinction between any of the Messengers (*Baqarah*, 2 : 285 ; *Nisa*, 4 : 150 - 151). Whoever disbelieves in Allah's Messengers strays far away (*Nisa*, 4 : 136). Those who believe in, and make no distinction between, the Messenger of Allah, they will get their reward (*Nisa*, 4 : 152).

Obedience to :

Obey Allah and His Messengers (*Anfaal*, 6 : 46). Whoever obeys the Messenger, he indeed obeys Allah (*Nisa*, 4 : 88). No Messenger was sent but that he should be obeyed by Allah's Command (*Nisa*, 4 : 64).

Human beings :

Prophets were human beings. It is Allah Who chose them (*Hajj*, 22 : 75). Truly Allah chose Adam and Noah and descendants of Abraham and descendants of Imran above the nations (*Aale Imran*, 3 : 32). Allah says : And certainly We sent Messengers before you (O Muhammad) among the sects of yore (*Hijr*, 15 : 10) : And certainly We raised in every nation a Messenger, saying : Serve Allah and shun the Satan (*Nahl*, 16 : 36). Qur'an confirms that Allah sent Noah and Abraham (*Hadeed*, 57 : 26 ; *Hood*, 11 : 25). Jesus Christ (*Hadeed*, 57 : 27), as well as Moses (*Mo'min*, 40 : 24 ; *Hood*, 11 : 96). Hood was sent towards Aad (*Hood*, 11 : 50), Swaleh towards Samood (*Hood*, 11 : 61), Shu'aib towards Midyanites (*Hood*, 11 : 84), Qur'an says that Yunus (Jonah), Ilyas (Elias), Idris, Joseph, Issa, Jacob, Ismail, Ilyameen, Zakariya, Yahya (John), Solomon and Haroon were all

Prophets of Allah (*Saaffaat*, 37 : 123, 139 ; *Maryam*, 19 : 56 ; *Nisa*, 4 : 163 ; *An'aam*, 6 : 85 ; *Ambia*, 21 : 85). They were given the Book, Authority and Prophethood (*An'aam*, 6 : 89)

Their Message

All Messengers of Allah were bearers of good news (of Paradise for the believers) and warning (of Hell for the disbelievers) (*Nisa*, 4 : 165 ; *An'aam*, 6 : 48 ; *Kahlf*, 18 : 56). All Messengers brought the same Message, viz., there is no god but He (i.e. Allah), so serve Him (alone) (*Ambia*, 21 : 25), and met with the same treatment at the hands of the people. Nooh (*A'araaf*, 7 : 59 ; *Hood*, 11 : 25) ; Abraham (*Ankaboot*, 29 : 16 – 24) ; Loot (*Naml*, 27 : 54 ; *Ankaboot*, 29 : 28) ; Hood (*A'araaf*, 7 : 65, *Hood*, 11 : 50) ; Swaleh (*A'araaf*, 7 : 73 ; *Hood*, 11 : 61) ; Shu'aib (*A'araaf*, 7 : 85 ; *Hood*, 11 : 84) ; Ilyas (*Saaffaat*, 37 : 125) ; Moses (*A'araaf*, 7 : 104) ; Yunus, (10 : 84) ; Ibrahim, (14 : 18) ; Jesus Christ (*Maa'idah*, 5 : 117 ; *Maryam*, 19:30 ; *Zhukhruf*, 43 : 64), all pleaded for the absolute Unity of Allah and total submission to His commands but people rejected them.

Maltreatment :

The Prophets were opposed by the people. They were mocked at (*An'aam*, 6 : 10 ; *Hijr*, 15 : 11). They were thought to be enchanters or mad (*Zaariyaat*, 51 : 52). They were persecuted and threatened (*Ibrahim*, 14 : 13). They were falsified and some of them were also slain (*Baqarah*, 2 : 87). They were rejected (*Aale Imran*, 3 : 184). Their teachings were changed and mixed up with falsehood (*Baqarah*, 2 : 75, 79). They bore all this with patience, till Allah's help came and those who did wrong to the Prophets of Allah were punished with a terrible requital (*An'aam*, 6 : 10 ; (*Ra'd*, 13 : 32) ; (*Ambia*, 21 : 41). Thus the people of Noah (*A'araaf*, 7 : 64) ; of Hood (*Haaqqah*, 69 : 7) ; of Swaleh (*A'araaf*, 7 : 91) ; of Loot (*A'araaf*, 7 : 84) ; of Moses (*A'araaf*, 7 : 136) ; were all very seriously punished.

All Prophets were Muslims :

All Prophets were Muslims. Abraham was neither a Jew nor a Christian, but he was an upright man, a Muslim, and he was not polytheists (*Aale Imran*, 3 : 66). Qur'an says : Do you say that Abraham, Ismail, Isaac and Jacob, and the tribes were Jews and Christians ? Do you know better or Allah ? (*Baqarah*, 2 : 140). All of them were sent with one and the same Message, viz., there is no god but Allah, so serve them (alone) (*Ambia*, 21 : 25).

Qur'an speaks very high of them :

Adam, Noah, and descendants of Abraham and Imran were chosen by Allah (*Aale Imran*, 3 : 32). Abraham was made leader of men, selected in this world and righteous in the next, and a model of virtue, truthful and a Prophet (*Baqarah*, 2 : 124 ; *Nahl*, 16 : 120 ; *Maryam*, 19 : 41). Moses was the one purified and a Prophet (*Maryam*, 19 : 51). Ismail was truthful in promise and a Prophet (*Maryam*, 19 : 54) Idris was also a truthful man and a Prophet (*Maryam*, 19 : 56). Peace be to Noah, Abraham, Moses, Haroon, Alias, and all Prophets (*Saaffaat*, 37 : 79, 109, 120, 130, 181). Abraham, Isaac, Jacob, Noah, David, Solomon, Ayub, Yusuf, Moses, Haroon, Zakariya, Yahya, Jesus, Ilyas, Ismail, Al-Yasa'a, Yunus, Loot, all were amongst the benefactors, righteous, and exalted ones (*An'aam*, 6 : 84 – 87).

HADEES

Satan's view about Adam : Anas has reported that the Messenger of Allah has said that, "when Allah gave a shape to Adam in Paradise, He left him as long as Allah wished to leave him. Then *Iblees* began to go round him to know what he was. When he saw that he was hollow, he thought that he had been created as a being having no self-control." (*Muslim*)(*Mishkat, Kitab-ul-Fitan, Baab Bud'al Khalqe Wa Zikr-il-Ambia*, No. 5457/5)

Prophet Abraham : Abu Hurairah has reported that the Messenger of Allah has said that, “Prophet Abraham circumcised himself at *Qadoom*¹ when he was eighty years old.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5458/6*)

Prophet’s Abraham, Lot and Joseph : Abu Hurairah has reported that the Messenger of Allah has said that, “we have more right to doubt than Abraham when he said, ‘My Lord, show me how You will raise the dead to life.’² May Allah have mercy on Lot who sought refuge in a strong support.³ If I had been in the prison so long as Joseph lived I would have (immediately) responded to the summoner.”⁴ (*Bukhari and Muslim*) (*Mishkat, ibid, 5460/8*)

Prophet Moses : Abu Hurairah has reported that the Messenger of Allah has said that, “Moses was a man of great modesty and the one keeping himself fully covered. Nothing of his body could be seen because of modesty. Some of the Banu Isra’il annoyed him by saying that he concealed himself to this extent only due to the some skin disease such as leprosy or a scrotal hernia, but Allah wished to clean him. So one day when he was alone, taking the bath, he put his clothes on a stone and the stone flew away with his clothes. Moses ran after it saying ‘(give me) my clothes, O stone ; (give me) my clothes, O stone’, till he came to a part of the Banu Isra’il who, seeing him naked in the most beautiful form Allah had created him, said, “by Allah, there is nothing wrong with Moses.” He took his clothes and began to beat the stone. “By Allah, there were three, four, or five marks on the stone due to his beating.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5461/9*)

Prophet Job (Ayub) : Abu Hurairah has reported that the Messenger of Allah has said that, “once when Job was naked, taking a bath, some golden locusts started falling on him and job began to collect them

1. A village in Syria. The word “Bil Qadoom” may also mean “with an axe.” (*Mazaahir-e-Haq*).

2. *Qur’an, Baqarah, 2:260*

3. *Qur’an, Hood, 11:80*

4. Of the king of Egypt (vide *Qur’an, Yusuf, 12:50*)

in his cloth. His Lord called to him, "O Job, have I not made you rich from what you see ?" he said, "Certainly, by Your Might, but I cannot dispense with Your Blessing." (*Bukhari*) (*Mishkat, ibid, 5462/10*)

Superiority of one Prophet over the other : Abu Hurairah has reported that a man from the Muslims and a man from the Jews abused one another. The Muslim said, "by Him Who chose Muhammad above the worlds," and the Jew said, "by Him Who chose Moses above the worlds." On this the Muslim raised up his hand and struck the Jew on his face. The Jew then went to the Holy Prophet and informed him what had happened between him and the Muslim. The Holy Prophet summoned the Muslim and asked him about that. He (also) informed him. The Holy Prophet said, "do not make me superior to Moses, because people will swoon on the Day of Judgement ¹ and I will also swoon with them. I will be the first to recover and see Moses catching the side of the Throne ; and I will not know whether he was among those who swooned and had recovered before me, or whether him Allah had granted exception." A version has, "I shall not know whether he had his reckoning when he swooned at *Tur*, ² or was raised up before me. And I do not say that anybody is better than Jonah son of Mattaa." In Abu Sa'eed's version he said, "do not make distinction between the Prophets." (*Bukhari and Muslim*). Abu Hurairah's version has, "do not treat some of the Prophets of Allah as superior to others." (*Mishkat, ibid, 5463/11*).

Prophet Jonah (Yunus) : Abu Hurairah has reported that the Messenger of Allah has said that, "it is not proper for anybody to say that : I am better than Jonah son of Mattaa." (*Bukhari and Muslim*). (*Mishkat, ibid, 5464/12*)

1. *Qur'an, Zumar, 39:68*

2. *Qur'an A'araaf, 7:143.*

Hazrat Khizr : Ubayy bin Ka'b has reported that the Messenger of Allah has said that, "the boy whom Khizr killed was by birth an infidel. Had he lived, he would have certainly unsolved his parents in insolence and unbelief."¹ (*Bukhari and Muslim*) (*Mishkat, ibid,5465/13*)

Abu Hurairah has reported that the Holy Prophet has said that, "Khizr was so called because he sat on a white dry land and it sprouted green behind him." (*Bukhari*) (*Mishkat, ibid,5466/14*)

Prophet Moses and the angel of death : Abu Hurairah has reported that the Messenger of Allah has said that, "the angel of death came to Moses son of 'Imran and said to him : return to your Lord. He said : on this Moses gave the angel of death a blow in the eye and put it out. The angel then returned to Allah the Most High and said, 'You sent me to a servant of Yours who does not wish to die, and he has put out my eye.' Allah restored his eye to him and said, 'Go back to My servant and ask him : is it you want that life ? Then tell him : if you want life, you place your hand on the back, of an ox, and you will live for as many years as the hairs which your hand covers'. [Moses] asked : what will happen after that ? He said : after that you will die. He said, then 'let it be now without delay. My Lord bring me within a stone's throw of the Holy Land'." The Messenger of Allah said, "by Allah, if I were there, I would have shown you his grave beside the road at the red mound." (*Bukhari and Muslim*) (*Mishkat, ibid,5467/15*)

Prophets Moses, Jesus, Abraham and the angel Gabriel : Jabir has reported that the Messenger of Allah has said that, "Prophets were presented before me² and I saw Moses lean and thin like the one of the men of Shanu'ah. I saw Jesus son of Mary, and the one resembling to him in appearance, whom I have seen, is 'Urwah bin Mas'ud. I saw Abraham, and the one resembling to

-----1. *Qur'an, Kahf,*
18:80.

2. On the Night of Ascension to the Heavens.

him in appearance, whom I have seen, is your Companion (meaning himself). I also saw Gabriel and the most resembling to him in appearance, whom I have seen, is Dihya bin Khalifah.” (*Muslim*) (*Mishkat, ibid, 5468/16*)

Prophets Moses and Jesus, and Maalik and Dajjaal : Ibne ‘Abbas has reported that the Holy Prophet has said that, “in the Night when I was taken up to the heavens I saw Moses, a brown, tall, curly-headed man, looking as he was one of the men of Shanu’ah. I saw Jesus, a man of medium height, reddish fair, with long hair. And I saw Maalik, the Guardian of Hell, and the Dajjaal (with signs which Allah showed him). Now do not be in doubt about meeting him.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5469/17*)

Prophets Moses, Jesus and Abraham : Abu Hurairah has reported that the Messenger of Allah has said that, “In the Night when I was taken up to the heavens I met Moses, (then he described him), as a lanky man with curly hair who was like one of the men of Shanu’ah ; I met Jesus who was of medium height and red as if he had come out of a *Dimaas* (i.e. a hot bath) ; and I saw Abraham to whom I am the one among his descendants most resembling . Two cups were brought to me, one containing milk and the other wine, and I was told : take whichever of them you like. I took the milk and drank it and was told : you have been guided to the nature (i.e) true religion ; had you taken the wine, your Ummah would have gone astray.” (*Bukhari and Muslim*) (*Mishkat, ibid , 5470/18*)

Prophets Moses and Jonah : Ibne ‘Abbas has reported that : we travelled with the Messenger of Allah between Mecca and Medinah, and passed by a valley. He asked : which valley is this ? They said that : this is the valley of Azraq. He said, “as if I am seeing at Moses.” Then he descendent his colour and his hair (and said that he is) putting, (his) two fingers in his ears, making loud supplication to Allah saying, “*Labbaik*” (at Your service) while passing this valley.” He said : we journeyed till we came to a mountain pass

and he asked : which mountain pass is this ? They said that : this is Harsha, or Lift. He said, “as if I am seeing at Jonah on a red she-camel with a nose-rein of palm fibre, wearing a woollen mantle and saying *Labbaik* (at Your service) while passing this valley.” (*Muslim*) (*Mishkat, ibid, 5471/19*)

Prophet David (Dawud) : Abu Hurairah has reported that the Holy Prophet has said that, “recitation (of Zaboor) was made easy for David. He used to order his beasts to be saddled and recite the Zaboor before they had been saddled ; and he did not to eat but from the earnings of his own hands.” (*Bukhari*) (*Mishkat, ibid, 5472/20*)

Decisions by Prophets David and Solomon : Abu Hurairah has reported that the Holy Prophet has said that, “there were two women with their two sons. A wolf came and took away the son of one of them. Her companion said, ‘it has taken away your son. The other said, ‘it is your son which he has taken away.’ They took the case before David and he decided in favour of the elder. They then went to Solomon son of David and told him. He said, ‘bring me a knife and I will divide it between you.’ The younger woman then said, ‘do not do it, may Allah have mercy on you ! It is her son.’ So he decided in favour of the younger woman.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5473/21*)

Prophet Zechariah (Zakariya) : Abu Hurairah has reported that the Messenger of Allah has said that Zechariah was a carpenter. (*Muslim*) (*Mishkat, ibid, 5475/23*)

The Holy Prophet and Prophet Jesus : Abu Hurairah has reported that the Messenger of Allah has said that, “I am the nearest to Jesus son of Mary in this world and the Hereafter. Prophets are brothers from the same father. Their mothers are different, but their religion is one. There is no Prophet between us.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5476/24*)

Prophet Jesus : Abu Hurairah has reported that the Messenger of Allah has said that, “every descendant of Adam has his both sides pierced by the Satan with two of his fingers at birth, except the son of Mary. He went to pierce him, but he pierced the screen covering him.” (*Bukhari and Muslim*) (*Mishkat, ibid,5477/25*)

Adam : Abu Hurairah has reported that the Messenger of Allah has said that, “Adam was sixty cubits tall and seven cubits broad.” (*Ahmad*) (*Mishkat, ibid,5489/37*)

The number of Prophets : Abu Zar has reported that, : I asked : O Messenger of Allah, who was the first of the Prophets ? He said : Adam. I asked : O Messenger of Allah, was he a Prophet ? He said, yes, he was a Prophet to whom a Message was sent.” I asked : O Messenger of Allah, how many Messengers there had been ? He said, “there had been three hundred ten and odd forming a big company.” In a version on the authority of Abu Umamah, Abu Zar said that : I had asked : O Messenger of Allah, what was the total number of the Prophets ? He said, “one hundred and twenty four thousand among whom were three hundred and fifteen Messengers forming a big company.” (*Ahmad*) (*Mishkat, ibid,5490/38*)

Information is not like seeing : Ibne ‘Abbas has reported that the Messenger of Allah has said that, “information is not like seeing. Allah the Most High gave Moses information about what his people had done regarding the calf but he did not throw down the Tablets. But when he saw what they had done, he threw down the Tablets and they were broken.” (*Ahmad*) (*Mishkat, ibid,5491/39*)

C. THE BOOKS OF ALLAH

I. Torat, Zaboor and Injeel.

II. The Holy Qur'an.

Chapter – 1 – Learning and Teaching Qur'an.

Chapter – 2 – Recitation of Qur'an.

Chapter – 3 – Excellence of some Surahs.

Chapter – 4 – Qur'an, Sunnah and Bid'at.

(i) TORAT, ZABOOR AND INJEEL**QUR'AN :**

Qur'an says : He (i.e. Allah) has revealed to you (O Prophet Muhammad) the Book (i.e. Qur'an) with truth, verifying that which is before it, and He revealed the Torat (Torah) and the Injeel (Gospel) aforetime, a Guidance for the people, and He sent the Discrimination (i.e. Qur'an) (*Aale Imran, 3 : 3*) ; and We revealed the Torat having Guidance and Light. By it did the Prophets who submitted themselves (to Allah) judge for the Jews, and the rabbees and the doctors of law, because they were required to guard the Book of Allah, and they were witnesses thereto (*Maa'idah, 5 : 44*).

Allah says : And We revealed (the Book) to you (O Muhammad) as We revealed to Noah and the Prophets after him, and We revealed to Abraham and Ishmael and Issac and Job and Jonah and Aaron and Solomon, and We gave to David the Zaboor (*Nisa, 4 : 163*).

(ii) THE HOLY QUR'AN

QUR'AN :

Alif, Laam, Meem. This is the Book-there is no doubt in it-a Guide to those who are righteous (*Baqarah*, 2:1-2). This is the Book We have revealed to you (O Prophet) abounding in Good, that they (i.e. the people) may ponder over its verses and that the men of understanding may mind (*Swad*, 38:29). The revelation of the Book is from Allah, the Mighty, the Wise (*Jasiyah*, 45:2). We revealed it on a Blessed Night (*Dukhan*, 44:3). We have revealed it on the Night of Majesty (*Qadr*, 97:1). A Revelation from the Beneficent, the Merciful-a Book of which the verses are made plain-an Arabic Qur'an-for a people who know-Good News and a Warning (*Haa Meem Sajdah*, 41:2-4). And thus We have revealed to you (O Prophet) an Arabic Qur'an, that you may warn the mother-town and those around it, and give warning of the Day of Gathering wherein there is no doubt (*Shura*, 42:7)

By the Book that makes manifest ! Surely We have made it Arabic Qur'an that you may understand. And it is in the "Ummil Kitaab" with Us, truly elevated, full of wisdom (*Zukhruf*, 43:2-4). It is a Glorious Qur'an, in "Lauh Mahfooz" (Guarded Tablet) (*Burooj*, 85:21-22). Surely it is a Bounteous Qur'an, in a Book that is protected, which none touches except the purified ones (*Waqi'ah*, 56:77-79)

Allah is He Who revealed the Book with Truth, and the Balance (*Shura*, 40:17). We have revealed to you (O Prophet) Clear Messages and none disbelieves in them except the transgressors (*Baqarah*, 2:99). And certainly We have sent to you Clear Messages and a description of those who passed away before you, and an admonition to those who guard against evil (*Noor*, 24:34). And certainly we have set forth for men in this Qur'an similitudes of every sort that they may mind (*Zumar*, 39:27)

It has been revealed through Roohul Ameen on the heart of the Holy Prophet (*Shu'ara*, 26:192-193)

The Book has been revealed having no crookedness, rightly directing to give Warning of a severe punishment from Him and to give Good News to the believers who do good that their's is a goodly reward (*Kahf*, 18:1-2)

Allah confirms those who believe with the Sure Word in this World's life and in the Hereafter (*Ibrahim*, 14:27)

Qur'an is a Truth which has come and falsehood has vanished. Surely falsehood is ever bound to vanish (*Bani Israil*, 17:81)

Will they not then meditate on the Qur'an ? And if it were from any other than Allah, they would have found in it many discrepancies (*Nisa*, 4:82)

So hold fast to that which has been revealed to you : Surely you are on the Right Path, and surely it is a Reminder for you and your people, and you will be questioned (*Zukhruf*, 43:43-44). Recite that which has been revealed to you of the Book and keep up prayer (*Ankaboot*, 29:45). And when the Qur'an is recited , listen to it and remain silent, that Mercy may be shown to you (*A'araaf*, 7:204)

Surely We have revealed the Reminder (i.e. Qur'an) and surely We are its Guardian (*Hijr*, 15:9)

When you recite Qur'an, seek refuge in Allah from the accursed Satan (*Nahl*, 16:98)

Qur'an is a Healing and Mercy to the Believers (*Bani Israil*, 17:82). It asks men to serve none but Allah and do good to parents. (*Bani Israil*, 17:23-24). It brings men from darkness to light (*Ibrahim*, 14:1). It asks men not to associate any other god with Allah (*Bani Israil*, 17:39). It encourages Good and condemns Evil (*Ma'arij*, 70:21-35). It is meant for success of mankind (*Baqarah*, 2:1-5). It is a Reminder for the Nations (*Takweer*, 81:27). It verifies the previous Heavenly Books (*Fatir*, 35:31). It comprises all that is in the Sacred (Heavenly) Books (*Bayyannah*, 98:3). It was promised to Adam while leaving the Paradise with Eve. (*Baqarah*, 2:38)

HADEES

CHAPTER 1

LEARNING AND TEACHING QUR'AN

Learning and teaching : 'Usman has reported that the Messenger of Allah has said that, "the best among you is he who learns and teaches the Quran"¹ (*Bukhari*) (*Mishkat, Kitab Faza'ilil Qur'an*, No. 2007/1)

Learning by heart : 'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "the one who is devoted to (learning by heart) the Qur'an will be asked to recite, ascend, and recite as he used to recite when he was in the world. He will reach his destination when he comes to the last verse he recites" (*Ahmad, Tirmizi, Abu Dawud and Nasa'ee*) (*Mishkat, ibid*, 2031/25)

The skilled one : 'Aa'isha has reported that the Messenger of Allah has said that, "one who is skilled in the Qur'an is associated with the noble, upright recording angels ; and he who falters when reciting the Qur'an and finds it difficult for him will be a double reward" (*Bukhari and Muslim*) (*Mishkat, ibid*, 2010/4)

Envy : Ibne 'Umar has reported that the Messenger of Allah has said that, "envy is allowed only regarding two types of men-one who, having been given [knowledge of] the Qur'an by Allah remains busy with it¹ during the night and during the day ; and the other who having been given property by Allah, spends on others from it during the night and during the day" (*Bukhari and Muslim*) (*Mishkat, ibid*, 2011/5)

-----1. This was actually the basic mission of the Holy Prophet himself (*Ma'ariful Hadees*, Vol, V, p.79)

CHAPTER 2

RECITATION OF QUR'AN

Recitation : Abu Musa al-Ash'ari has reported that the Messenger of Allah has said that, "a believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is sweet, a believer who does not recite the Qur'an is like a date which has no fragrance but has a sweet state, a hypocrite who does not recite the Qur'an is like the colocynth which has no fragrance and has a bitter taste, and the hypocrite who recites the Qur'an is like basil whose fragrance is sweet but whose taste is bitter" (*Bukhari and Muslim*) (*Mishkat, Kitab Faza'ilil Qur'an*, No.2012/6)

Mu'aaz al-Juhani has reported that the Messenger of Allah has said that, "whoever recites the Qur'an and acts according to its contents, on the Day of Resurrection his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to this?" (*Ahmed and Abu Dawud*) (*Mishkat, ibid*,2036/30)

'Usman bin 'Abdullah bin Aus Saqafi has reported from his grandfather who informed that the Messenger of Allah has said that, "a man's recitation of Qur'an without the Book has a thousand degrees of reward, but his recitation with the Book increases in addition to it thousand degrees" (Baihaqi noted it in *Shu'abul Iman*) (*Mishkat, ibid*,2063/57)

Ibne 'Umar reported has that the Messenger of Allah has said that, "these hearts become rusty just as iron does when water gets to it." They asked ; O Messenger of Allah, what is its remedy ? He said, "constant remembrance of death and recitation of the Qur'an." (Baihaqi noted it in *Shu'abul Iman*) (*Mishkat, ibid*, 2064/58)

Each letter : Ibne Mas'ud has reported that the Messenger of Allah has said that, "whoever recites a letter of the Book of Allah he will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif. Laam. Meem are one letter, but Alif is a letter, Laam is a letter and Meem is a letter." (*Tirmizi and Daarimi*) (*Mishkat, ibid, 2034/28*)

Recitation by the Holy Prophet : Qatadah has reported that Anas was asked : how the Holy Prophet recited the Qur'an ? He replied that he did so prolonging the words. He recited. "In the Name of Allah, the Compassionate, the Merciful," prolonging Bismillah and prolonging Ar-Rahman and Ar-Raheem. (*Bukhari and Muslim*) (*Mishkat, ibid, 2087/5*)

Abu Hurairah has reported that the Messenger of Allah has said that, "Allah has not listened to anything as He does to a Prophet reciting the Qur'an" (*Bukhari and Muslim*) (*Mishkat, ibid, 2088/6*)

Lais bin Sa'd has reported from Ibne Abu Mulaikah who quoted Ya'la bin Mamlak as saying that he asked Umme Salamah about the manner in which the Holy Prophet recited, and she described it in a manner by which it was explained word by word¹ (*Tirmizi, Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 2100/18*)

Keep Refreshing : Abu Musa al-Ash'ari has reported that the Messenger of Allah has said that, "keep refreshing (the learning by heart) the Qur'an, because, I swear by Him in Whose Hand my soul is, it is more slipping away than a camel which is tethered" (*Bukhari and Muslim*) (*Mishkat, ibid, 2083/1*)

Beauty of voice : Bara' bin 'Aazib has reported that the Messenger of Allah has said that, "beautify the Qur'an with your voices" (*Ahmed, Abu Dawud, Ibne Majah and Daarimi*) (*Mishkat, ibid, 2095/13*)

-----1. i.e. pronounce each syllable distinctly

Bara' bin 'Aazib has reported that : I heard the Messenger of Allah say, "beautify the Qur'an with your voices, because the beautiful voice increases the beauty of the Qur'an" (*Daarimi*) (*Mishkat, ibid, 2104/22*)

Tawus has reported in Mursal form that the Holy Prophet was asked : who has the most beautiful voice for the Qur'an and whose recitation is most beautiful ? He said, "the one of whom you think when you hear him recite that he fears Allah." Tawus said that Talq¹ was like that. (*Daarimi*) (*Mishkat, ibid, 2105/23*)

Not like singing : Huzaifah has reported that the Messenger of Allah has said that, "recite the Qur'an with the modulations and tones of the Arabs, but avoid the modulations of those who recite love-poetry and the modulations of the people of the two Books. After me people will come who will trill when they recite the Qur'an as is done in singing and wailing, but it will go no farther than their throats, and they and those who will be charmed by their performance will be led into error." (*Razeen*) ; *Baihaqi* also noted it in *Shu'abul-Iman* (*Mishkat, ibid, 2103/21*)

For worldly reward : Jabir has reported that : the Messenger of Allah came out to us, when we were reciting the Qur'an, our number including nomad Arabs and non-Arabs, and said, "recite, because it is all good ; but after you people will come who will straighten it as an arrow is straightened, seeking a reward for it in this world and not waiting for their reward in the next" (*Abu Dawud*) ; *Baihaqi* also noted it in *Shu'abul-Iman* (*Mishkat, ibid, 2102/20*)

'Obaidah al-Mulaki, who was a Companion, has reported the Messenger of Allah as saying, "O readers of Qur'an, do not make the Qur'an a pillow,² but recite it as it deserves to be recited during the night and the day. Recite it aloud, chant it and consider

-----1. A Companion of the Holy Prophet who belonged to Yamamah (James Robson)

2. It is a warning against laziness or neglect. One should not be careless or absent minded while reciting the Qur'an

its contents, perhaps you may prosper ; but do not seek to get reward for it in this world, for it provides rewards”¹ (*Baihaqi* noted it in *Shu'abul-Iman*) (*Mishkat, ibid,2106/24*)

Sign of Unbelief : Suhaib has reported that the Messenger of Allah has saidthat, “the one who treats what the Qur'an prohibits as permissible does not believe in it.” (*Tirmizi*) (*Mishkat, ibid, 2099/17*)

Forgetting after learning by heart : Sa'd bin 'Ubadah has reported that the Messenger of Allah has said that, “every man who recites (i.e. learns by heart) the Qur'an and then forgets it will meet Allah on the Day of Resurrection in a maimed condition” (*Abu Dawud* and *Daarimi*) (*Mishkat, ibid, 2096/14*)

Prostration while reciting the Qur'an : Ibne 'Abbas has reported that the Holy Prophet prostrated when *Suratun Najm*² was revealed, and the Muslims, the ploytheists, Jinn and men prostrated with him. (*Bukhari*) (*Mishkat, Kitab-us-Salaat, Baab-us-Sujoodil Qur'an, No. 957/1*)

Ibne 'Umar has reported that the Holy Prophet made a prostration in the *Zuhr* (noon) prayer, then stood up and bowed ; and they thought he recited *Tanzeel*, i.e. *Suratus Sajdah*² (*Abu Dawud*) (*Mishkat, ibid,964/8*)

Total number of prostrations : 'Amr bin al-'Aas has reported : the Messenger of Allah taught me fifteen prostrations while reciting the Qur'an, including three in *Mufassal*, and two in *Suratul Hajj*.³ (*Abu Dawud* and *Ibne Majah*) (*Mishkat, ibid,962/6*)

Prostration is obligatory on both : Ibne 'Umar has reported that : the Messenger of Allah used to recite the Qur'an to us, and when he came to a place where a prostration should be made, he said, “Allah is the Greatest” and prostrated, and we also prostrated with him. (*Abu Dawud*) (*Mishkat, ibid,965/9*)

-----1. i.e. is in the next world. 2. *Qur'an, Chapter 53.*

3. *Qur'an, Chapter 32.* 4. *Qur'an, Chapter 22.*

Ibne 'Umar has reported that in the year of the Conquest ¹ the Messenger of Allah recited a verse of prostration, and so all the people prostrated. Some were mounted and some prostrated on the ground. The mounted ones prostrated on their hands. (*Abu Dawud*) (*Mishkat, ibid,966/10*)

Seven Modes : Ibne 'Abbas has reported that the Messenger of Allah has said that, "Gabriel taught me to recite in one mode ; and when I said to him and kept asking him to give me more, he did so till he reached seven modes." Ibne Shihaab said : I have heard that those seven modes are essentially one, not differing about what is permitted and what is prohibited. (*Bukhari and Muslim*) (*Mishkat, Kitab Faza'ilil Qur'an, Baab Ikhtilaaf Fil Qir'at, No. 2110/4*)

1. i.e. the Conquest of Mecca in 8 A.H.

CHAPTER - 3

EXCELLENCE OF SOME SURAHS

Suratul Faatiha : Abu Sa'eed bin Mu'alla has reported that : when I was praying in the mosque, the Holy Prophet called me and I did not answer him, but I went to him afterwards and said : O Messenger of Allah, I was praying. He said : has Allah not said, "Respond to Allah and to the Messenger when He calls you,"¹ and said, "let me teach you the greatest *Surah* in the Qur'an before you leave the mosque." He then took me by the hand, and when we were about to go out I reminded him of saying he would teach me the greatest *Surah* in the Qur'an. He said, "it is, 'Praise be of Allah the Lord of the universe'² which is the Seven oft-repeated Verses and the Mighty Qur'an which has been given to me" (*Bukhari*) (*Mishkat, Kitab Faza'ilil Qur'an*, No. 2016/10)

Abu Hurairah reported that the Messenger of Allah asked Ubayy bin Ka'b : how do you recite (Qur'an) in the prayer ? He recited Ummul Qur'an.³ The Messenger of Allah said, "by Him in Whose Hand my soul is, nothing like it has been sent down in the Torah, the Injeel, the Zabur, or the Qur'an, and it is seven of the oft-repeated verses and the Mighty Qur'an⁴ which I have been given" (*Tirmizi and Daarimi*) (*Mishkat, ibid*, 2039/33)

'Abdul Maalik bin 'Umair has reported in Mursal form that the Messenger of Allah said that, "Faatihatul Kitaab contains healing for every disease." (*Daarimi*) ; Baihaqi also noted it in *Shu'abul Iman* (*Mishkat, ibid*, 2066/60)

Faatiha and Baqarah : Ibne 'Abbas has reported that while Gabriel was sitting with the Holy Prophet he heard a creaking sound above him. He raised up his head and said, "this is a door opened

1. *Qur'an, Anfaal*, 8:24

2. *Qur'an, Chapter 1*.

3. *Qur'an, Chapter 1*.

4. *Qur'an, Hijr*, 15:87

in heaven to-day which has never been opened before.” Then when an angel descended through it, he said, “this is an angel come down to earth who has never come down before.” He gave a salutation and said, “rejoice in “Two Lights” brought to you which have not been brought to any Prophet before you : *Fatihatul Kitab* and the last verses of *Suratul Baqarah*¹ ; you will not recite a letter of them but that you will be given the blessing it contains” (*Muslim*) (*Mishkat, ibid, 2022/16*)

Suratul Baqarah : Abu Hurairah has reported that the Messenger of Allah has said that, “do not make your houses graveyards.² The Satan runs away from the house in which *Suratul Baqarah* is recited” (*Muslim*) (*Mishkat, ibid, 2017/11*)

Abu Mas’ud has reported the Messenger of Allah saying, “if anyone recites the last two verses of *Suratul Baqarah* at night, they will be enough for him” (*Bukhari and Muslim*) (*Mishkat, ibid, 2023/17*)

Nu’man bin Bashir has reported that the Messenger of Allah has said that, “two thousand years before creating the heavens and the earth Allah inscribed a Book of which He sent down two verses with which He concluded *Suratul Baqarah*. The Satan will not come near a house in which they are recited three nights” (*Tirmizi and Daarimi*) (*Mishkat, ibid, 2042/36*)

Jabir bin Nufair has reported that the Messenger of Allah has said that, “Allah finished *Suratul Baqarah* with two verses which I have been given from His Treasure which is under the Throne. So learn them and teach them to your women folk, because they are a blessing, a means of approach [to Allah] and a supplication.” (*Daarimi*) (*Mishkat, ibid, 2069/63*)

-----1. *Qur’an, Chapters 1 and 2.*

2. A house in which there is no prayer or recitation of the Qur’an is likened to graveyard.

Baqarah and Aale Imran : Abu Umamah has reported that, : I heard the Messenger of Allah say, “recite the Qur’an because on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two shining ones, *Baqarah* and *Aale Imran* ; ¹ on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks pleading for those who recite them. Recite *Suratul Baqarah*, because acting on it produces blessing and abandoning it produces regret , and the slothful are unable to recite it” (*Muslim*) (*Mishkat, ibid, 2018/12*)

Aayatul Kursi : Ubayy bin Ka’b has reported that : the Messenger of Allah said, “O Abul Munzir, ² do you know which verse of the Book of Allah that you have is greatest ?” I replied, “Allah and His Messenger know best.” He repeated, “do you know which verse of the Book of Allah that you have is greatest ?” I said, “Allah, there is no god but He, the Living, the Eternal.” He struck me on the breast and said, “May knowledge be pleasant for you, O Abul Munzir !” (*Muslim*) (*Mishkat, ibid, 2020/14*)

Aayatul Kursi, Baqarah and Ikhlāas : Aifa bin ‘Abdul Kalaa’ee has reported that : a man asked : O Messenger of Allah, which Surah of the Qur’an is the greatest ? He said, “Say, He is Allah, One.” He asked : which verse of the Qur’an is the greatest ? He said : the Throne Verse, “Allah, there is no god but He, the Living, the Eternal.” He asked : O Prophet of Allah, which verse you would like to bring good to you and your people ? He said, “the end of *Suratul Baqarah*, because it is one of the treasures of Allah’s Mercy from under His Throne which He gave to this people, and there is no good in this world and the next which it does not include.” (*Daarimi*) (*Mishkat, ibid, 2065/59*)

Aayatul Kursi and Mo’min : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever recites in the morning

-----1.
 Chapters 2 and 3.

2. This is Ubayy’s *Kunya*.

Qur’an,

“*Haa Meem*” upto “*Ilaihil Maseer*”¹ and the “*Aayat-ul-Kursi*” (Throne Verse)² he will be guarded by them till the evening, and if anyone recites them in the evening he will be guarded by them till the morning” (Tirmizi and Daarimi) (*Mishkat, ibid,2041/35*)

Suratul Kahf : Abud Darda’ has reported that the Messenger of Allah has said that, “whoever learns by heart ten verses at the beginning of *Suratul Kahf*,³ he will be protected from the *Dajjal*.” (*Muslim*) (*Mishkat, ibid,2024/18*)

Abu Sa’eed has reported that the Holy Prophet has said that, “whoever recites *Suratul Kahf* ⁴ on Friday, light will shine brightly for him till the next Friday.” (Baihaqi noted it in *Ad-Da’awaatil-Kabeer*) (*Mishkat, ibid,2071/65*)

Taa Haa and Yaa Seen : Abu Hurairah has reported that the Messenger of Allah has said that, “a thousand year before creating the heavens and the earth Allah recited *Taa Haa* ⁵ and *Yaa Seen*, ⁶ and when the angels heard the recitation they said, “happy are a people to whom this comes down, happy are the minds which carry this, and happy are the tongues which utter this” (*Daarimi*) (*Mishkat, ibid,2045/39*)

Surat Yaa Seen : Anas has reported that the Messenger of Allah has said that, “everything has a heart, and the heart of the Qur’an is *Yaa Seen*.⁷ Allah records anyone who recites *Yaa Seen* as having recited the Qur’an ten times” (*Tirmizi and Daarimi*) (*Mishkat, ibid,2044/38*)

-----1.

Mo'min, 40 : 1 – 3

2. *Qur'an Baqarah*, 2 : 255.

3. *Qur'an*, Chapter. 18

4. *Qur'an*, Chapter. 18

5. *Qur'an*, Chapter. 20

6. *Qur'an*, Chapter. 36.

7. *Qur'an*, Chapter. 36.

'Ata bin Abu Rabah has reported that, : I heard that the Messenger of Allah said, "Whoever recites *Yaa Seen* at the beginning of the day, his wants will be fulfilled" (*Daarimi*) (*Mishkat, ibid, 2073/67*)

Ma'qil bin Yasaar al-Muzani has reported that the Holy Prophet has said that, "whoever recites *Yaa Seen* out of a desire for Allah's favour, his past sins are forgiven, so recite it over those of you who are dying." (*Baihaqi* noted it in *Shu'abul-Iman*) (*Mishkat, ibid,2074/68*)

Surat Rahman : 'Ali has reported : I heard the Messenger of Allah saying, "everything has an adornment, and the adornment of Qur'an is *Rahman*"¹ (*Baihaqi* noted it in *Shu'abul-Iman*) (*Mishkat, ibid,2076/70*)

Suratul Waaqi'ah : Ibne Mas'ud has reported that the Messenger of Allah has said that, "whoever recites *Suratul Waaqi'ah*² every night will never be afflicted by want." Ibne Mas'ud used to order his daughters to recite it every night (*Baihaqi* noted it in *Shu'abul-Iman*) (*Mishkat, ibid,2077/71*)

The Musabbihaat : 'Irbaad bin Saariya has reported that : the Holy Prophet used to recite the *Musabbihaat*³ before going to sleep, and say that they contain a verse which is better than a thousand verses (*Tirmizi, Abu Dawud* and *Daarimi*) (*Mishkat, ibid, 2048/42*)

Suratul Hashr : Ma'qil bin Yasaar has reported that the Holy Prophet has said that, "whoever says three times in the morning, 'I seek refuge in Allah, the Hearer, the Knower, from the accursed Satan, and recites the last three verses of *Suratul Hashr*,⁴ Allah puts in charge of him seventy thousand angels who invoke blessings on

-----1. *Qur'an*,
Chapter. 55 2. *Qur'an*, Chapter. 56

3. i.e. Surahs 57, 59, 61, 62, 64, 87, of the Holy Qur'an which begin with the perfect, imperfect, or imperative of the verb *Sabbaha* ('to glorify')

4. *Qur'an*, Chapter. 59.

him till the evening, and if he dies that day he dies as a martyr, and whoever says them in the evening he is in the same rank” (*Tirmizi and Daarimi*) (*Mishkat, ibid,2053/47*)

Suratul Mulk : Abu Hurairah has reported that the Messenger of Allah has said that, “a Surah in the Qur’an containing thirty verses intercedes for a man till his sins are forgiven. It is “*Tabarakallazi Beyadehil Mulk*” (Blessed is He in Whose Hand is the Kingdom)¹ (*Ahmed, Tirmizi, Abu Dawud, Nasa’ee and Ibne Majah*) (*Mishkat, ibid, 2049/43*)

Zilzaal, Ikhlaas and Kaafiroon : Ibne ‘Abbas and Anas bin Maalik has reported that the Messenger of Allah has said that, “*Iza Zulzilal*” (When is shaken)² is equivalent to half the Qur’an, and “*Qul Huwallah—O—Ahad*” (Say, He is Allah, One)³ is equivalent to a third of the Qur’an, and “*Qul Yaa Ayyohal Kaafiruna* (Say, O infidels)⁴ is equivalent to a quarter of the Qur’an (*Tirmizi*) (*Mishkat, ibid,2052/46*)

Suratul Takaasur : Ibne ‘Umar reported has that the Messenger of Allah has said that, “can one of you not recite a thousand verses daily?” They asked : who could recite a thousand verses daily ? He said : can one of you not recite. “*Al—Haaku Muttaka Suro*” (Abundance has distracted you)⁵ (Baihaqi noted it in *Shu’abul-Iman*) (*Mishkat, ibid, 2080/74*)

Surat Kaafiroon : Farwah bin Naufal has reported from his father who said that : O Messenger of Allah, teach me something to recite when I go to bed. He said : recite, “*Qul Yaa Ayyohal Kaafiruna* (Say, O infidels)⁶ because it is a declaration of freedom from polytheism (*Tirmizi, Abu Dawud and Daarimi*) (*Mishkat, ibid,2057/51*)

-----1. *Qur’an* Chapter.

67 2. *Qur’an*, Chapter. 99

3. *Qur’an*, Chapter. 112 4. *Qur’an*, Chapter 109

5. *Qur’an*, Chapter. 102 6. *Qur’an*, Chapter. 109

Suratul Ikhlaas : Abud Darda' has reported that the Messenger of Allah said that, "is any of you incapable of reciting a third of the Qur'an in a night ?" They said : how could we recite a third of the Qur'an ? He said, "*Qul Huwallah-O-Ahad*" (Say, He is Allah, One) ¹ is equivalent to a third of the Qur'an" (*Muslim*). (*Mishkat, ibid, 2025/19*)

Ikhlaas, Falaq and Naas : 'Aa'isha has reported that every night when the Holy Prophet went to his bed, he joined his hands and breathed into them, reciting into them, "*Qul Huwallah-O-Ahad*" (Say, He is Allah, One) ; "*Qul A'uzo Be Rabbil Falaq*" (Say, I seek refuge in the Lord of the dawn) ² ; and "*Qul A'uzo Be Rabbil Naas*" (Say, I seek refuge in the Lord of men) ³ . Then he would wipe as much of his body as he could with his hands, beginning with his head, his face and the front of his body, doing that three times (*Bukhari and Muslim*) (*Mishkat, ibid,2029/23*)

Suratul Falaq : 'Uqbah bin 'Aamir has reported : I said that : O Messenger of Allah, should I recite *Surat Hud* ⁴ or *Surat Yusuf* .⁵ He said : you will not recite anything more effective with Allah than "*Qul A'uzo Be Rabbil Falaq*" (Say, I seek refuge in the Lord of the dawn) ⁶ "(*Ahmad, Nasa,ee and Daarimi*) (*Mishkat, ibid, 2060/54*)

Falaq and Naas : Uqbah bin 'Aamir has reported: while I was travelling with the Messenger of Allah between Juhfa ⁷ and Abwah, ⁸ a wind and intense darkness enveloped us. Thereupon the Messenger of Allah began to seek refuge in Allah reciting "*Qul A'uzo Be Rabbil Falaq*" (I seek refuge in the Lord of the dawn) and "*Qul A'uzo Be Rabbil Naas*" (I seek refuge in the Lord of men.) ⁹ He then said, "Use them, O Uqbah, when seeking refuge in Allah, because no one used anything to compare with them for the purpose." (*Abu Dawud*) (*Mishkat, ibid, 2058/52*)

1. *Qur'an*, Chapter. 112.

2. *Qur'an*, Chapter. 113.

3. *Qur'an*, Chapter. 114.

4. *Qur'an*, Chapter. 11

5. *Qur'an*, Chapter. 12

6. *Qur'an*, Chapter. 113

7. A village about 82 miles from Mecca. (James Robson)

8. A village between twenty and thirty miles nearer Medinah than Juhfah. (Ibid)

9. *Qur'an*, Chapters. 113 and 114

'Uqbah bin 'Aamir has reported that the Messenger of Allah has said that, “ have you not seen the verses sent down to-night ! The like of them has never been seen. They are “*Qul A 'uzo Be Rabbil Falaq*” (Say, I seek refuge in the Lord of the dawn) and “*Qul A 'uzo Be Rabbin Naas*” (Say, I seek refuge in the Lord of men) ¹ (*Muslim*) (*Mishkat, ibid, 2028/22*)

Deserted house : Ibne 'Abbas has reported that the Messenger of Allah has said that, “anyone who has nothing of the Qur'an within him is like a deserted house.” (*Tirmizi and Daarimi*) (*Mishkat, ibid, 2032/26*)

-----1. *Qur'an,*
Chapters, 113 and 114

CHAPTER 4

QUR'AN, SUNNAH AND BID'AT

The innovation (Bid'at)¹ : 'Aa'isha has reported that the Messenger of Allah has said that, "whoever introduces into this affair of ours anything which does not belong to it,² it is rejected." (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Eiman, Baab-ul-E'tesaame Bil Kitab wal Sunnah*, No. 132/1)

The Novelties : Jabir has reported that the Messenger of Allah has said that, "to proceed : the best discourse is the Book of Allah, the best guidance is that given by Muhammad, and the worst things are those which are novelties ; and every innovation (novelty) is error" (*Muslim*) (*Mishkat, ibid*, 133/2)

Most Hateful : Ibne 'Abbas has reported that the Messenger of Allah has said that, "the people most hateful to Allah are of three classes : he who is heretical in the sacred Territory,³ he who wants to introduce into Islam the practices of the pre-Islamic period, and he who unjustly demands the death of a Muslim to shed his blood." (*Bukhari*) (*Mishkat, ibid*, 134/3)

Rejecting the Sunnah : Abu Raafe' has reported that the Messenger of Allah has said that, "let me not find anyone of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying : I do not know. What we found in the Book of Allah we have followed." (*Ahmad, Tirmizi, Abu Dawud, Ibne Majah*). Baihaqi also noted it in *Dala'ilun-Nubuwwah*. (*Mishkat, ibid*, 154/23)

1 Also see Ahdees No. 133/2 and 157/26.

2. This is known as "*Bid'at-us-Sayye'ah*" (Wrongful Innovation). As against this, the "*Bid'at-ul-Hasanah*" (Good Innovation) is permissible. See Hadees No. 199/13 noted in Section VII, Siyasiyat, B. Duties of the State, 1. Ta'leem, in Vol. IV, of this Compilation.

3. i.e. does anything that violates sanctity of the sacred Territory.

The Sunnah : Miqdaam bin Ma'dikarib has reported that the Messenger of Allah has said that, "behold, I have been given the Qur'an and something like it along with it, yet the time is coming when a man reclining on his couch will say, 'keep to this Qur'an ; what you find in it to be prohibited treat as prohibited.' Behold, what the Messenger of Allah has prohibited is like what Allah has prohibited. The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you. If anyone comes to some people they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment." (*Abu Dawud, and Daarimi, Ibne Majah*) (*Mishkat, ibid,155/24*)

'Irbaad bin Saariyah has reported that the Messenger of Allah got up to address and said that, "does any of you, while reclining on his couch, think that Allah has not prohibited anything except that which is (prohibited) in the Qur'an? By Allah, I have commanded, exhorted and prohibited various matters as numerous as what is found in the Qur'an, or more numerous. Allah has not permitted you to enter the houses of the people of the Book without permission, or dishonour their women, or eat their fruits, when they give you what is imposed on them" (*Abu Dawud*) (*Mishkat, ibid,156/25*)

'Ibrad bin Saariyah has reported : one day the Messenger of Allah led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were filled with fear. A man said that, "O Messenger of Allah, it seems as if this were a farewell exhortation, so give us an admonition." He then said, "I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, because those of you who live after me will see great disagreement. You must therefore follow my *Sunnah* and that of the rightly guided Caliphs. Hold to it and stick fast to it. ¹ Avoid novelties, for every novelty is a "*Bid'at*" (innovation), and every "*Bid'at*" (innovation) is error" ² (*Ahmad, Abu Dawud, Tirmizi and Ibne Majah*) (*Mishkat, ibid,157/26*)

-----1. Literally "bite on it with the molar teeth."

2. Also see Ahdees No. 132/1 and 133/2.

'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "none of you is a believer till his desire follows what I have brought." (*Sharhe as-Sunnah*, by Baghawi). (*Mishkat, ibid*, 159/28)

Bilal bin Haris al-Muzani has reported that the Messenger of Allah has said that, "whoever revives a Sunnah of mine, which has been neglected after me, will have a reward equal to the rewards of those who act upon it, without their rewards being diminished

in any way. But whoever invents a misleading "Bid'at" (innovation) with which Allah and His Messenger are not pleased will be charged with a sin equal to the sins of those who act upon it without that diminishing their burdens in any way." (*Tirmizi*). (*Mishkat, ibid*, 160/29)

D. THE ANGELS OF ALLAH

QUR'AN :

Allah has created the angels who fly on wings two, three and four (*Faatir*, 35 : 1). He sends down angels with Revelation by His Commands on whom He pleases of His Servants (*Nahl*, 16 : 2). The angels celebrate the Praise of their Lord and ask forgiveness for those on earth (*Shura*, 42 : 5). The angels are recorders of the deeds of men and they know what man does (*Infitaar*, 82 : 10 – 12). They are also the wardens of Hell (*Muddassir*, 74 : 31).

HADEES :

Angels, Jinns and Adam : Aa'isha has reported that the Messenger of Allah has said that, "the angels were created from light, and the Jinns were created from smokeless fire, and Adam was created from what has been described to you." (*Muslim*) (*Mishkat, Kitab-ul-Fitan, Baab Bud'ul Khalq Wa Zikr-ul-Ambia*, No. 5456/4)

Angels who bear the Throne of Allah : Jabir bin 'Abdullah has reported that the Messenger of Allah has said that, "I have been permitted to tell about an angel out of the Angels of Allah who bear the Throne that the distance between the lobe of his ear and his shoulder is of seven hundred years journey." (*Abu Dawud*) (*Mishkat, ibid*, 5482/30)

Gabriel : Zuraarah bin Aufa has reported that the Messenger of Allah asked Gabriel, "have you seen your Lord ?" Gabriel trembled and said, "between Him and me, O Muhammad, there are seventy veils of light, and had I approached one of them I would have been burnt." (*Mishkat, ibid*, 5483/31).

Israfeel : Ibne 'Abbas has reported that the Messenger of Allah has said that, "Allah created Israfeel. He has been keeping his feet in line from the day he was created and not raising his glance. Between him and the Lord, the Blessed and Exalted, there are seventy (veils of) light. Had he gone near even one of them he would have been burnt." (*Tirmizi*) (*Mishkat, ibid*, 5484/32).

Believers and Angels : Abu Hurairah has reported that the Messenger of Allah has said that, "a believer is held by Allah in more honour than some of His angels." (*Ibne Majah*) (*Mishkat, ibid*, 5486/34)

E. PREDESTINATION

QUR'AN :

Allah asked the Holy Prophet to say ; All is from Allah (*Nisa*, 4 : 78). And Allah is Watcher over all things (*Nisa*, 4 : 85). There is nobody to protect from Allah if He intends to harm, or check Him if He intends to show mercy to anybody (*Ahzaab*, 33 : 17). Say : nothing will afflict us except that which Allah has ordained for us (*Taubah*, 9 : 51). The affair is wholly (in the Hands) of Allah They say : had we any hand in the affair, we would not have been slain here. Say : had you remained in your houses, those for whom slaughter was ordained would have gone forth to their places where they would be slain (*Aale Imran*, 3 : 154). Wherever you are, death will overtake you, though you are in towers, raised high (*Nisa*, 4 : 78).

Allah creates, then makes complete, then measures and guides (*A' alaa*, 87 : 2 – 3). And with Him (i.e. Allah) are the treasures of the Unseen – none knows them but He. And He knows what is in the land and the sea. And there falls not a leaf but He knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but (it is all) in a Clear Book (*An'aam*, 6 : 59). And not the weight of an atom in the earth or in the heaven is hidden from your Lord, nor anything less than that nor greater, but it is (all) in a Clear Book (*Yunus*, 10 : 61). And you intend not unless Allah please (*Dahr*, 76 : 30).

HADEES :

Recording of the Fates : 'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "Allah recorded the fates of all creatures fifty thousand years before creating the heavens and the earth, and His Throne was upon the water." (*Muslim*) (*Mishkat, Kitab-ul-Eimaan, Baab-ul-Eimaane Bil Qadre*, No. 72/1)

Everything decreed : Ibne 'Umar has reported that the Messenger of Allah has said that, "everything is decreed, even foolishness as well as shrewdness." (*Muslim*) (*Mishkat, ibid*, 73/2)

Recording of fate in the womb : Ibne Mas'ud has reported that : the Messenger of Allah who spoke the truth and told us : the constituents of one of you are collected for forty days in his mother's womb in the form of a drop, then they become a piece of congealed blood for a similar period, then they become a lump of flesh for a similar period. Then Allah sends to him an angel with four words who records his deeds, the period of his life, his provision, and whether he will be unfortunate or fortunate. Thereafter He breathes the Spirit into him. By Him other than Whom there is no god, one of you will do the deeds of those who go to Paradise so that there will be only a cubit between him and it, then what is predestined will overcome him so that he will do the deeds of those who go to Hell and will enter it ; and one of you will do the deeds of those who go to Hell so that there will be only a cubit between him and it, then what is predestined will overcome him so that he will do the deeds of those who go to Paradise and will enter it. (*Bukhari and Muslim*) (*Mishkat, ibid, 75/4*)

Final action : Sahl bin Sa'd has reported that the Messenger of Allah has said that, "one man does the deeds of those who go to Hell but is one of those who go to Paradise, and another does the deeds of those who go to Paradise but is one of those who go to Hell, for judgment is given according to one's final action." (*Bukhari and Muslim*) (*Mishkat, ibid,76/5*)

Place in Paradise or Hell : 'Ali has reported that the Messenger of Allah said that, "the place which everyone of you will occupy in Hell or in Paradise has been recorded." They (Companions) asked : should we not trust simply in what has been recorded for us and abandon doing good deeds, O Messenger of Allah ? He said, "go on doing them, for everyone is made easy that for which he is created. Those who are among the number of the fortunate will be made easy to do virtuous deeds, and those who are among the number of the unfortunate will be made easy to do evil deeds." Then he recited, "as for him who gives , shows piety , and

considers what is best to be true, We will help him to prosperity.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid,78/7*)

Destined and Decreed : ‘Imran bin Hussain has reported that : two men of Muzainah said, “O Messenger of Allah, tell us whether what men do today and strive over is something which has been destined for them and has previously been pre-ordained for them, or whether it is something their Prophet has brought them with which they are encountered and which has become binding upon them.” He said, “no, it is something which has been destined for them and previously decreed for them.” The verification of that is found in the Book of Allah which says, “By a soul and Him Who made it and implanted in it its wickedness and its piety.”² (*Muslim*) (*Mishkat, ibid, 80/9*)

Hearts of men : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “the hearts of all men are between two of the Compassionate’s Fingers³ as if they were one heart which He turns about as He wills.” Then the Messenger of Allah said, “O Allah, Who turnest the hearts, turn our hearts to Your obedience!” (*Muslim*) (*Mishkat, ibid,82/11*)

Creation of the pen and recording of the Fate : ‘Ubadah bin Saamit has reported that the Messenger of Allah has said that, “the first thing Allah created was the Pen. He said to it, ‘write.’ It said, ‘what I should write’. He said, ‘write the decree.’ So it wrote what had taken place and what would take place to all eternity.” (*Tirmizi*) (*Mishkat, ibid,87/16*)

Cure is part of Allah’s Decree : Abu Khizaamah has reported that his father asked the Messenger of Allah, “tell me whether spells we invoke, medicine we apply and caution we practise can avert anything Allah has decreed ?” He said, “they are a part of Allah’s Decree.” (*Ahmad, Tirmizi and Ibne Majah*) (*Mishkat, ibid,90/19*)

-----1. *Qur’an, Lail, 92*
: 5-7.

2. *Qur’an, Shams, 91 : 7*

3. i.e. under the Absolute Control and Authority of Allah (*Ma’ariful Hadees, Vol. I, p. 181*)

Discussion about Allah's Decree : Abu Hurairah has reported the Messenger of Allah came out to us when we were discussing about Allah's Decree. He was angry and his face became so red that it looked as if pomegranate seeds had been burst open on his cheeks. He then said, "is this what you were commanded to do, or was it for this purpose that I was sent to you? Your predecessors perished only when they argued about this matter. I adjure you, I adjure you, not to discuss about it." (*Tirmizi*). (*Mishkat, ibid, 91/20*)

Faith in Divine Decree : Ali has reported that the Messenger of Allah has said that, "a man is not a believer till he believes in four things : he must testify that there is no god but Allah and that I am the Messenger of Allah whom He sent with the Truth ; he must believe in death, and in the Resurrection after death ; and he must believe in the Divine Decree."(*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 96/25*)

Denial of the Decree : Ibne 'Umar has reported that : I heard the Messenger of Allah say, "some of my people will be swallowed up (by earth) and some will be metamorphosed. That will come about among those who declare Allah's Decree to be false." (*Abu Dawud and Tirmizi*) (*Mishkat, ibid, 98/27*)

Six persons cursed : 'Aa'isha has reported that the Messenger of Allah has said that, "there are six persons whom I have cursed, and Allah has also cursed, and every Prophet's prayer is answered : He who makes additions ¹ to the Book of Allah, he who declares Allah's Decree to be false, he who rules proudly to exalt him whom Allah has humbled and humble him whom Allah has exalted, ² he who profanes Allah's Sacred Area, he who considers he may do to my family what Allah has declared forbidden, and he who abandons my *Sunnah*" (*Baihaqi* noted it in the Introduction, and *Razeen* in his book) (*Mishkat, ibid, 101/30*)

-----1. i.e. makes interpolations and exaggerations.

2. i.e. the righteous and chosen Servants of Allah

Death in foreign land : Matar bin 'Ukaamis has reported that the Messenger of Allah has said that, "when Allah decrees that someone should die in a certain land, He gives him a reason for going there." (*Ahmad* and *Tirmizi*) (*Mishkat, ibid, 102/31*)

No change in Nature : Abud Darda' has reported that : while we were with the Messenger of Allah discussing what would come to pass, the Messenger of Allah said, "when you hear that a mountain has moved from its place believe it ; but when you hear that a man's nature has changed do not believe it, because he is to remain true to his inherent disposition." (*Ahmad*) (*Mishkat, ibid, 115/44*)

Umme Salamah has reported that she said that, "O Messenger of Allah, you continue to be afflicted annually with pain from the poisoned sheep you ate." He said, "I am afflicted by nothing due to it but that which was decreed for me while Adam was still a lump of clay." (*Ibne Majah*) (*Mishkat, ibid, 116/45*)

F. THE HEREAFTER

(Life after death)

Chapter – 1 – The Resurrection.

Chapter – 2 – Reckoning, Retaliation and Scale.

Chapter – 3 – The Kausar and the Intercession

Chapter – 4 – Paradise and its Inhabitants

Chapter – 5 – Hell and its Dwellers

QUR'AN

THE STAY IN THE GRAVE

The first stage after death is the stay in the grave known as '*Burzakh*'; where the dead ones will remain till the Day when they are raised (*Mominoon*, 23:99-100).

During this period the man created from dust is again returned to dust (vide *Noah*, 71:17-18). He will remain in the grave till raising up on the Day of Judgment (vide *Hajj*, 22:7 ; *Faatir*, 35:22 ; *Yaa Seen*, 36:51-52, *Qamar*, 54:7 ; *Infitaar*, 82:4 ; '*Aadiyaat*, 100:9). This period is, either, also the period of ease and comfort as for the righteous ones (vide *Nahl*, 16:32 ; *Yaa Seen*, 36:26-27) or suffering as for the wrongdoers (vide *Nisa*, 4:97 ; *An'aam*, 6:93 ; *Anfaal*, 8:50 ; *Nahl*, 16:28-29 ; *Mo'min*, 40:46, *Muhammad*, 47:27)

THE RESURRECTION AND THE DAY OF JUDGMENT

Surely the Day of Judgment is appointed – the Day when the Trumpet is blown, so you come forth in hosts, and the heaven is opened so it becomes as doors (*Naba*, 78:17-19).

The Day when the Spirit and the angels stand in ranks, none shall speak except he whom the Beneficent permits and he speaks aright. That is the True Day, so whoever desires may take refuge with his Lord. Truly We warn you of a punishment near at hand – the Day when man will see what his hands have sent before, and the disbeliever will say : O world that I were dust (*Naba*, 78:38-40)

The Day when no soul controls ought for another soul. And the Command on that Day is Allah's (*Infitaar*, 82:19)

When the heaven bursts asunder, and listens to its Lord and is made fit ; and when the earth is stretched, and cast forth what is in it and becomes empty, and listens to its Lord and is made fit. O man, you must strive a hard striving (to attain) to your Lord, until you meet Him. Then as to him who is given his Book in his right hand, his account will be taken by an easy reckoning, and he will go back to his people rejoicing. And as to him who is given his Book behind his back, he will call for prediction, and enter into Burning Fire. Surely he was (erstwhile) joyful among his people. Surely he thought that he would never return (to Allah) (*Inshiqaaq*, 84:1-14).

When the earth is shaken with her shaking, and the earth brings forth her burdens, and man says : what has befallen her ? On that Day she will tell her news, as if your Lord had revealed to her, on that Day men will come forth in sundry bodies that they may be shown their works. So he who does an Atom's weight of evil will see it (*Zilzaal*, 99:1-8)

Has there come to you the news of the Overwhelming Event ? Faces on that Day will be downcast, loabouring, toiling, entering Burning Fire, made to drink from a boiling spring. They will have no food but of thorns, neither nourishing, nor satisfying hunger. Faces on that Day will be happy, glad for their striving, in a Lofty Garden, wherein you will hear no vain talk. Therein is a Fountain flowing, therein are thrones raised high, and drinking cups ready placed, and cushions set in rows, and carpets spread out (*Ghashiyah*, 88:1-6)

The Calamity ! And what will make you know how terrible is the Calamity ? The Day wherein men will be as scattered moths, and the mountains will be as carded wool. Then as for him whose measure (of good deeds) is heavy, he will live a pleasant life. And as for him whose measure (of good deeds) is light, the abyss is a mother to him. And what will make you know what that is ? A burning Fire (*Qaari'ah*, 101:1-11)

On that Day you shall certainly be questioned about the boons (*Takaasur*, 102:8).

And We have made every man's actions to cling to his neck, and We shall bring forth to him on the Day of Resurrection a Book which he will find wide open, (and it will be said) read your book. Your own soul is sufficient as a reckoner against you this Day (*Bani Israil*, 17:13-14)

And Allah created the heavens and the earth with Truth, and that every soul may be rewarded for what it has earned, and they will not be wronged (*Jaasiyah*, 45:22)

PARADISE

And give good news to those who believe and do good deeds, that for them are Gardens in which rivers flow. Whenever they are given a portion of the fruit thereof, they will say : this is what was given to us before, and they are given the like of it. And for them there are pure companions and therein they will abide (*Baqarah*, 2:25)

And hasten to forgiveness from your Lord and a Garden, as wide as the heavens and the earth ; it is prepared for those who keep their duty (to Allah). Those who spend in ease as well as in adversity and those who restrain (their) anger and pardon men. And those who, when they commit an indecency or wrong, their souls remember Allah and ask forgiveness for their sins. And who forgives sins except Allah ? And they persist not knowingly in what they do. Their reward is protection from their Lord, and Gardens wherein flow rivers, to abide in them. And excellent is the reward of the workers (*Aale Imran*, 3:133-136)

It is a Garden of Bliss (*Yumus*, 10:9), an abode of peace (*Yumus*, 10:25), which will last so far as heavens and earth endure or Allah pleases (*Hud*, 11:108). In it are Gardens and Fountains, Peace and Security (*Hijr*, 15:45-46). In it there will be no vain

discourse, but only peace (*Maryam*, 19:62). It contains Shades and Raised Couches (*Yaa Seen*, 36:56), also fruits and whatever one desires (*Yaa Seen*, 36:57). It is a Garden of Delight (*Saaffaat*, 37:43). It is a Lofty Garden (*Haaqqah*, 69:22). Its fruits are near (*Haaqqah*, 69:23)

There the Servants of Allah will have a known sustenance and they will sit on Thrones, facing each other. A bowl of running water will be made to go round them, white and delicious to those who drink, it will neither deprive them of reason, nor will they be exhausted therewith and with them there are those who are modest in gaze, having beautiful eyes, as if they were eggs, carefully protected (*Saaffaat*, 37:40-49)

Therein are rivers of water not altering for the worst, and rivers of milk whereof the taste changes not, and rivers of wine, delicious to the drinkers, and rivers of honey clarified, and all fruits and protection (*Muhammad*, 47:15), and all that one wishes and yet more (*Qaaf*, 50:35)

It is prepared for those who believe in Allah and His Messenger (*Hadeed*, 57:21). For them are Gardens and vineyards, and youthful companions, equal in age, and a pure cup. They hear not therein vain words, nor telling a lie—a Reward from your Lord – A gift sufficient (*Naba*, 78:32 - 36).

HELL

For the disbelievers is the punishment of Hell. Allah says : We shall make them enter the Fire (of Hell) ; as often as their skins are burnt, We shall change them for other skins, so that they may taste the punishment (*Nisa*, 4:56). For them there will be sighing and groaning (*Hud*, 11:106). They will abide therein so long as the heavens and the earth endure except as your Lord pleases (*Hud*, 11:107). It has seven gates, for each gate is an appointed portion of them (*Hijr*, 15-44).

The companions of Hell call out to the owners of the Gardens : pour on us some water or some of that which Allah Has provided for you. They say : surely Allah has forbidden them both to the disbelievers.....(*A'araaf*, 7 : 50-51)

Hell is the abode of every insolent opposer. There he is given to drink of boiling water. He drinks it little by little and is not able to swallow ; and death comes to him from every quarter, yet he dies not, and before him is a vehement punishment (*Ibrahim*, 14:15-17). Whoever comes guilty to his Lord, for him is surely Hell. he will neither die therein, nor live (*Taa Haa*, 20:74)

Hell is an Evil Resort (*Hadeed*, 57:15). It is for the inordinate, living therein for long years. They taste not therein coolness nor drink, but boiling and intensely cold water (*Naba*, 78:22-25).

And what will make you realise what Hell is ? It leaves not, and spares not. It scorches the mortal (*Muddassir*, 74:27-29). There the shadows have three branches, neither cool, nor availing against the flame. It sends up sparks like palaces as if they were tawny camels (*Mursalaat*, 77:30-33)

It is Burning Fire (*Tatfeef*, 83:16 ; *Qaari'ah*, 101:11). It is Crushing Disaster – a Fire kindled by Allah, which rises over the hearts. Surely it is closed in on them (the slanderer, defamer who amasses wealth and counts it), in extended columns (*Humazah*, 104:4-9)

A'ARAAF

In between the Paradise and Hell there is *A'araaf* (Elevated Places). On them are men who know all by their marks. And they call out to the owners of the Gardens : peace be to you. They have not yet entered in it, though they hope. When their eyes are turned towards the companions of the Fire, they say : our Lord, place us not with the unjust people (*A'araaf*, 7:46-47). And the owners of the Elevated Places call out to men whom they recognise by their marks, saying : of no avail were to you your amassings and your arrogance (*A'araaf*, 7:48)

HADEES

CHAPTER 1

THE RESURRECTION

The Resurrection : Abu Razeen al 'Uqaili has reported that : I asked : O Messenger of Allah, how Allah will restore all things and what is the Sign of it in His creation ? He said, "have you not passed by the valley of your people when it was barren, and luxuriant with green ?" He said : yes. He said, "that is the Sign of Allah in His creation and thus will Allah bring the dead to life." (*Razeen*) (*Mishkat, Kitab-ul-Fitan, Baab-un-Nafkhe Fis Soor*, No.5295/11)

Gathering on a white reddish plain : Sahl bin Sa'd has reported that the Messenger of Allah has said that, "on the Day of Judgement the people will be assembled on a white reddish plain like a loaf of white bread. There will be no mark therein for anybody." (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Fitan, Baab-ul-Hashr*, No. 5296/1)

Gathering in three classes : Abu Hurairah has reported that the Messenger of Allah has said that, "people will be gathered together on the Day of Judgement in three classes, one walking, one riding, and one on their faces." They asked : O Messenger of Allah, how people will walk on their faces ? He said, "He Who made them walk on their feet has power to make them walk on their faces. Behold, they will guard themselves by their faces from every lofty place and from thorns." (*Tirmizi*) (*Mishkat, ibid*, 5310/15)

The infidels will be brought on their faces : Anas has reported that a man asked, "O Prophet of Allah, how will the infidel be brought on his face on the Day of Judgement ?" He said, "is He Who made him walk on his feet in the world not able to make him walk on his face on the Day of Resurrection ?" (*Bukhari and Muslim*) (*Mishkat, ibid*, 5301/6)

Barefooted, naked and uncircumcised : Ibne ‘Abbas has reported that the Holy Prophet has said that, “you will be gathered together barefooted, naked and uncircumcised.” He then recited, “As We originated the first Creation so shall We restore it – a promise binding on Us. We shall surely do so,”¹ and, “the first to be clothed on the Day of Judgement will be Abraham. Then some of my Companions will be taken to the left, and I will cry, ‘my Companions, my Companions !’ He will say : they kept going back to infidelity since you left them. I shall then say as the pious servant (Jesus) said, ‘I was a witness over them as long as I was among them.....the Mighty, the Wise.’”² (*Bukhari and Muslim*) (*Mishkat, ibid, 5299/4*)

‘Aa’isha has reported that : I heard the Messenger of Allah say, “people will be gathered together on the Day of Resurrection barefooted, naked and uncircumcised.” I asked : O Messenger of Allah, will men and women be looking at one another ? He said : O ‘Aa’isha, the matter will be too serious for them to look at one another.”³ (*Bukhari and Muslim*) (*Mishkat, ibid, 5300/5*)

The sun will be near : Miqdaad has reported that : I heard the Messenger of Allah say, “on the Day of Resurrection the sun will be brought near the creation till it will be at a distance of one mile from them. People will be in perspiration according to their deeds, some of them upto the ankles, some upto the knees, some upto the waists, while some upto their mouths,” and the Messenger of Allah pointed to his mouth with his hand (*Muslim*) (*Mishkat, ibid, 5304/9*)

The perspiration : Abu Hurairah has reported that the Messenger of Allah has said that, “on the Day of Judgement people will perspire to such an extent that their sweat will go in the earth upto seventy cubits, and it will cover them till it will reach their ears.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5303/8*)

----- 1. *Qur’an, Ambia, 21:104.* 2. *Qur’an, Maa’idah, 5:117*

3. This actually has reference to *Qur’an, Abasa, 80:37*

1. *Qur’an,*

The Muslim Ummah : Abu Sa'eed al Khudri has reported that the Holy Prophet has said that, Allah the Most High will call : O Adam ! He will say, "at Your service and at Your pleasure, in Whose Hands is all good." Allah will say : bring out those who are to go to the Hell. He will ask : what this consists of ? He will say : nine hundred and ninety-nine out of every one thousand. At that time the children will become old, pregnant women will drop their conceptions, and people will appear drunk although they will not be drunk ; but the Punishment of Allah is severe. They asked : O Messenger of Allah, who of us will be that one ? He said, "be of good cheer, because there will be one of you to every thousand of *Gog* and *Magog*." He then said, "by Him in Whose Hand my soul is, I hope you may be one-fourth of the inhabitants of Paradise." We then said, "*Allah-O-Akbar*" i.e. Allah is the Greatest." He said, "I hope you may be one third of the inhabitants of Paradise." Again we said, "*Allah-O-Akbar*" i.e. Allah is the Greatest." He said, "I hope you may be half of the inhabitants of Paradise." Again we said, "*Allah-O-Akbar*" i.e. Allah is the Greatest." He said, "among the mankind you are not but like a black hair in the skin of a white bull, or like a white hair in the skin of a black bull." (*Bukhari and Muslim*) (*Mishkat, ibid, 5305/10*)

The Hypocrites : Abu Sa'eed al Khudri has reported that : I heard the Messenger of Allah say, "our Lord will uncover His Leg ¹ and every believing man and woman will fall down in prostration before Him. Those who used to prostrate themselves in the world for the purpose of show will remain. When they will proceed to prostrate themselves, their backs will become a single bone." ² (*Bukhari and Muslim*) (*Mishkat, ibid, 5306/11*)

The News of the earth : Abu Hurairah has reported that the Messenger of Allah recited this verse, "On the Day it will tell its news." ³ He asked : do you know what its news are ? They said :

-----1. *Qur'an, Qalam, 68:42.*

2. So that they will become incapable of bowing and prostrating.

3.. *Qur'an, Zilzaal, 99:4.*

Allah and His Messenger know best. He said, “its news are that it will tell what every man and woman did when they were on its back, saying : he did such and such a thing upon me on such and such a day. This are its news.” (*Ahmad* and *Tirmizi*,) (*Mishkat, ibid, 5308/13*)

Repentance : Abu Hurairah has reported that the Messenger of Allah has said that, “there is none who dies but repents.” They asked : what is his repentance, O Messenger of Allah ? He said : if he is good, he repents why did he not do more ; and if he is evildoer, he repents why did he not restrain himself.” (*Tirmizi*) (*Mishkat, ibid, 5309/14*)

CHAPTER 2

RECKONING, RETALIATION AND SCALE

Tough and Easy reckoning : 'Aa'isha has reported that the Holy Prophet has said that, "the one who is taken to account on the Day of Resurrection will perish." I asked : has not Allah said, "His account will be taken by an easy reckoning ?" ¹ He said, "actually that will be a (mere) narration," ² but the one whose account will be closely examined will perish." (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Fitan, Baab-ul-Hisaabe Wal Qisaase Wal Meezaan, No. 5313/1*)

'Aa'isha has reported that : I heard the Messenger of Allah say in the course of his prayer, "O Allah, grant me a light reckoning." I asked, "O Prophet of Allah, what is meant by the light reckoning ? He said, "that Allah may see the Book of one and forgive him. The one who is seriously taken to account that day, O 'Aa'isha, will perish." (*Ahmad*) (*Mishkat, ibid,5325/13*)

Easy for the believer : Abu Sa'eed al-Khudri has reported that he went to the Messenger of Allah and asked : tell me who will be strong enough to stand on the Day of Judgement for which Allah the Great and Glorious has said, "A day when people will stand before the Lord of the worlds ?" ³ He said, "it will be made easy for the believer, so much so that it will appear to him like the prescribed prayer." (*Baihaqi* noted it in *Kitabul Ba's wan Nushur*) (*Mishkat, ibid, 5326/14*)

-----1. *Qur'an, Inshiqaaq, 84:8*

2. of his deeds to the person who will not be subject to strict accountability (*Mazaahir-e-Haq*). Such person will be the one who will be given his Book (of deeds) in his right hand {vide *Qur'an, Chapter 84, Inshiqaaq, verse 7*}

3. *Qur'an, Talfeef, 83:6.*

Abu Sa'eed al-Khudri has reported that the Messenger of Allah was asked about "a day whose extent is fifty thousand years,"¹ that how men will endure the length of that day ? He said, "by Him in Whose Hand my soul is, it will be made easy for the believer so much so that it will be easier for him than the prescribed prayer he observes in this world." (*Baihaqi* noted it in *Kitabul Ba's wan Nushur.*) (*Mishkat, ibid,5327/15*)

The limbs of body will give evidence : Anas has reported that : we were with the Messenger of Allah. He smiled and asked : do you know why I smiled ? We said : Allah and His Messenger know best. He said : on account of a man's addressing his Lord saying, "O my Lord, did You not grant me protection from oppression ?" He will say: Yes, I did. He will say, 'I shall not allow a witness except of my own kind concerning me.' He will say, "You are sufficient today as a witness to yourself,² and the noble ones who keep the records. Then his mouth will be sealed and the limbs of his body will be told to speak.³ They will tell about his deeds ; and when he will be allowed to speak, he will say, "may you perish and be cursed ! you are the ones in whose defence I was pleading." (*Muslim*) (*Mishkat, ibid,5318/6*)

Mercy of Allah : Ibne 'Umar has reported that the Messenger of Allah has said that, Allah will bring the believer near, place His Wing over him, cover him, and ask, "are you aware of such and such a sin ? Are you aware of such and such a sin ?" He will say, "yes, my Lord," (and this will continue) till He will make him acknowledge his sins and he will feel within himself that he has perished. Allah will then say, "I concealed them for you in the world and I forgive you them today." He will then be given the record of his good deeds. But the infidels and hypocrites will have themselves proclaimed in the presence of all creatures. "these are they who lied against their Lord. The Curse of Allah is upon the evildoers !" (*Bukhari and Muslim*) (*Mishkat, ibid,5315/3*)

-----1.

Qur'an,

Ma'arij, 70 : 4. 2. *Qur'an, Bani Israil, 17:14.*

3. *Qur'an, Haa Meem, 41 : 21.*

Believers will see Allah : Abu Hurairah has reported that : they asked : O Messenger of Allah, shall we see our Lord on the Day of Judgement ? He asked them : do you disagree with one another about seeing the sun at noon when it is not covered with the cloud ? They said : No. He asked : do you disagree with one another about seeing the moon on the night when it is full and unclouded ? They said : No. He said, “by Him in Whose Hand my soul is, you will not disagree with one another about seeing your Lord just as you do not disagree about seeing one of these two.” He then said that He will meet a servant and say, “O so and so, did I not give you superiority, make you a lord, give you a wife, make horses and camels subservient to you, and did I not make you a chief and take a quarter of the spoil ?” He will say: Yes. He will ask : did you think that you will meet me ? He will say : No. He will say, “well, I have forgotten you as you forgot Me.” Then He will meet another, about whom he (the Holy Prophet) mentioned something similar. Then He will meet a third and he will say the same thing to him. He will say, “my Lord, I believed in You, Your Book, Your Messengers, I prayed, fasted and gave *Zakaat*,” and he will praise himself for his good deeds as much as he can. He will say, wait here, then. Now we shall bring a witness concerning you.” He will think within himself : who it is who will testify concerning me. His mouth will be sealed and it will be said to his thigh : speak. Then his thigh, his flesh and his bones will speak about his deeds. That is because a man makes excuses for himself. That man is a hypocrite and he is the one with whom Allah is displeased. (*Muslim*) (*Mishkat, ibid, 5319/7*)

Entry into Paradise without reckoning : Abu Umamah has reported that : I heard the Messenger of Allah say, “my Lord has promised me that He will admit into Paradise seventy thousand of my *Ummah* without any reckoning or punishment, each one thousand accompanied by seventy thousand and three handfuls ¹ out of the handfuls of my Lord.” (*Ahmad, Tirmizi and Ibne Majah*) (*Mishkat, ibid, 5320/8*)

-----1. i.e. of unspecified number.

Asma' has daughter of Yazid reported that the Messenger of Allah has said that, "On the Day of Judgement people will be gathered together on a wide plain. A crier will call : where are those whose sides kept away from their beds? ¹ And they, few in number, will arise and enter Paradise without any reckoning. Then the rest of the people will be ordered to come to the reckoning (*Baihaqi* noted it in *Shu'abul Iman.*) (*Mishkat, ibid,5328/16*)

Three places : 'Aa'isha has reported that she thought of Hell and wept. The Messenger of Allah asked : what makes you weep ? She said, "I thought of Hell and wept. Will you remember your family on the Day of Resurrection ?" The Messenger of Allah said, "on three places where nobody will remember anybody : at the Scale until one will know whether his weight is light or heavy ; at [the time of examination of] the Book when command will be given : come and read your Book until he will know whether his Book comes into his right hand, or into his left (hand) behind his back ; ² and at the Path when it will be placed across the Hell." (*Abu Dawud*) (*Mishkat, ibid,5323/11*)

-----1.
Sajdah, 32:16. 2. Qur'an, Inshiqaaq, 84 : 7, 10.

Qur'an,

CHAPTER 3

THE KAUSAR AND THE INTERCESSION

The Kausar : Anas has reported that the Messenger of Allah has said that, “while I was passing through the Paradise I came to a river whose banks were made of domes of hollow pearls. I asked : O Gabriel, what is this ? He said : this is the *Kausar*¹ which your Lord has given you. Its soil is of musk of piercing smell” (*Bukhari*) (*Mishkat, Kitab-ul-Fitan, Baab-ul-Hauz Wash-Shafaa’at*, No. 5329/1)

Abu Hurairah has reported that the Messenger of Allah has said that, “my Pond is more extensive than the distance between Aila² and Aden. It is whiter than snow, sweeter than honey mixed with milk, and its cups are more in number than the stars. I shall prevent the people from it just as a man prevents camels of other people from his pond.” They asked : O Messenger of Allah, will you recognise us on that day? He said, “Yes, you will have a mark³ which none belonging to other nations will have. Your will come to me with a white luster on your foreheads and white marks on your hands and feet because of the effect of ablution.” (*Muslim*). (*Mishkat, ibid*, 5331/3)

Innovators will be kept away : Sahl bin Sa’d has reported that the Messenger of Allah has said that, “I will go to the Pond (*Kausar*) before you. Whoever will come to me will drink, and whoever will drink will never feel thirsty. Many people whom I know and who know me will come to me, but there will be barrier between them and me. I will say : they are of me. It will be said : you do not know what innovations they introduced after you. I will then say, ‘be away, be away, those who made changes after me.’”⁴ (*Bukhari and Muslim*) (*Mishkat, ibid*, 5332/4)

-----1. *Qur’an*,
Chapter, 108.

2. Aila is at the top of the Gulf of ‘Aqabah. (James Robson). Previously it was in Syria but now it is in Israil.

3. *Qur’an, Fatha*, 48:29.

4. According to the scholars, this actually refers to the “*Murtadeen*”, i.e. those who turned away from Islam after the Holy Prophet (for more details see *Mazaahir-e-Haq*, Vol. V , p. 160)

Intercession : Anas has reported that the Holy Prophet has said that, “the believes will be detained on the Day of Judgement and they will be worried on that account. They will say : if intercession is made for us to our Lord, He may give us comfort in this place of ours. They will go to Adam and say, ‘you are Adam, father of mankind, Allah created you by His Hand. He caused you to dwell in His Paradise, He made the angels prostrate to you and He taught you the names of everything. So intercede for us with your Lord so that He may give us comfort in this place of ours. He, remembering the sin he committed by eating of the tree which he had been forbidden, will say, ‘I am not (in a position) to do this for you. Go to Noah, the first Prophet Allah sent to the people of the earth.’ They will then go to Noah and he, remembering the sin he committed by making a request to his Lord without knowl-edge, ¹ will say, ‘I am not (in a position) to do this for you. Go to Abraham, the Friend of the Compassionate One.’ They will then go to Abraham and he, remembering three falsehoods he spoke, will say, ‘I am not (in a position) to do this for you. Go to Moses, a servant to whom Allah revealed the Torah, to whom He spoke, and he drew near Him to whisper.’ They will then go to Moses and he, remembering the sin he committed when he took a life, will say, ‘I am not (in a position) to do this for you. Go to Jesus, the Servant of Allah and Messenger, the Spirit of Allah and His Word.’ They will go to Jesus and he will say, ‘I am not (in a position) to do this for you. Go to Muhammad, a Servant whose former and latter sins have been forgiven by Allah.’ They will then come to me and I will seek permission of my Lord to enter His Presence. It will be granted to me. When I will see Him, I will fall down in prostration, and Allah will leave me as long as He will wish to leave me. He will then say, ‘Rise, O Muhammad, and speak you will be listened to, intercede it will be accepted, and beg you will be given.’ I shall then raise my head and glorify my Lord with glorification and praise which He will teach me. I shall then intercede and a limit will be fixed for me. I will go, bring them out from Hell and admit them into Paradise. I will return a second time and seek permission to enter the Presence of my Lord. When

-----1. *Qur'an, Hud,*
11:45.

it will be granted and I will see Him, I will fall down in prostration, and Allah will leave me as long as he will wish to leave me. He will then say, 'Rise, O Muhammad, and speak you will be listened to, intercede it will be accepted, and beg you will be given.' I will then raise my head and glorify my Lord with glorification and praise which He will teach me. I will then intercede, and a limit will be fixed for me. I will go, bring them out from Hell and admit them into Paradise. I shall then return a third time and seek permission to enter the Presence of my Lord. When it will be granted and I will see Him, I will fall down in prostration, and Allah will leave me as long as He will wish to leave me. He will then say, 'Rise, O Muhammad, and speak you will be listened to, and intercede it will be accepted, and beg you will be granted.' I shall then raise my head and glorify my Lord with glorification and praise which He will teach me. I will then intercede, and a limit will be fixed for me. I will go, bring them out from Hell and admit them into Paradise, till there will remain in the Hell only those restrained by the Qur'an, i.e. those who are doomed to everlasting punishment." He then recited this verse, "It may be that your Lord will raise you up to a Praiseworthy Position."

¹ He said, "and this is the Praiseworthy Position which He has promised your Prophet." (*Bukhari and Muslim*) (*Mishkat, ibid, 5333/5*)

Intercession and the Path : Huzaifah and Abu Hurairah has reported that the Messenger of Allah has said that, "Allah the Blessed and Exalted will assemble the people and the believers will stand till Paradise will be brought near them. They will go to Adam and say, 'O father, get the Paradise opened for us.' He will say, 'has anything but your father's sin put you out of Paradise ? I am not fit for it. Go to my son Abraham, the Friend of Allah. Abraham will say, 'I am not fit for it. I was a friend long, long ago. Go to Moses to whom Allah spoke.' They will then go to Moses, but he will say, 'I am not fit for it. Go to Jesus, the Word of Allah and His Spirit. Jesus will say, 'I am not fit for it.' So they will go to Muhammad and he will stand up and permission will be granted to

-----1. *Qur'an, Bani Israil, 17:79.*

him. Trust and ties of relationship will be sent and will stand on the sides of the Path, right and left. The first of you will pass like lightning (Abu Hurairah has said that : I asked : my father and mother be ransom, what is there like the movement of lightning ? He said, “have you not seen how the lightning goes and returns like the twinkling of an eye ?”), the next like the passing of the wind, the next like the passing of a bird and the running of men-their deeds will cause them to run, and your Prophet will be standing on the Path and saying, ‘O My Lord, keep safe, keep safe,’ till men’s deeds will be so weak that a man will come but will not be able except to creep. On both sides of the Path there will be hung pronged flesh-hooks placed under the command which will seize those about whom they will be commanded. Some will be wounded and escape and some will be thrown pell mell into the Hell. By Him in Whose Hand the life of Abu Hurairah is, the pit of Hell is a seventy years’ journey deep.” (*Muslim*) (*Mishkat, ibid, 5367/38*)

Praiseworthy Station : Ibne Mas’ud has reported that the Holy Prophet was asked : what is the Praiseworthy Station ? He said, “that will be on the day when Allah will come down on His Throne and it will creak as a new pack-saddle creaks owing to its being compressed. It will be as wide as the distance between the heaven and the earth. You will be brought barefooted, naked and uncircumcised, and the first to be clothed will be Abraham. Allah the Most High will say, ‘Clothe My Friend,’ and two white seamless clothes of Paradise will be brought. I shall then be clothed after him and I shall stand in a place at the Right Side of Allah for which those of former and later times will envy me.” (*Daarimi*) (*Mishkat, ibid,5356/27*)

The fortunate one : Abu Hurairah has reported that the Holy Prophet has said that, “the most fortunate of the people by reason of my intercession on the Day of Judgement will be the one who says there is no god but Allah sincerely from his heart,” or, “his soul.” (*Bukhari*) (*Mishkat, ibid,5335/7*)

Faith as much as a grain of mustard seed : Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, "when the inhabitants of Paradise will enter Paradise and the inhabitants of Hell will enter Hell, Allah the Most High will say, 'Take out (from the Hell) those in whose hearts there is as much faith as a grain of mustard-seed.' They will be taken out burned and reduced to charcoal. They will be cast into the River of Life, and they will sprout as a seed sprouts in the rubbish of a torrent. Have you not seen that it comes out yellow and twisted ?" (*Bukhari and Muslim*) (*Mishkat, ibid, 5340/12*)

The Jahannamees : Anas has reported that the Holy Prophet has said that, "peoples¹ will be smitten by the Fire by way of punishment for the sins they have committed. Then Allah by His Grace and Mercy will bring them into Paradise. They will be called the *Jahannamees*." ² (*Bukhari*) (*Mishkat, ibid, 5344/15*)

'Imran bin Husain has reported that the Messenger of Allah has said that, "people will be taken out from the Hell by intercession of Muhammad. They will enter the Paradise but they will be called *Jahannamees*." (*Bukhari*). (*Mishkat, ibid, 5345/16*)

Retaliation : Abu Sa'eed has reported that the Messenger of Allah has said that, "the believers will be rescued from the Hell. They will be detained at a Bridge between Paradise and Hell, and Retaliation will be taken from some for others for the wrongs done by them in the world ; and when they will be cleansed and purified they will get the permission to enter the Paradise. By him in Whose Hand the life of Muhammad is, every one of them shall be knowing his dwelling in the Paradise more than (knowing) his dwelling which he had in the world." (*Bukhari*) (*Mishkat, ibid, 5349/20*)

1. from amongst the believers.

2. not by way of insult but in order to make them remember the Favour of Allah in that they were taken out of Hell and admitted into Paradise out of Mercy and Grace so that they may rejoice over it (*Mazaahir-e-Haq*).

Places are reserved : Abu Hurairah has reported that the Messenger of Allah has said that, “nobody will enter the Paradise but he will be shown his place in the Hell had he done the Evil, so that he may give more thanks ; and nobody will enter the Hell but he will be shown his place in Paradise had he done the Good, so that his grief may increase.” (*Bukhari*) (*Mishkat, ibid, 5350/21*)

The Holy Prophet will be on three places : Anas has reported that : I asked the Holy Prophet to intercede for me on the Day of Judgement. He said : I shall do. I asked : O Messenger of Allah, where shall I look for you. He said, “look for me first at the Path.” I asked, “if I do not find you at the Path ?” He said, “look for me at the Scale.” I asked, “if I do not find you at the Scale ?” He said, “look for me at the Pond, because I shall not miss these three places.” (*Tirmizi*) (*Mishkat, ibid, 5355/26*)

Intercession by righteous believers : ‘Abdullah bin Abul Jad’a’ has reported that : I heard the Messenger of Allah say, “many of the Banu Tameem ¹ will enter Paradise through the intercession of a man of my *Ummah* (*Tirmizi, Daarimi and Ibne Majah*) (*Mishkat, ibid, 5360/31*)

Abu Sa’eed has reported that the Messenger of Allah has said that, “there are some of my *Ummah* who will intercede for a large number, some for a tribe, some for a group, and some for a single man, till they will enter Paradise.” (*Tirmizi*) (*Mishkat, ibid, 5361/32*)

Those who will intercede : ‘Usman bin ‘Affaan has reported that the Messenger of Allah has said that, “three will intercede on the Day of Judgement the Prophets, next the learned, next the martyrs”¹ (*Ibne Majah*) (*Mishkat, ibid, 5369/40*)

-----1. ‘Abdullah bin Abul Jad’a’ belonged to Tameem himself (*Isli’aab, p. 343.*) (James Robson). It was a big tribe and was therefore mentioned as an example (*Mazaahir-e-Haq*).

2. From other Ahadees it is proved that the minor children and the righteous deeds will also intercede (*Ma’ariful Hadees, Vol. I, p. 255*).

Death will be slain : Ibne ‘Umar has reported that the Messenger of Allah has said that, “when the inhabitants of Paradise will go to the Paradise and the inhabitants of Hell will to the Hell, death will be brought and placed between Paradise and Hell, and then slain. A crier will call, ‘O inhabitants of Paradise, there is no death, and O inhabitants of Hell, there is no death.’ This will increase the joy of the inhabitants of Paradise and increase the grief of the inhabitants of Hell.” (*Bukhari and Muslim*) (*Mishkat, ibid,5351/22*)

CHAPTER 4

PARADISE AND ITS INHABITANTS

The Paradise : Abu Hurairah has reported that the Messenger of Allah has said that Allah the Most High has said, "I have prepared for My righteous servants (that) which no eye has seen, no ear has heard, nor has it entered into the heart of any man,"¹ and, "read, if you like, 'No soul knows what comfort of the eye has been concealed for them',"² (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Fitan, Baabo Sifat-il-Jannate Wa Ahlihaa*, No. 5370/1)

Life in Paradise : Abu Hurairah has reported that the Messenger of Allah has said that, "the first party³ to enter Paradise will be (with their faces shining) like the moon on the night when it is full. Then will follow those⁴ who will be near them like the brightest shining star in the sky. Their hearts will be like one man's heart with no disagreement or mutual hatred among them. For every one of them there will be two wives from the large-eyed virgins. The marrow of their legs will be visible through the bone and the flesh because of their slender beauty. They will glorify Allah morning and evening. They will neither become ill, nor pass water, nor void excrement, nor spit, nor suffer from catarrh. Their vessels will be of gold and silver, their combs will be of gold, the fuel of their fire pots will be aloes, and their sweat will be musk. They will all be alike on the pattern of their father Adam, sixty cubits tall." (*Bukhari and Muslim*) (*Mishkat, ibid, 5377/8*)

Jabir has reported that the Messenger of Allah has said that, "the inhabitants of Paradise will eat and drink in it, but they will neither spit, nor pass water, nor void excrement, nor suffer from catarrh." They asked : what will happen to the food ? He said, "it will produce belching and sweat like musk. They will be inspired with glorifying and praising of Allah as you are inspired with breathing." (*Muslim*) (*Mishkat, ibid, 5378/9*)

-----1. Also see New Testament. I Corinthians, ii, 9. 2. *Qur'an, Sajdah, 32:17.*

3. They will be the Prophets of Allah (*Mazaahir-e-Haq*).

4. They will be the 'Ulama' (learned ones), the 'Aulia' (the pious ones), and the 'Shuhada' (the martyrs) of the Muslim *Ummah* (Ibid)

Abu Hurairah has reported that the Messenger of Allah has said that, “whoever enters Paradise will be in joy and will not be in want. His clothing will not wear out and his youth will not pass away.” (*Muslim*) (*Mishkat, ibid,5379/10*)

Abu Sa’eed and Abu Hurairah has reported that the Messenger of Allah has said that, “a crier will call, ‘you will remain healthy and will never be sick, you will live and never die, you will remain young and will never become old, you will be in Joy and will never be in want.’” (*Muslim*) (*Mishkat, ibid,5380/11*)

Jabir has reported that a man asked the Messenger of Allah : will the inhabitants of Paradise sleep ? He said, “sleep is the brother of death, and the inhabitants of Paradise will not die.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid,5410/41*)

Those of the upper apartments : Abu Sa’eed al-Khudri has reported that the Messenger of Allah has said that, “the inhabitants of Paradise will look at those in the upper apartments ¹ above them as you look at a shining star in the east or west horizon, on account of the superiority some have over the others.” They asked : O Messenger of Allah, are those the dwellings of the Prophets which none else will reach ? He said, “Yes. By Him in Whose Hand my soul is, those who believed in Allah and testified the Truth of the Messengers (will also reach them)” (*Bukhari* and *Muslim*) (*Mishkat, ibid,5381/12*)

Good Pleasure of Allah : Abu Sa’eed has reported that the Messenger of Allah has said that Allah the Most High will say to the inhabitants of Paradise, “O inhabitants of Paradise.” They will reply, “at Your service and pleasure, our Lord, in Whose Hands is all good.” He will ask them : are you pleased ? They will reply, “why should we not be pleased, O Lord, when You have given us what You have not given to any of Your creatures ?” He will say, should I not give you something better than that ?” They will say,

-----1.
Furqan, 25 : 75.

Qur’an,

“O Lord, what can be better than that ?” He will say, “I shall make My Good Pleasure to alight on you ¹ and I shall never be displeased with you after it.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5383/14*)

The lowest rank : Abu Hurairah has reported that the Messenger of Allah has said that, “the lowest rank of any of you in Paradise will be that Allah will say to him : desire. He will desire. He will then ask him : have you desired ? He will say : yes. He will say to him : there is for you what you have desired and the like of it with it.” (*Muslim*) (*Mishkat, ibid,5384/15*)

Construction of Paradise : Abu Hurairah has reported that : I asked : O Messenger of Allah, what was the creation made of ? He said : of water. ² We asked : what Paradise was constructed of ? He said, “one brick of gold and one brick of silver with mortar of musk of piercing smell ; its pebbles are pearls and rubies and its soil is saffron. Whoever will enter it will be in bliss and will never be in want, will live for ever and never die, their clothes will never wear out, and their youth will never pass away.” (*Ahmad, Tirmizi and Daarimi*) (*Mishkat, ibid,5387/18*)

Trees of Paradise : Abu Hurairah has reported that the Messenger of Allah has said that, “there is no tree in Paradise but its trunk is of gold.” (*Tirmizi*) (*Mishkat, ibid,5388/19*)

Things of Paradise : Sa’d bin Abi Waqas has reported that the Holy Prophet has said that, “if as much of what is in Paradise as can be carried by a fingernail were to appear, all that is between the nook and corner of the heavens and the earth would be adorned on account of it, and if a man of the inhabitants of Paradise were to look down and his bracelets were to appear, his light would obliterate the light of the sun just as the sun obliterates the light of the stars.” (*Tirmizi*) (*Mishkat, ibid, 5394/25*)

-----1. *Qur’an, 9 : 72.*

2. *Qur’an, Furqan, 25:54.*

Rivers and Canals : Hakeem bin Mu'awiyah has reported that the Messenger of Allah has said that, "there is in Paradise a great river of water, and a great river of honey, and a great river of milk and a great river of wine. Then the canals will come out afterwards." (*Tirmizi*) (*Mishkat, ibid, 5407/38*)

Inhabitants of Paradise : Abu Hurairah has reported that the Messenger of Allah has said that, "the inhabitants of Paradise will be hairless, beardless and with eyes anointed with collyrium, their youth will not pass away and their clothes will not wear out." (*Tirmizi and Daarimi*) (*Mishkat, ibid,5395/26*)

Mu'aaz bin Jabl has reported that the Holy Prophet has said that, "the inhabitants of Paradise will enter Paradise hairless, beardless, with their eyes anointed with collyrium, aged thirty or thirty-three years." ¹ (*Tirmizi*) (*Mishkat, ibid,5396/27*)

Women of Paradise : Anas reported has that the Messenger of Allah has said that, "a morning or an evening (expedition) in the Way of Allah is better than the world and what is therein. Had one of the women of Paradise looked down to the earth, she would have illuminated what is in between, fill the space in between with fragrance, and her scarf on her head is better than the world and what is therein." (*Bukhari*) (*Mishkat, ibid,5372/3*)

Tent of Paradise : Abu Musa has reported that the Messenger of Allah has said that, "in Paradise for the believer there will be a tent of one single hollowed pearl whose breadth (a version saying, whose length) is sixty miles. In each corner of it there will be the inmates who will not be able to see the others each of which the believer will visit in turn. There will be two gardens whose vessels and what is therein will be of silver and two gardens whose vessels and what is therein will be of gold. The only thing that will be between the people and their looking at their Lord will be the Screen of Grandeur over His Face in the garden of Eden." (*Bukhari and Muslim*) (*Mishkat, ibid,5374/5*)

-----1. i.e. of the age of full youth, health and vigour.

A Market of Paradise : Anas has reported that the Messenger of Allah has said that, “there is a market in the Paradise. They will come to it every Friday. The northern wind will blow and will pass over their faces and their clothings, and will increase their beauty and loveliness. They will return to their families, who will have also been increased in beauty and loveliness. Their families will say to them, ‘by Allah, your beauty and loveliness have increased since you left us.’ They will reply, ‘by Allah, your beauty and loveliness have also increased since we left you.’” (*Muslim*) (*Mishkat, ibid, 5376/7*)

Couches raised high : Abu Sa’eed has reported that the Holy Prophet has said that, regarding the Words of Allah the Most High, “And couches raised high,”¹ that their height is like the distance between heaven and earth, the distance of five hundred years. (*Tirmizi*) (*Mishkat, ibid, 5391/22*)

Grades in Paradise : ‘Ubadah bin Saamit has reported that the Messenger of Allah has said that, “in Paradise there are one hundred grades between each two of the grades is a distance like that between heaven and earth. Firdaus is the highest of them. From it issue the four rivers of Paradise, and above it is the Throne. When you seek from Allah, seek from Him the Firdous.”² (*Tirmizi*) (*Mishkat, ibid, 5375/6*)

Farthest Lot-Tree : Asma’ has daughter of Abu Bakr reported that : I heard the Messenger of Allah say, when the Farthest Lot-tree³ was mentioned to him, “a rider will travel in the shade of its branches for one hundred years,” or, “one hundred riders will take shelter in its shade (the transmitter being in doubt). There are butter flies of gold on it and its fruits are like earthenware jars.” (*Tirmizi*) (*Mishkat, ibid, 5397/28*)

-----1. *Waqi’ah, 56:34.*

2. *Qur’an, Mo’minoan, 23 : 11.*

3. *Qur’an, Najm, 53:14.*

What the soul will desire : Buraidah has reported that a man asked, “O Messenger of Allah, will there be horses in Paradise ? He said, “if Allah brings you into Paradise, you will not wish to be carried in it on a horse of red ruby which will fly with you in Paradise wherever you will wish but it will be done.” A man asked : O Messenger of Allah, will there be camels in Paradise ? He did not give him the same reply as he gave to the other, but said, “if Allah brings you into Paradise, you will have what your soul will desire and your eye will take pleasure in.” (*Tirmizi*) (*Mishkat, ibid, 5399/30*)

Ratio of the Ummah : Buraidah has reported that the Messenger of Allah has said that, “the inhabitants of Paradise will be in one hundred and twenty rows of which eighty will be from this *Ummah* and forty from the rest of the peoples.” (*Tirmizi and Daarimi*). (*Mishkat, ibid,5401/32*)

CHAPTER 5

HELL AND ITS DWELLERS

Fire of Hell : Abu Hurairah has reported that the Messenger of Allah has said that, “the Fire (of Hell) was kindled for one thousand years till it became red. Again it was kindled for one thousand years till it became white. Again it was kindled for one thousand years till it became black, and it is black and dark.” (*Tirmizi*) (*Mishkat, Kitab-ul-Fitan, Baabo Sifat-in-Naare Wa Ahlihaa*, No. 5428/9)

Heat of the Fire of Hell : Abu Hurairah has reported that the Messenger of Allah has said that, “your fire is one seventieth part of the Fire of Hell.” It was said : O Messenger of Allah : it (i.e. the ordinary fire) would have been enough. He said, “it has been made sixty-nine times superior to the fire (of this world), each of them being equivalent to its heat.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5420/1*)

Grades in Punishment : Samurah bin Jundub has reported that the Holy Prophet has said that, “there will be some whom the fire will overtake upto their ankles, and some whom the fire will overtake upto their knees, and some whom the fire will overtake upto their waists, and some whom the fire will overtake upto their collar-bone.” (*Muslim*) (*Mishkat, ibid, 5426/7*)

Lightest Punishment : Nu'man bin Bashir has reported that the Messenger of Allah has said that, “the dweller of Hell who will have the lightest punishment will be the one who will have a pair of shoes and a pair of laces of fire. Due to them his brain will boil up as a cooking pot boils up. He will think that nobody is having a more severe punishment than he, although he will be having the lightest punishment.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5422/3*)

Abu Talib : Ibne ‘Abbas has reported that the Messenger of Allah has said that, “the dweller of Hell who will have the lightest punishment

will be Abu Talib. He will be wearing a pair of shoes on account of which his brain will boil up.” (*Bukhari*) (*Mishkat, ibid, 5423/4*)

Bodies of the Dwellers of the Hell : Abu Hurairah has reported that the Messenger of Allah has said that, “on the Day of Judgement the molar tooth of an infidel will be like Uhud, his thigh like Baidaa’¹ and his seat in the Hell a three days’ journey like (the journey to) Rabazah.”² (*Tirmizi*) (*Mishkat, ibid, 5429/10*)

Ibne ‘Umar has reported that the Messenger of Allah has said that, “the infidel will drag his tongue a league and two leagues and the people will tread upon it.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 5431/12*)

Face of the Dweller of Hell : Abu Sa’eed has reported that the Holy Prophet has said regarding (the verse) “And they in it will be showing their teeth.”³ that the Fire will roast a person and his upper lip will retract till it will reach the middle of his head, and his lower lip will hang down till it will reach his navel.” (*Tirmizi*) (*Mishkat, ibid, 5439/20*)

Dwellers of Hell will weep : Anas has reported that the Holy Prophet has said that, “O people, weep ; but if you cannot, then pretend to weep, because the Dwellers of Hell will weep in the Hell till their tears will flow on their faces like streams ; and when the tears will stop, blood will flow and the eyes will become wounded. If boats are floated in them they will sail.” (*Sharhe as-Sunnah, by Baqhawî*) (*Mishkat, ibid, 5440/21*)

Condition of the Dwellers of Hell : Abud Darda’ has reported that the Messenger of Allah has said that, “hunger will be cast upon the Dwellers of Hell and will become equal to the punishment they will be suffering. They will cry for help and will be helped with

-----1. A mountain
(*Mazaahir-e-Haq*).

2. A place at a distance of three days’ journey from Medinah (Ibid)

3. *Qur’an, Mo’minoon, 23:104.*

food of *Zaree* ¹ which neither fattens nor satisfies hunger. They will then call for food and will be fed with food which chokes. ² They will remember that they used to mix the choking food with drink when they were in the world and so they will ask for drink and the scalding drink ³ will be presented to them on iron flesh-hooks. When that will be taken near their faces, it will scorch their faces; and when it will enter their bellies, it will cut in pieces the contents of their bellies. They will say : call the Guards of Hell. They will say, ‘did your Messengers not come to you with Clear Signs ?’ They will say, ‘Yes.’ They will say, ‘then make supplication, but the supplication of the infidels is only in error.’⁴ He said : they will then say : call Maalik. They will say, ‘O Maalik, would that your Lord might put an end to us !’ He will reply to them, ‘you are to be detained’⁵ (A’mash ⁶ said : I have been informed that the period between their appeal and Maalik’s reply to them would be of one thousand years). They will then say, ‘call our Lord, because no one is better than our Lord.’ They will say, ‘O our Lord, our misfortune prevailed over us and we were a people who were astray. O our Lord, take us out of it ; then if we return to evil, we shall indeed be wrongdoers.’ He will reply to them, ‘stay into it in shame and do not talk to Me.’ ⁷ They will then despair of all good and will begin to sigh, grieve and bemoan themselves.” (*Tirmizi*) (*Mishkat, ibid,5441/22*)

Enclosures of Hell : Abu Sa’eed al-Khudri has reported that the Holy Prophet has said that, “the enclosures of Hell have four walls. The thickness of each wall is of a distance of forty years.” (*Tirmizi*) (*Mishkat, ibid, 5436/17*)

Mountain of Hell : Abu Sa’eed has reported that the Messenger of Allah has said that, “the Sa’ood ⁸ is a mountain in Hell. People (the infidels) will be made to ascend upon it for seventy years and descend from it. They will remain thus for ever.” (*Tirmizi*) (*Mishkat, ibid,5432/13*)

-----1. *Qur’an,*
Ghashiyah, 88:6. 2. *Qur’an, Muzzammil, 73:13.*
 3. *Qur’an, Hajj, 22:19.* 4. *Qur’an, Mo’min, 40:50.*
 5. *Qur’an, Zukhruf, 43:77* 6. One of the transmitters of the Tradition.
 7. *Qur’an, Mo’minoan, 23:106-108*
 8. *Qur’an, Muddassir, 74:17.*

The Zaqqoom : Ibne' Abbas has reported that the Messenger of Allah recited the verse, "Fear Allah as He ought to be feared, and you must not die but as Muslims."¹ The Messenger of Allah said, "if a drop of *Zaqqoom*² were to fall on this world it would spoil the people's means of livelihood, so what about those whose food it will be?" (*Tirmizi*) (*Mishkat, ibid,5438/19*)

Food : Abu Sa'eed has reported that the Holy Prophet has said about the Words of Allah, "*Kal Mohle*" (like molten brass),³ that it is like the sediment of olive-oil. When it will be brought near one's face, the skin of his face will fall into it." (*Tirmizi*) (*Mishkat, ibid,5433/14*)

Water : Abu Hurairah has reported that the Holy Prophet has said that, "*Innal Hameema*" (hot water)⁴ will be poured over their heads. The hot water will penetrate till it will reach his belly. It will scour what will be in his belly till it will come out at his feet; and that is the *Sahr*.⁵ He will then be restored as he was."⁶ (*Tirmizi*) (*Mishkat, ibid,5434/15*)

Boiled liquid : Abu Umamah has reported from the Holy Prophet that he said regarding the Words of Allah, "He will be given to drink some liquid pus which he will gulp,"⁷ that it will be brought near his mouth and he will dislike it. When it will be brought near to him, it will scald his face and the skin of his head will fall down. When he will drink it, it will cut his entrails to pieces till it will come out from his posterior. Allah the Most High says, "They will be given to drink a boiling liquid and it will cut their entrails to pieces."⁸ He also says, "And if they ask for help, they will be helped with a liquid like molten brass which will scald their faces. How evil is the drink!"⁹ (*Tirmizi*) (*Mishkat, ibid,5435/16*)

-----1. *Qur'an, Aale Imran, 3:102.*

2. A tree growing in the bottom of Hell. (*Qur'an, Saaffaat, 37:62 ; Bani Israil, 17:60*).

3. *Qur'an, Kahf, 18:29 ; Dukhan, 44:45 ; Ma'arij, 70:8*

4. *Qur'an, Hajj, 22:19.*

5. *Qur'an, Hajj, 22:20.*

6. *Qur'an, Nisa, 4:56.*

7. *Qur'an, Ibrahim, 14:16.*

8. *Qur'an, Muhammad, 47:15*

9. *Qur'an, Kahf, 18:29.*

The Pus : Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, "if a bucket of the pus of the Dwellers of Hell were poured into the world, the inhabitants of the world would have an offensive stench." (*Tirmizi*) (*Mishkat, ibid,5437/18*)

The Chain : 'Abdullah bin 'Amr binul 'Aas has reported that the Messenger of Allah pointed to something like a bowl and said that, "had a piece of lead like this been sent from heaven to earth, which is a distance of five hundred years' journey, it would have reached the earth before the night ; but had it been sent from the top of the Chain. ¹ it would have travelled forty years' night and day before it would have reached its foot (or, its bottom)." (*Tirmizi*) (*Mishkat, ibid,5443/24*)

The Habhab : Abu Burdah has reported from his father that the Holy Prophet has said that, "in the Hell there is a valley called *Habhab*. ² Every tyrant will live in it." (*Tirmizi*) (*Mishkat, ibid,5444/25*)

Snakes and Scorpions of Hell : 'Abdullah bin al-Haris bin Jaz' has reported that the Holy Prophet has said that, "there are snakes in the Hell like Bactrian camels. One of them will give a sting and the effect of it will be felt for forty years. There are scorpions in the Hell like saddled mules. One of them will give a sting and the effect of it will be felt for forty years." (*Ahmad*) (*Mishkat, ibid, 5446/27*)

The unfortunate : Abu Hurairah has reported that the Messenger of Allah has said that, "none but the unfortunate will enter the Hell." It was asked : O Messenger of Allah, who is unfortunate ? He said : the one who does not do an act of obedience for the sake of Allah, and who does not give up sin for Him." (*Ibne Majah*) (*Mishkat, ibid, 5448/29*).

1. *Qur'an, Haqqah, 69:32.*

2. The word "Habhab" means hastiness or swiftness. Since the fire in this valley will be swift in burning the culprits it is known as the valley of Habhab (*Mazaahir-e-Haq*).

Section – II

NEEYAT

(INTENTION)

NEEYAT

In all Islamic deeds, “Neeyat” (Intention) is a precondition. The Holy Prophet has said that, “all deeds depend upon intention.” Therefore, if the intention is sincere and good, the result of the deed is also good ; and if the intention is bad, the result of the deed is also bad or at least of no good consequence at all.

QUR’AN :

Know they not that Allah knows their hidden thoughts and their secret counsels, and that Allah is the Great Knower of the unseen things (*Taubah, 9:78*)

Is he, then, who lays his foundation on duty to Allah and (His) Good Pleasure better, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the Fire of Hell ? And Allah guides not the unjust people (*Taubah, 9:109*)

And whoso desires the Hereafter and strives for it as he ought to strive and he is a believer-those are they whose striving is amply rewarded. (*Bani Israil, 17:19*)

Neither their flesh, nor their blood, reaches Allah, but to Him is acceptable (sincere) observance of duty on your part (*Hajj, 22:37*)

HADEES

’Umar bin Khattaab has reported that the Messenger of Allah has said that, “deeds are to be judged by the intention. There is surely for man what he intends.”¹ (*Bukhari and Muslim*) (*Mishkat, Khutbah-e-Kitab*)

-----1. This means that deeds will be rewarded if they are done with sincere and good intention. It may, however, be noted that the deed itself should be good. In other words, if a bad deed is done with a good intention, as for instance theft to help the poor, it will not be rewarded, rather it will be punished. Similarly, if a deed, though good, is not done with a good intention, it will receive no reward. This is also clear from another Hadees vide *Mishkat, 194/8 (Ma’ariful Hadees, Vol.- I, p. 52)*

The Messenger of Allah said : whoever intends to do a good deed but does not do it, there is written for him a reward (*Bukhari and Muslim*)

'Abdullah bin 'Amr has reported that the Holy Prophet has said that : whoever has got the world as his object, Allah keeps up his poverty before his eyes (*Ibne Majah*)

Abu Hurairah has reported that the Messenger of Allah has said that : people will be raised up according to their intentions (*Ibne Majah*)

Abu Hurairah has reported that the Messenger of Allah has said that : whoever marries a woman for a dower with the intention of not paying it back, is a fornicator, and whoever takes a loan with the intention of not returning it, is a thief (*Ibne Majah*)

Abu Hurairah has reported that the Messenger of Allah has said that, "the first person to be judged on the Day of Judgement will be a man who died as a martyr. He will be brought forward, and after Allah will remind him of the favour He showed him and the man will acknowledge it, He will ask, "what did you do to show gratitude for it ?" The man will say, "I fought for Your Cause till I was martyred." Allah will say, "you lie. You fought so that people might call you courageous, and they have done so." Command will then be given about him, and he will be dragged on his face and thrown into the Hell. Next a man who has acquired and taught knowledge and read the Qur'an will be brought forward, and after Allah will remind him of the favour He showed him and he will acknowledge it, He will ask, "what did you do to show gratitude for it ?" The man will say, "I acquired and taught knowledge and read the Qur'an for Your Sake." Allah will say, "you lie. You acquired knowledge so that people might call you learned, and you read the Qur'an so that they might call you a reader, and they have done so." Command will then be given about him, and he will be dragged on his face and thrown into the

Hell. Next a man whom Allah has made affluent and whom he has given all kinds of property will be brought forward, and after Allah will remind him of the favours He showed him, and the man will acknowledge it, He will ask, “what did you do to show gratitude for it.?” The man will say, “I have not neglected to give liberally for Your Sake to all the causes approved by you for this purpose.” Allah will say, “you lie. You did it so that people might call you generous, and they have done so.” Command will then be given about him, and he will be dragged on his face and thrown into the Hell” (*Muslim*) (*Mishkat, Kitab-ul-‘Ilm*, No. 194/8)

Abu Hurairah has reported that the Messenger of Allah has said that, “whoever comes to a mosque for anything, he will attain it” (*Abu Dawud*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Masajid wa Mawazi’-is-Salaat*, No. 675/38)

Abu Hurairah has reported that the Holy Prophet has said that, “if anybody takes people’s properties and intends to pay back, Allah will pay back for him ; but if anybody takes them intending to squander them, Allah will destroy his property” (*Mishkat, Kitab-ul- Buyoo, Iflaas wal Inzaar*, No. 2785/12)

Abu Hurairah has reported that the Messenger of Allah has said that “oath is to be interpreted according to the intention of the oath-giver” (*Muslim*) (*Mishkat, Kitab-ul- Itq*, No. 3269/11)

Abu Musa reported has that a man came to the Holy Prophet and said that, “one man fights for booty, one for the reputation of fighting, and one for his degree (of bravery) to be seen ; which of them is in the Way of Allah ?” He said, “the one who fights so that the Word of Allah may have pre-eminence is in the Way of Allah” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Jihad*, No. 3638/28).

Anas has reported that when the Messenger of Allah returned from the expedition of Tabuk and came near Medinah, he said that, “in Medinah there are people who did not fail to be with you wherever you went and whatever valley you crossed.” A version has, “who have not failed to share your rewards.” They said :
O Messenger

of Allah, and they are still in Medinah ?” He said, “while they are still in Medinah, being kept back with a valid excuse” (*Bukhari*). (*Mishkat, Kitab-ul-Jihad*, No. 3639/29)

’Abdullah bin ’Amr has reported that he said that : O Messenger of Allah, tell me about Jihad. He said, “if you fight with endurance, O ’Abdullah bin ’Amr, seeking from Allah your reward, Allah will resurrect you showing endurance and seeking your reward from Him. But if you fight for vain show, seeking to acquire much, Allah will resurrect you making a vain show and seeking to acquire much. In whatever state you fight or are killed, O ’Abdullah bin ’Amr, in that state Allah will resurrect you” (*Abu Dawud*) (*Mishkat, Kitab-ul-Jihad*, No. 3669/59)

’Ubadah bin Saamit has reported that the Messenger of Allah has said that, “whoever fights in the Way of Allah with no intention but getting a tethering rope will have what he intended” (*Nasa’ee*) (*Mishkat, Kitab-ul-Jihad*, No. 3672/62)

Zaid bin Arqam has reported that the Holy Prophet has said that, “when a man makes a promise to his brother and has the intention to fulfil it, but he does not fulfil it nor does he come at the appointed time, he is quilty of no sin” (*Abu Dawud* and *Tirmizi*) (*Mishkat, Kitab-ul-Aadaab*, No. 4662/4)

Abu Kabshah al-Anmaari has reported that : I heard the Messenger of Allah say : there are three things for which I swear, and I say something which you should remember. The three things for which I swear are that the wealth of a man does not diminish if given in charity, no man is oppressed and keeps patience at it but Allah increases thereby his honour, and that no man opens a door towards begging but Allah opens for him the door of poverty. The thing which I tell you which you should keep in memory is that this world is for four kinds of men (1) a man whom Allah provides with wealth and knowledge, who fears his Lord in respect thereof and performs his duties to his kinsmen and acts duly for Allah about it-this man is in the most excellent position. (2) a man whom Allah provides with knowledge but not with wealth, but who is

sincere in intention and says, if I had wealth, I would have done the works of such and such an one-the rewards of both are equal ; (3) a man whom He provides with wealth but not with knowledge, who rolls in wealth without knowledge, who does not fear his Lord therein, nor does he do his duty towards his kinsmen or acts justly therewith-he is in the worst position; (4) and a man whom He does not provide with wealth or knowledge and who says: would that I had the wealth, I would have surely done the works of such and such an one and that is his intention-the sin of both are equal.(*Tirmizi*) (*Mishkat, Kitab-ur-Riqaaq, Baabo Istehbaabil Maale wal Umre Lil Taa'ate*, No. 5055/4)

Abu Hurairah has reported that the Messenger of Allah has said that, "Allah does not look at your faces and your wealth ; but He looks at your hearts and your deeds" (*Muslim*) (*Mishkat, Kitab-ur- Riqaaq, Baab-ur-Riyaa wal Sum'ah*, No. 5081/1)

Jundab has reported that the Messenger of Allah has said that, "whoever acts to be heard of, Allah will make him heard of; and whoever makes a hypocritical show, Allah will make a like show of him" (*Bukhari and Muslim*) (*Mishkat, ibid*, 5083/3).

Anas has reported that the Holy Prophet has said that, "whoever has the intention to seek the Hereafter Allah puts sufficiency in his heart and puts order in his affairs, and the world comes to him submissively. But whoever has the intention to seek the world Allah places poverty before him and puts disorder in his affairs, and he gets only so much of it as has been ordained for him" (*Tirmizi*) (*Mishkat, ibid*, 5087/7).

Muhajir bin Habib has reported that the Messenger of Allah has said that Allah Most High says, "I do not accept every word a wise man says, but I accept his intention and his desire. If his intention and desire are of obedience to Me, I make his silence Praise of Me and Adherence even if he does not speak" (*Daarimi*) (*Mishkat, ibid*, 5104/24).

Section – III
TAHARAT
(PURIFICATION)

Chapter – 1 – Taharat.

Chapter – 2 – Relieving Onself.

Chapter – 3 – Wuzu.

Chapter – 4 – Ghusl.

Chapter – 5 – Tayammum

Chapter – 6 – In the State of Impurity.

Chapter – 7 – Removal of Impurities.

Chapter – 8 – Different kinds of water

Chapter – 9 – Menstruation.

TAHARAT

The word “Taharat” has no equivalent in the English language. It includes “Cleansing” as well as “Purification”. The difference between the two is that while “Cleansing” can be achieved by mere washing away of the filth of Urine, stool, semen, or anything else, “Purification”, in case of emission of semen, through sexual act or otherwise, menstruation and flow of blood after delivery, can only be achieved by taking bath including ablution (or performance of Tayammum in exceptional cases) according to the principles of Islamic Shari’ah. Further, for the offering of Salaat, touching and reading of Qur’an, and doing of the Tawaaf of Ka’bah, performance of ablution is also a further pre-condition. Thus “Taharat” is a precondition for Salaat, touching and reading of Qur’an, and performing Tawaaf round the Ka’bah. ¹

QUR’AN :

○ you who wrapped yourself up, arise and warn, and your Lord do magnify, and your garments do purify, and uncleanness do shun (*Muddassir*, 74:1-5).

He indeed is successful who purifies himself, and remembers the Name of his Lord, then prays (*Al-A’la*, 87:14-15).

You warn only those who fear their Lord in secret and keep up prayer, and whoever purifies himself purifies himself only for his own good, and to Allah is the eventual coming (*Faatir*, 35:18-19).

And they ask you about menstruation. Say : it is harmful, so keep aloof from women during menstrual discharge and go not near them until they are clean. But when they have cleansed themselves, go in to them as Allah has commanded you. Surely Allah loves those who turn much (to Him), and He loves those who purify themselves (*Baqarah*, 2:222).

-----1. For detailed discussion, see Hidayah, Bahar-e-Shari’at, or any other book of Fiqah.

○ you who believe, go not near prayer when you are intoxicated till you know what you say, nor after sexual intercourse - except you are merely passing by until you have bathed. And if you are sick, or on a journey, or one of you comes from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands. Surely Allah is ever Pardoning, Forgiving. (*Nisa*, 4:43).

○ you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows, and wipe your head and (wash) your feet up to the ankles. And if you are under an obligation, then wash (yourselves). And if you are sick or on a journey, or one of you comes from the privy, or you have had contact with women and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith. Allah desires not to place a burden on you but He wishes to purify you, and that He may complete His favour on you, so that you may give thanks (*Maa'idah*, 5:6)

HADEES

CHAPTER 1

TAHARAT (Purification)

Taharat, Tasbeeh, Tehleel, Takbeer : Abu Maalik al-Ash'ari has reported that the Messenger of Allah has said that, "being purified is half of Faith,¹ and to say 'Al Hamdo Lillah' fills the Scale, and 'Subhan Allah wal Hamdo Lillah' fill (or fills) the space between the heavens and the earth, prayer is a light, *Sadaqah* (charity) is a proof (of sincere Faith), Endurance² is a shining glory, and the Qur'an is a proof for you or against you. Every man rises at morn and sells his soul, thereby setting it free or destroying it"³ (*Muslim*). (*Mishkat, Kitab-ut-Taharat*, No. 261/1)

Defence of frontier : Abu Hurairah has reported that the Messenger of Allah has said that, "shall I not guide you to something for which Allah blots out sins and raises men's ranks ?" They said, "yes, O Messenger of Allah". He said, "performing complete ablution⁴ although circumstances make it difficult, travelling far to mosques, and looking expectantly to the next time of prayer after prayers have been said. That is the defence of the frontier."⁵ (*Muslim*) (*Mishkat, ibid*, 262/2)

Sins come out by ablution : 'Usman has reported that the Messenger of Allah has said that, "whoever performs the ablution well,

-----1. A similar Hadees has also been noted by *Tirmizi*, vide vol. II , p. 190.

2 By controlling the passions and baser desires, and bearing the hardships in the Way of Allah (*Ma'ariful Hadees*, by Muhammad Manzoor Ahmad Nomani, vol. III , p. 24).

3 If he is passing the life for the Pleasure of Allah, he is earning good for himself, and arranging for his salvation. On the contrary, if he is living for baser inclination of the self, forgetting Allah the Almighty, he is earning destruction for himself, and arranging for the Hell (*Ibid*, p. 25).

4. i.e. washing every limb properly as well as fully, with observance of necessary formalities.

5. i.e. a defence against infidelity and wrongdoing in the spiritual sense.

his sins will come out from his body, so much so that these come out (even) from beneath his nails.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 263/3*)

Abu Hurairah has reported that the Messenger of Allah has said that, “when a Muslim, or a believer, washes his face, in ablution, every sin he contemplated with his eyes will go out of his face along with the water, or with the last drop of water ; when he washes his hands, every sin they wrought will go out of his hands with the water, or with the last drop of water ; and when he washes his feet, every sin towards which his feet have walked will go out with the water, or with the last drop of water, with the result that he will come forth pure from sins” (*Muslim*) (*Mishkat, ibid, 264/4*)

Expiation for past sins : ‘Usman has reported that the Messenger of Allah has said that, “when the time for obligatory prayer comes, if any Muslim observes its proper ablution, its humility and its bowing, it will be an expiation for his past sins, so long as he has not committed a major sin ; and that is for all the time.” (*Muslim*) (*Mishkat, ibid, 265/5*)

Paradise becomes sure : ‘Uqbah bin ‘Aamir has reported that the Messenger of Allah has said that, “if any Muslim performs ablution well, then stands and prays two *Rak’ats*, setting about their performance both inwardly and outwardly, paradise becomes sure for him” (*Muslim*) (*Mishkat, ibid, 267/7*)

-----1. In this and the next Hadees it is said that sins go out by performance of a perfect ablution. One view is that it means that sins are forgiven, while the other view is that sins leave their invisible effects on the organs by which they are done and simultaneously also affect and create uneasiness in the heart of the Muslim. By the performance of ablution while the filth of the organs is washed away the invisible effect of the sins is also removed as Allah the Almighty also grants forgiveness and therefore the heart feels satisfied. This is also clear from verse 114 of Chapter 11 (Hood) of the Holy Qur’an which says, “Surely good deeds take away evil deeds” (*Ma’ariful Hadees, ibid, pp. 45-46*).

Doors of Paradise are opened : 'Umar bin Khattaab has reported that the Messenger of Allah has said that "if any of you performs the ablution completely, then says, 'I testify that there is no god but Allah and that Muhammad is His Servant and Messenger' (a version giving, 'I testify that there is no god but Allah alone who has no partner, and I testify that Muhammad is His Servant and Messenger'), the eight doors of Paradise will be opened for him and he may enter by whichever of them he wishes." ¹ (*Muslim*) (*Mishkat, ibid, 268/8*)

Shining faces and hands : Abu Hurairah has reported that the Messenger of Allah has said that "my *Ummah* will be called on the Day of Judgement with shining faces and white hands and feet due to the marks of ablution. ² If any of you can extend his brightness, let him do so." (*Bukhari* and *Muslim*) (*Mishkat, ibid, 269/9*)

Ten blessings : Ibne 'Umar has reported that the Messenger of Allah has said that, "whoever performs ablution when in a state of purity will have ten blessings recorded for him (*Tirmizi*) (*Mishkat, ibid, 272/12*)

Key of Paradise and Key of Prayer : Jabir has reported that the Messenger of Allah has said that, "the key of Paradise is prayer, and the key of prayer is being purified." (*Ahmad*) (*Mishkat, ibid, 273/13*)

Defect in ablution : Shabeeb bin Rauh has reported from one of the Companions of the Messenger of Allah that the Messenger of Allah prayed the *Fajr* (morning) prayer and recited *Surat-ur-Rum*, ³ but became confused about it. ⁴ When he finished the

-----1. This is because after becoming pure by performance of ablution, he re-affirms or refreshes his Faith by the utterance of these words (*Ma'ariful Hadees, Ibid, p. 48*)

2. This will be the spiritual effect of ablution which will serve as a sign for the righteous servants of Allah (*Ma'ariful Hadees, Ibid, p. 49*)

3. *Qur'an, Chapter 30.*

4 This shows that imperfect ablution adversely affects the hearts of others also who are offering the prayer-in-company with such a man. This also proves, as the Muslim mystics say, that good or bad conditions of the human hearts have their good or bad effects on associates (*Ma'ariful Hadees, Ibid, p. 53*).

prayer, he said that, “what is the matter with people who pray along with us without performing the purification properly ? It is only they who cause us confusion about the Qur’an.”¹ (*Nasa’ee*) (*Mishkat, ibid*, 274/14)

-----1. This shows that defect in cleanliness and ablution of the followers in prayer adversely affects the recitation of Qur’an in the prayer by the Imam. (*Ma’ariful Hadees*, Ibid, p. 53)

CHAPTER 2

RELIEVING ONESELF

Facing, or turning the back to, the Qiblah : Abu Ayyub Ansari has reported that the Messenger of Allah has said that, “when you go to the toilet neither face nor turn your back to the *Qiblah*¹ but turn towards the east or the west.”² (*Bukhari and Muslim*) (*Mishkat, Kitab-ut-Taharat, Baabo Aadaabil Khala, No. 307/1*)

Place for relieving : Jabir has reported that when the Holy Prophet intended to relieve himself, he used to go where no one could see him³ (*Abu Dawud*) (*Mishkat, ibid, 316/10*)

Raising the garment : Anas has reported that when the Holy Prophet wanted to relieve himself, he did not raise his garment till he was near the ground (*Tirmizi, Abu Dawud and Daarimi*) (*Mishkat, ibid, 318/12*)

Three stones enough : 'Aa'isha has reported that the Messenger of Allah has said that, “when one of you goes to relieve himself, he should take with him three stones (of mud) with which to cleanse himself, for they will be enough for him” (*Ahmad, Abu Dawud, Nasa'ee and Daarimi*) (*Mishkat, ibid, 321/15*)

Excrement or bones : Ibne Mas'ud has reported that the Messenger of Allah has said that, “do not cleanse yourselves with excrement or bones, for that is the provision of your brethren among the Jinn” (*Tirmizi and Nasa'ee*) (*Mishkat, ibid, 322/16*)

-----1. The *Ka'bah* at Mecca, the direction towards which Muslims face during prayer.

2. This is as regards Medinah where *Qiblah* is towards the south. In other places the position may be different. In any case the idea is that keeping the *Qiblah* towards the front or back should be avoided.

3. Medically, going far away for relieving creates movement in the intestines which makes relieving easy and satisfactory and saves from constipation, gas, acidity and liver troubles (*Sunnate Nabawi Aur Jadeed Science, by Hakeem Muhammad Tariq Mahmood Chughta'ee, Vol. I, p. 188*)

Ibne Mas'ud has reported that when the deputation of the Jinn came to the Holy Prophet, they said that, "O Messenger of Allah, forbid your people to cleanse themselves with bone, animal dung or charcoal, because in them Allah has provided provision for us." So the Messenger of Allah forbade us to do that. (*Abu Dawud*) (*Mishkat, ibid, 345/39*)

Cleansing with water : Anas has reported that, "when the Messenger of Allah entered the privy, a servant and I used to carry a skin of water and a pointed staff, and he would cleanse himself with the water." (*Bukhari and Muslim*) (*Mishkat, ibid, 314/8*)

Teaching about excrements : Salman has reported that a polytheist jestingly remarked, "I see that your friend teaches you even about excrement." He said, "yes, he has commanded us not to face the *Qiblah*, or cleanse ourselves with our right hands, or be satisfied with less than three stones among which there is no dung or bone." (*Muslim and Ahmad*) (*Mishkat, ibid, 341/35*)

Use of the right and the left hand : 'Aa'isha has reported that, "the Messenger of Allah used his right hand for his ablution and his food, and left hand for his evacuations and anything objection-able" (*Abu Dawud*) (*Mishkat, ibid, 320/14*)

Relieving together : Abu Sa'eed has reported that the Messenger of Allah has said that "two people should not go together to relieve themselves and uncover their private parts and talk, because Allah is angry with that." (*Ahmad, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 328/22*)

Supplication before entering the privy : Anas has reported that when the Messenger of Allah entered the privy, he used to say, "O Allah, I seek refuge in You from male and female evil spirits." (*Bukhari and Muslim*) (*Mishkat, ibid, 309/3*)

Zaid bin Aqram has reported that the Messenger of Allah has said that, “these privies are haunted by Jinn and Satans, so when one of you goes there, he should say, “*A’uzo Billahe Minal Khubse wal Khuba’ise*” (i.e., I seek refuge in Allah from male and female evil spirits).” (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 329/23*)

Supplication after coming out of the privy : ‘Aa’isha has reported that when the Holy Prophet came out from the privy, he said, “Ghufranaka” (Grant Your Forgiveness.)¹ (*Tirmizi, Ibne Majah and Daarimi*) (*Mishkat, ibid, 331/25*)

Anas reported that when the Holy Prophet came out of the privy, he said, “Praise be to Allah who has removed harm from me and kept me in health.” (*Ibne Majah*) (*Mishkat, ibid, 344/38*)

Cleansing and ablution : Abu Hurairah has reported that, “when the Holy Prophet went to the privy, I brought him water in a small vessel or a skin and he cleansed himself, after which he wiped his hand on the ground. I then brought him another vessel and he performed ablution.”² (*Abu Dawud, Daarimi and Nasa’ee*) (*Mishkat, ibid, 332/26*)

While drinking and while relieving : Abu Qatadah has reported that the Messenger of Allah has said that, “when one of you drinks, he must not breathe into the vessel ; and when he goes to relieve himself, he must not touch his male organ with his right hand.” (*Bukhari and Muslim*) (312/6)

1. Meaning that just as I have been relieved of the filth and burdon of the body, O Allah, relieve me of the filth and burdon of the soul also, i.e. the sins (*Ma’ariful Hadees*, vol. III , p. 41). Also see Hadees No. 344/38 according to which the Holy Prophet praised Allah after coming out of Privy.

2. Ablution with remaining water of privy is not allowed. It may also be noted that performance of ablution after privy is not obligatory. It is merely “*Afzal*” or a better act and therefore sometimes the Holy Prophet did not perform ablution after privy as is reported by Abu Dawud and Ibne Majah from Hazrat Aa’isha (vide Hadees No. 339/33) so that it may not bring hardship for his Ummah (*Ibid, p. 34*)

Two objects of cure : Abu Hurairah has reported that the Messenger of Allah has said that, “guard against the two objects of curse.” They asked : what are the two objects of curse, O Messenger of Allah ? He said, “relieving oneself where people walk, or where they sit in the shade.”¹ (*Muslim*) (*Mishkat, ibid,311/5*)

For passing the water : Abu Musa has reported that : one day when I was with the Holy Prophet, he wanted to pass water. So he went to some soft place at the foot of a wall and did it, after which he said, “when any of you wishes to pass water, he should look for (a place like this) to do it in.”² (*Abu Dawud*) (*Mishkat, ibid, 317/11*)

Passing water where one takes the bath : 'Abdullah bin Mughaffal has reported that the Messenger of Allah has said that, “no one should pass water where he bathes and then wash in it or perform ablution in it, because all evil promptings come from it”³ (*Abu Dawud, Tirmizi and Nasa'ee*), (*Mishkat, ibid, 325/19*)

Passing water in snake hole : 'Abdullah bin Sarjis has reported that the Messenger of Allah has said that, “none of you should pass water

-----1. In another Hadees noted by Abu Dawud from Hazrat Mu'aaz, a place of water is also mentioned, see Hadees No. 327/21. Besides being immoral and indecent, passing stool or urine where people walk or sit in shade is unhygienic and injurious for the health of the people.

2. So that the urine may be soaked and may not impure the clothes or body by sprinkling of the droops of the urine. Further , the stool and urine are soaked by the earth and the germs present therein are completely finished (*Sunnate Nabawi Aur Jadeed Science* (*Ibid.*, p. 189)

3. But if the bathroom has separate places for passing the water as we have in modern houses or flats, or if it is possible to wash out the urine from the floor before taking the bath then this command will not apply to it (*Ma'ariful Hadees*, vol. III , p. 38). Scientifically examined, passing water at the place of bathing excites the sex and involves man in psychic diseases. It also results in the formation of stone in the kidneys. (*Sunnate Nabawi Aur Jadeed Science, Ibid*, p. 193)

in a (snake's) hole.”¹ (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 326/20*)

Three things produce cursing : Mu'aaz has reported that the Messenger of Allah has said that, “guard against the three things which produce cursing : relieving oneself in watering-places,² in the middle of the road, and in the shade.” (*Abu Dawud, and Ibne Majah*) (*Mishkat, ibid, 327/21*)

Passing water in a vessel : Umaimah has daughter of Ruqaiqah reported that the Holy Prophet had a wooden vessel under his bed in which he used to pass water at night. (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 334/28*)

Passing water standing : 'Umar has reported that : the Holy Prophet saw me standing and passing water and said, “O Umar, do not pass water standing.” So I never did it again. (*Tirmizi and Ibne Majah*). (*Mishkat, ibid, 335/29*)

'Aa'isha has reported that, “whoever tells you that the Holy Prophet used to pass water standing, do not believe him. He never passed water but when sitting.” (*Ahmad, Tirmizi and Nasa'ee*) (*Mishkat, ibid, 336/30*)

Ablution not necessary after passing water : 'Aa'isha has reported that the Messenger of Allah passed water and Umar stood behind him with a jug of water. He said, “what is this, O 'Umar ?” He said, “water for you to perform ablution with.” He said, “I have not been commanded to perform ablution every time I pass water. If I were to do so, it would become a *Sunnah*” (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 339/33*)

-----1. It is said that this was a practice in the pre-Islamic period, but it was dangerous because any snake present in it could cause harm. Further, in some holes there may also be acids and nitrogen mixed with the urine which may also cause harm to the human body. (*Sunnate Nabawi Aur Jadeed Science, Ibid, p. 199*)

2. Relieving in the water, suspended or running, makes water injurious for health on account of mixing up with the germs of urine or stool, and result in the diseases of tuberculosis, typhoid, viral Jaundice, parasites, etc. (*Sunnate Nabawi Aur Jadeed Science, Ibid, p. 197*)

Punishment in grave : Ibne 'Abbas has reported that the Holy Prophet passed by two graves and said that, "their occupants are being punished, but not for a great sin. One of them did not keep himself from being defiled by urine. ¹ The other went about spreading slander." He then took a fresh palm branch, split it in two parts, and planted one on each grave. They asked : O Messenger of Allah, why have you done this ? He said, "perhaps their punishment may be mitigated as long as they remain fresh." (*Bukhari and Muslim*) (*Mishkat, ibid, 310/4*)

1. Medically, it also results in skin diseases, allergy, wounds of the private parts, etc. (*Sunnate Nabawi Aur Jadeed Science, ibid, p. 105*).

CHAPTER 3

WUZU (ABLUTION)

Ablution (Wuzu) is a necessary pre-condition for offering the Salaat (prayer), touching and reading the Qur'an, and performing the Tawaaf round the Ka'bah.

Prayer without ablution : Abu Hurairah has reported that the Messenger of Allah has said that, "the prayer of one who is without ablution will not be accepted until he performs ablution" (*Bukhari and Muslim*) (*Mishkat, Kitab-ut-Taharat, Baabo Maa Yujibul Wuzu, No. 279/1*)

Prostatic fluid : 'Ali has reported that : my prostatic fluid flowed readily, and I was ashamed to consult the Holy Prophet because of the position of his daughter. So I gave orders to Miqdaad to consult him, and the Holy Prophet said, "he should wash his male organ and perform ablution."¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 281/3*)

Breaking the air : Abu Hurairah has reported that the Messenger of Allah has said that, "when anyone of you feels something in his abdomen, and doubts whether or not anything has come out of it, he should not leave the mosque unless he hears a sound or perceives a smell." (*Muslim*) (*Mishkat, ibid, 284/6*)

Abu Hurairah has reported that the Messenger of Allah has said that, "no ablution is necessary except when one makes a sound or breaks the air." (*Ahmad and Tirmizi*) (*Mishkat, ibid, 288/10*)

1. This was a case of the flow of "Mazi" which is different from "Mani" (semen). The former is thin and comes out even without sexual urge while the latter is thick and flows on account of sexual intercourse or even in a dream due to sexual stimulation. In case of the former no bath is necessary while in case of the latter bath is a must for the purpose of purification.

Sleeping while lying down : Muawiyah bin Abu Sufyan has reported that the Messenger of Allah has said that, “the eyes are the belt of the anus, and when the eye sleeps the belt is loosened.” (*Daarimi*) (*Mishkat, ibid, 292/14*)

Ibne 'Abbas has reported that the Messenger of Allah has said that, “ablution is necessary for one who sleeps lying down, because when he lies down his joints are relaxed.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 294/16*)

Dozing without lying down : 'Ali has reported that the Messenger of Allah has said that, “the belt of the anus is the eyes, so one who sleeps should perform ablution.” *Abu Dawud* noted it, and *Muhyi-us-Sunnah* said that this does not refer to one who is sitting because of the sound Tradition from Anas who said that the Companions of the Messenger of Allah dozed while waiting for nightfall, then prayed without performing ablution. (*Abu Dawud and Tirmizi*) (*Mishkat, ibid, 293/15*)

PERFORMANCE OF “WUZU”

Performance of ablution by Usman : 'Usman has reported that he performed ablution, pouring water over his hands three times, then rinsing his mouth and snuffing up water, then washing his face three times, then washing his right arm up to the elbow three times, then washing his left arm up to the elbow three times, then wiping his head, then washing his right foot three times, then the left three times. He then said, “I have seen the Messenger of Allah performing ablution as I have done it just now,” (*Bukhari and Muslim*) (*Mishkat, Kitab-ut-Taharat, No. 266/6*)

Performance of ablution by Ali : Abu Hayyah has reported that : I saw Ali performing ablution. He washed the palms of his hands till he cleanses them, then rinsed his mouth three times, snuffed up water three times, washed his face three times and his forearms

three times, wiped his head once, then washed his feet up to the ankles, then he stood up and drank the remainder of his ablution water standing. Then he said, “I wanted to show you how the Messenger of Allah performed ablution.” (*Tirmizi and Nasa’ee*) (*Mishkat, Kitab-ut-Taharat, Baabo Sunanil Wuzu*, No. 376/31)

Washing hurriedly : ‘Abdullah bin ‘Amr has reported that : we returned from Mecca to Medinah with the Messenger of Allah and when we came to some water on the way, some of the people hurriedly performed ablution at the time of the afternoon prayer ; but they were too hasty, and when we reached them, their heels were dry, no water having touched them. The Messenger of Allah therefore said, “woe to the heels ¹ because of Hell ! Complete the ablution.” (*Muslim*) (*Mishkat, ibid,366/21*)

Washing completely : Laqeet bin Saburah has reported that : I asked the Messenger of Allah to tell me about ablution. He said, “perform ablution completely, let the water run between the fingers and toes, ² and snuff up water freely except when you are fasting.” (*Abu Dawud, Tirmizi and Nasa’ee*) (*Mishkat, ibid,371/26*)

Ibne ‘Abbas has reported that the Messenger of Allah has said that, “when you perform ablution, let the water run between your fingers and your toes.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid,372/27*)

Mustaurid bin Shaddaad has reported that : I saw the Messenger of Allah rubbing his toes with his little finger when he performed ablution. (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 373/28*)

1. All limbs including the heels should be properly and completely washed. No part of any limb should remain dry.

2. This is known as “*Khilaal*” and according to Abu Hanifah and Shaafe’ee it is Wajib (obligatory) when the fingers and toes are not loose but tight and close. (*Mazaahir-e-Haq*)

Beginning with the right : Abu Hurairah has reported that the Messenger of Allah has said that “when you put on your clothes, and when you perform ablution, begin with the right side.” (*Ahmad* and *Abu Dawud*) (*Mishkat, ibid,369/24*)

Aa’isha has reported that the Holy Prophet liked to begin with the right as much as possible in all his affairs, in his purification, combing his hair, and putting on his shoes. (*Bukhari* and *Muslim*) (*Mishkat, ibid,368/23*)

Mention the Name of Allah : Sa’eed bin Zaid has reported that the Messenger of Allah has said that, “there is no ablution for one who does not mention the Name of Allah over it.” ¹ (*Tirmizi* and *Ibne Majah*) (*Mishkat, ibid, 370/25*)

Abu Hurairah, Ibne Mas’ud and Ibne ‘Umar has reported that the Holy Prophet has said that, ‘whoever performs ablution and mentions Allah’s Name purifies his whole body, but he who performs ablution and does not mention the Name of Allah is pure only where the ablution reached.’ (*Daara Qutni*) (*Mishkat, ibid,394/49*)

Wiping the forelock and turban : Mugheerah bin Shu’bah has reported that the Holy Prophet performed ablution, wiping his forelock ² and over his turban ³ and socks. (*Muslim*) (*Mishkat, ibid, 367/22*)

-----1. Maalik, Shaafe’ee and Abu Hanifah hold it as *Sunnat* or *Mustahab*, while Hambal holds it as *Wajib* (obligatory)

2. As regards wiping of the head, Maalik says that the entire head should be wiped, Shaafe’ee says that wiping of a portion of the head is sufficient, while Abu Hanifah holds that wiping of one fourth of the head is “*Farz*” (compulsory), because this Tradition speaks of the forelock which is one-fourth of the head (see the books on *Fiqah*)

3. As regards the turban, the above mentioned three Imams hold that wiping over the turban is not enough. The head should be wiped . Hambal holds wiping over the turban is good provided the turban was put on after acquiring purity and it covers the entire head. According to him, this command is also like the command for the socks (*Mazaahir-e-Haq*).

Wiping of head and ears : Ibne 'Abbas has reported that the Holy Prophet wiped his head and also the inside of his ears with his forefingers and the outside with his thumbs. (*Nasa'ee*) (*Mishkat, ibid, 379/34*)

Rubai' daughter of Mu'awwiz has reported that she saw the Holy Prophet performing ablution, saying that he wiped his head front and back, his temples and his ears once. (*Tirmizi*) (*Mishkat, ibid, 380/35*)

'Abdullah bin Zaid has reported that he saw the Holy Prophet performing ablution, and that he wiped his head with water other than what was left over in his hands, (i.e. clean water) (*Tirmizi*) (*Mishkat, ibid, 381/36*)

Through the beard : Anas has reported that when the Messenger of Allah performed ablution, he took a handful of water, and putting it under his chin, made it go through his beard, saying, "thus has my Lord commanded me." (*Abu Dawud*) (*Mishkat, ibid, 374/29*)

'Usman has reported that the Holy Prophet used to make the water go through his beard. (*Tirmizi and Daarimi*) (*Mishkat, ibid, 375/30*)

Moving of the ring : Abu Raafe' has reported that when the Messenger of Allah performed ablution, he moved his ring on his finger. (*Daara Qutni and Ibne Majah*) (*Mishkat, ibid, 395/50*)

Three Times : 'Amr bin Shu'aib has reported that from his father, on the authority of his grandfather, that a desert Arab came to the Holy Prophet and asked him about ablution. He demonstrated it, performing each detail three times, and then said, "thus is how ablution should be performed. Whoever does more than this, he has done wrong, transgressed, and done wickedly." (*Nasa'ee, Ibne Majah and Abu Dawud*) (*Mishkat, ibid, 383/38*)

Wiping with cloth after ablution : Mu'aaz bin Jabal has reported that he saw the Messenger of Allah wiping his face with the hem of his garment when he performed ablution. (*Tirmizi*) (*Mishkat, ibid, 386/41*)

Fresh ablution not necessary unless broken : Anas has reported that the Messenger of Allah used to perform ablution for every prayer, but that they made the ablution serve as long as they did nothing which broke the ablution (*Daarimi*) (*Mishkat, ibid, 391/46*)

Wiping over the socks : Shuraih bin Hani has reported that, "I asked Ali bin Abu Talib about wiping over the socks and he said that the Messenger of Allah had appointed three days and three nights as the period when a traveller may do it and one day and one night as the period for one who is not travelling."¹ (*Muslim*) (*Mishkat, Kitab-ut-Taharat, Baab-ul-Mas-ho 'Alal Khuffain, No. 474/1*)

Safwan bin 'Assaal has reported that, "the Messenger of Allah used to command us, when we were travelling, not to take off our socks for three days and nights except for seminal defilement, and not to do so on account of easing ourselves, passing water, or sleeping." (*Tirmizi and Nasa'ee*) (*Mishkat, ibid, 477/4*)

Mughirah bin Shu'bah has reported that, "I saw the Holy Prophet wiping over the upper part of his socks (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 479/6*)

Mughirah bin Shu'bah has reported that the Holy Prophet performed ablution and wiped over (his) socks and sandals. (*Ahmad, Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 480/7*)

Mughirah reported that : the Messenger of Allah wiped over the socks and I said, "O Messenger of Allah, you have forgotten." He said, "no, you have forgotten. My Lord commanded me to do this." (*Ahmad and Abu Dawud*) (*Mishkat, ibid, 481/8*)

-----1. The period begins from breaking of the ablution.

Use of Miswaak (tooth stick) : Abu Hurairah has reported that the Messenger of Allah has said that, “had I not thought it hard for my people, I would have ordered them to delay the night prayer and use the tooth-stick at every time of prayer.”¹ (*Bukhari and Muslim*) (*Mishkat, Kitab-ut-Taharat, Miswaak, No. 346/1*)

Huzairah has reported that when the Holy Prophet got up to pray during the night, he used to cleanse his mouth with the tooth-stick. (*Bukhari and Muslim*) (*Mishkat, ibid,348/3*)

’Aa’isha has reported that the Holy Prophet did not awake after sleeping by night, or by day, without using the tooth-stick before performing ablution. (*Ahmad and Abu Dawud*) (*Mishkat, ibid,352/7*)

’Aa’isha has reported that the Messenger of Allah has said that, “the tooth-stick is a means of purifying the mouth, and is pleasing to the Lord.”² (*Shaafe’ee, Bukhari, Ahmad, Daarimi and Nasa’ee*) (*Mishkat, ibid,350/5*)

’Aa’isha has reported that the Messenger of Allah has said that, “the prayer before which the tooth-stick is used is seventy times more excellent than that before which it is not used.”² (*Baihaqi* noted it in the *Shu’ab-ul-Iman.*) (*Mishkat, ibid,358/13*)

’Aa’isha has reported that, “the Holy Prophet was accustomed to use the tooth-stick and then give it to me to wash it. I would first use it myself, then wash it and give it to him.” (*Abu Dawud*) (*Mishkat, ibid,353/8*)

-----1. i.e. it is good for this world as well as for the Hereafter.

2. This is as regards the spiritual blessings, but even physically use of tooth-stick plays great part in maintaining cleanness of the mouth and health of the gum and the teeth and also of the body. According to learned scholars, use of tooth-stick is particularly (1) during ablution, (2) before prayer, (3) recitation of Qur’an, (4) after rising from sleep, and (5) to clean the teeth. (*Ma’ariful Hadees, Ibid, p. 57*). Medically, use of “*Miswaak* is found to be a cure of bad smell of the mouth, tonsils, thyroid, ear and eye diseases, cold and cough and safeguard against stomach and liver problems (*Sunnate Nabawi Aur Jadeed Science, ibid, Vol. I, pp. 11 to 23 and Vol. II, pp. 435-436*)

CHAPTER 4

GHUSL (BATH)

Bath (Ghusl) is necessary in case of emission of semen, through acts of sex or otherwise, may it be in the state of dream or waking, as well as on completion of the period of menstruation and flow of blood after delivery.

Bath becomes necessary : Abu Hurairah has reported that the Messenger of Allah has said that, “when anyone of you sits among the four branches ¹ of her (i.e. wife) and then struggles ² with her, bath becomes necessary even though semen does not come out.” ³ (*Bukhari and Muslim*) (*Mishkat, Kitab-ut-Taharat, Baab-ul-Ghusl, No. 396/1*)

Umme Salamah has reported that Umme Sulaim enquired, “O Messenger of Allah, Allah is not ashamed of the truth. Is bath necessary for a woman when she has emission of semen in a sexual dream ?” He said, “yes, when she finds signs of semen.” Umme Salamah then covered her face and said, “O Messenger of Allah, does a woman have emission of semen in sexual dreams ?” He said, “of course she does. In what way does her child resemble her ?” (*Bukhari and Muslim*). *Muslim* added in the version of Umme Sulaim, “the man’s semen is coarse and white, the woman’s fine and yellow, so the resemblance comes from the one which prevails or comes first.”⁴ (*Mishkat, ibid,398/3*)

Manner of taking bath : ‘Aa’isha has reported that when the Messenger of Allah took bath because of a seminal emission, he first washed his hands, then performed ablution as he did for

-----1. Four branches mean the two hands and the two legs.

2 i.e. commits sexual intercourse.

3. Mere entry of the male organ in the private part of the woman makes bath compulsory

4. This shows that if the wife emits her semen first, the child resembles the mother ; but if the husband emits his semen first the child resembles the father.

prayer, then put his fingers into the water and moved them through the roots of his hair, then poured three handfuls on his head with both hands, then poured the water over all his skin. (*Bukhari and Muslim*). In a version by *Muslim* he first washed his hands before putting them into the vessel, then poured water over his left hand with his right hand, then washed his private parts, after which he performed ablution. (*Mishkat, ibid,399/4*)

Ibne 'Abbas has reported that Maimunah has said that, "I set out water for the Holy Prophet to take bath and screened him with a garment. He poured water on his hands and washed them, then poured water with his right hand over his left, then washed his private parts, then put his hand on the ground and wiped it. He then washed it, rinsed his mouth, snuffed up water, washed his face and forearms, then poured water over this head and emptied it out over his body, after which he moved aside and washed his feet. I handed him a garment, but he did not take it ; he went off shaking his hands." (*Bukhari and Muslim*) (*Mishkat, ibid,400/5*)

'Aa'isha has reported that a woman of the Ansar asked the Holy Prophet about bathing after menstruation and he instructed her how to do it, saying, "take a piece of cotton with musk and purify yourself with it." She asked how she should do this, and he said, "purify yourself with it." She asked again how she should do this and he said, "praise be to Allah purify yourself with it." Aa'isha then drew her aside and said, "go over the mark of the blood with it." (*Bukhari and Muslim*) (*Mishkat, ibid,401/6*)

Umme Salamah has reported that she told the Messenger of Allah that she kept her hair closely plaited, and asked whether she should undo it when taking the bath after sexual defilement. He said, "no, it is enough for you to throw three handfuls over your head, then pour water over yourself, and you will be purified." (*Muslim*) (*Mishkat, ibid, 402/7*)

Quantity of water : Anas has reported that the Holy Prophet used to perform ablution with a *Mudd* of water and wash with a *Saa* up to five *Mudds*. (*Bukhari and Muslim*) (*Mishkat, ibid,403/8*)

Noticing of moisture after dream : 'Aa'isha has reported that when the Messenger of Allah was asked about a man who noticed moisture but did not remember having had a dream, he said that he must take bath ; but when asked about a man who thought he had had a dream but noticed no moisture, he said that he did not require to take bath. Umme Sulaim asked whether a woman must take bath when she experienced that, and he said, "yes, women are of the same nature as men." (*Tirmizi and Abu Dawud*). (*Mishkat, ibid,405/10*)

Bath even to the extent of an hair : 'Ali has reported that the Messenger of Allah has said that, "whoever leaves a spot on a hair which has been sexually defiled without washing it, such and such an amount of Hell will have to be suffered for it." Ali said, "on that account I cut my hair ; on that account I cut my hair," saying it three times. (*Abu Dawud, Ahmad, and Daarimi*) (*Mishkat, ibid, 408/13*)

Spot left unwashed : 'Ali has reported that a man came to the Holy Prophet and said that, "I took bath because of sexual defilement, then prayed the dawn prayer, but noticed a spot about the size of a nail which had not been touched by the water." The Messenger of Allah said, "if you had rubbed your hand over it, it would have been enough for you." (*Ibne Majah*) (*Mishkat, ibid,413/18*)

Ablution after bath : 'Aa'isha has reported that the Holy Prophet did not perform ablution after bathing ¹. (*Tirmizi, Abu Dawud, Nasa'ee and Ibne Majah*) (*Mishkat, ibid,409/14*)

Bathing in public : Ya'la has reported of the Messenger of Allah seeing a man taking bath in a public place, so he mounted the pulpit, and when he had praised and extolled Allah, he said, "Allah is characterised by modesty and concealment and loves modesty and concealment, so when any of you takes bath, he should conceal himself." (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 411/16*)

1. Obviously because ablution is already performed during the bath as being its necessary requirement.

Sunnah bath : Ibne 'Umar has reported that the Messenger of Allah has said that, "when any of you comes to the Friday prayer, he should take bath." (*Bukhari and Muslim*) (*Mishkat, Kitab-ut-Taharat, Baab-ul-Ghuslil Masnoon*, No. 492/1)

Abu Hurairah has reported that the Messenger of Allah has said that, "it is the duty of every Muslim to take bath once a week, washing therein his head and his body." (*Bukhari and Muslim*) (*Mishkat, ibid*,494/3)

Samurah bin Jundub has reported that the Messenger of Allah has said that, "whoever performs ablution on Friday, it is well and good ; but whoever takes bath, it is more excellent." (*Ahmad, Abu Dawud, Tirmizi, Nasa'ee and Daarimi*) (*Mishkat, ibid*,495/4)

Bath on Friday not obligatory : 'Ikramah has reported that some people of Iraq came to Ibne Abbas and asked : do you consider bath on Friday obligatory? He said, "No, but it is more cleansing and is better for the one who observes it ; but if anyone does not take bath, there is no obligation for him to do so." He then said, "I would tell you how the practice of bathing on Friday began." The people were in difficult circumstances, their clothing being of wool and their work being the carrying of loads on their backs. Their mosque was rather small and had a low roof which was only made of date leaves. The Messenger of Allah came out one hot day when the people were sweating in their woollen garments to such an extent that they annoyed one another by the smell which was spread around. When the Messenger of Allah noticed that smell, he said, "when this day comes, you people must take bath, and each of you should apply the best oil and perfume you can find." Ibne Abbas added that when Allah afterwards brought prosperity, they wore clothes not made of wool, they did not need to do manual labour, their mosque was extended, and the annoyance caused to one another by the sweat came to an end. (*Abu Dawud*) (*Mishkat, ibid*,499/8)

Bath after washing the dead : Abu Hurairah has reported that the Messenger of Allah has said that, "whoever washes a dead body must

take bath himself.” (*Ibne Majah*). *Ahmad*, *Tirmizi* and *Abu Dawud* added, “and he whoever carries it must perform ablution.” (*Mishkat, ibid,496/5*)

’Aa’isha has reported that the Holy Prophet used to take bath for four things : after seminal defilement, on Friday, after being cupped, and after washing the dead. (*Abu Dawud*) (*Mishkat, ibid, 497/6*)

Bath after accepting Islam : Qais bin Aasim has reported that when he accepted Islam, the Holy Prophet commanded him to take bath with water and lote-tree leaves. (*Tirmizi, Abu Dawud* and *Nasa’ee*) (*Mishkat, ibid,498/7*)

CHAPTER 5

TAYAMMUM

Tayammum” is an alternative for Bath (Ghusl) as well as Ablution (Wuzu) in case water is not available or water be injurious to health. In it both hand – palms are first struck on pure dust and then wiped over the face, and then again struck on the dust and then first the right arm, including the fingers and the elbow, is wiped by the left palm, and then the left arm by the right palm. ¹

QUR’AN :

“O you who believe, when you rise up for prayer, wash your face, and your hands, and (wash) your feet upto the ankles. And if you are under an obligation. Then wash (yourselves). And if you are sick or on a journey, or one of you comes from the privy, or you have had contact with women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith” (*Maa’idah*, 5 : 6).

HADEES :

Huzaifah has reported that the Messenger of Allah has said that, ‘we have been given superiority over the people in three things : our ranks are formed like those of the angels ; all the earth has been made a mosque for us ; and its dust has been made for us a means of purification when we do not find water.’ (*Muslim*) (*Mishkat, Kitab-ut-Taharat, Baab-ut-Tayammum*, No. 483/10)

’Imran has reported that : while we were on a journey with the Holy Prophet, He led the people in the prayer ; and when he turned away after the prayer, he saw a man apart who had not prayed along with the people. He asked him, “what prevented you

-----1. For detailed discussion, see *Hidayah, Bahar-e-Shari’at* or any other book of *Fiqh*.

from praying along with the people ?” He said, “I was affected by seminal defilement and had no water.” He said, “take to pure earth, it is enough for you.” (*Bukhari and Muslim*) (*Mishkat, ibid, 484/11*)

Abu Zar has reported that the Messenger of Allah has said that, “pure earth suffices for the ablution of a Muslim, even if he does not find water for ten years; but when he finds water, he should make it touch his skin, because that is better.” (*Ahmad, Tirmizi, Abu Dawud and Nasa’ee*) (*Mishkat, ibid,487/14*)

Abu Sa’eed al-Khudri has reported that : two men went out on a journey, and when the time for prayer came, having no water with them, they made *Tayammum* with pure earth and then prayed. Immediately afterwards they found water, and one of them repeated the prayer with ablution, but the other did not. When they came to the Messenger of Allah some time afterwards, they mentioned it, and he said to the one who did not repeat the prayer, “you have followed the *Sunnah* and your prayer was enough for you.” To the one who had performed ablution and repeated the prayer he said, “you will have a twofold reward.”¹ (*Abu Dawud, Daarimi and Nasa’ee*) . (*Mishkat, ibid, 489/16*)

Abul Juhaim bin Haris bin Simmah has reported that once, when coming from the direction of Bi’r Jamal,² the Holy Prophet met a man who saluted him, but the Holy Prophet did not respond to his salutation till he went towards the wall and wiped his face and his hands. Then he responded to his salutation. (*Bukhari and Muslim*) (*Mishkat, ibid,490/17*)

1. This shows that on getting water after the prayer offered by *Tayammum* repetition of the prayer is not necessary (*Mazaahir-e-Haq*).

2. A well in Medinah.

CHAPTER 6

IN THE STATE OF IMPURITY

Association allowed : Abu Hurairah has reported that : the Messenger of Allah met me when I was sexually defiled, took my hand and I walked with him. When he sat down, I withdrew, and after I had gone home and taken bath I came back and found the Holy Prophet still seated. He asked, “where have you been, O Abu Hurairah ?” I told him, and he said, “Glory be to Allah ! the believer does not become impure.” (*Bukhari*). (*Mishkat, Kitab-ut-Taharat, Baabo Mukhalata-til-Junube Wama Ubaaho Lahu*, No. 415/1)

’Aa’isha has reported taht, “the Messenger of Allah used to take bath because of sexual defilement, then warm himself against me before I took the bath.”² (*Ibne Majah and Tirmizi*). (*Mishkat, ibid, 422/8*)

Performance of Ablution : Ibne ’Umar has reported that Umar bin Khattab mentioned to the Messenger of Allah that he was affected by seminal defilement during the night. The Holy Prophet told him to perform ablution, wash his private part and go back to sleep. (*Bukhari and Muslim*) (*Mishkat, ibid,416/2*)

’Aa’isha has reported that when the Holy Prophet was defiled and wanted to eat or sleep, he performed the ablution prescribed for prayer.² (*Bukhari and Muslim*) (*Mishkat, ibid,417/3*)

Abu Sa’eed al-Khudri has reported that the Messenger of Allah has said that, “when any of you has intercourse with his wife and wishes to repeat it, he must perform ablution between the two acts.” (*Muslim*) (*Mishkat, ibid, 418/4*)

-----1. This shows that impurity does not make impure the one who touches the impure one.

2. First the private part should be washed. Then ablution should be performed. Bath can be delayed till before the *Fajr* (morning) prayer. This is also *Sunnah* of the Holy Prophet.

Single bath for more than one intercourse : Anas has reported that the Holy Prophet used to have intercourse with his wives, with only a single bath. ¹ (*Muslim*) (*Mishkat, ibid, 419/5*)

Remembrance of Allah: 'Aa'isha has reported that the Holy Prophet used to remember Allah at all times. ² (*Muslim*) (*Mishkat, ibid, 420/6*)

Qur'an reading not allowed : 'Ali has reported that, "the Holy Prophet used to come out of the privy, recite the Qur'an to us and eat meat with us, nothing restraining him from the Qur'an but seminal defilement." (*Tirmizi, Nasa'ee and Ibne Majah*) (*Mishkat, ibid, 423/9*)

Ibne 'Umar has reported that the Messenger of Allah has said that, "the woman who is menstruating and the one who is seminally defiled should not recite anything of the Qur'an." (*Tirmizi*) (*Mishkat, ibid, 424/10*)

Impure should not touch the Qur'an : 'Abdullah bin Abu Bakr bin Muhammad bin 'Amr bin Hazm has reported that the letter sent by the Messenger of Allah to 'Amr bin Hazm ³ contained the words, "only one who is pure must touch the Qur'an." (*Maalik and Daara Qutni*) (428/14)

Entry in the mosque not allowed : 'Aa'isha has reported that the Messenger of Allah has said that, "turn these houses so as not to face the mosque, because I do not make the mosque lawful for a menstruating woman or one who is seminally defiled." (*Abu Dawud*) (*Mishkat, ibid, 425/11*)

1. This shows that bath can be taken after more than one sexual intercourse with one or more wives. But as it is clear from other Tradition, there should be washing of the private part and ablution after each sexual intercourse.

2. Remembrance of Allah in this Tradition means mere remembrance by heart or attentiveness towards Allah. It does not mean recitation of *Qur'an*. (*Mazaahir-e-Haq*).

3. He was appointed as governor of a city of Yemen.

Angels do not enter : 'Ali has reported that the Messenger of Allah has said that, "the angels do not enter a house in which there is a picture, a dog, or one who is (sexually) defiled." (*Abu Dawud* and *Nasa'ee*) (*Mishkat, ibid, 426/12*)

'Ammaar bin Yaassir has reported that the Messenger of Allah has said that, "there are three whom the angels¹ do not approach : the dead body of an infidel, one who is smeared with *Khaluq*,² and one who is sexually defiled unless he performs ablution." (*Abu Dawud*) (*Mishkat, ibid, 427/13*)

Salutation in the state of impurity : Naafe' has reported that : I accompanied Ibne Umar who wanted to relieve himself. After doing so, in the course of his talk that day, he said that a man going along a street met the Messenger of Allah when he came out of the privy, or had passed water, and saluted him but did not receive the response. Then when the man was almost going out of sight in the street, the Messenger of Allah struck his hands on a wall, wiped his face with them, struck once more and wiped his forearms, then responded to the man's salutation, saying, "the only thing which prevented me from responding to your salutation was that I was not in a state of purity." (*Abu Dawud*) (*Mishkat, ibid, 429/15*)

Muhajir bin Qunfuz has reported that he came to the Holy Prophet when he was passing water and saluted him, but he did not respond to the salutation till he had performed ablution. He then made his excuse to him saying, "I dislike mentioning Allah's Name except when I am in a state of purity."³ (*Abu Dawud*). *Nasa'ee* recorded it up to "till he had performed ablution" and said, "then when he had performed ablution, he responded to it." (*Mishkat, ibid, 430/16*)

1. Angels mean the Angels of Mercy.

2. A liquid, yellow perfume mainly composed of saffron. (James Robson)

3. According to the scholars, mentioning of the Name of Allah without ablution is " *Makrooh* " (abominable) and not " *Haraam* " (prohibited) or a sin (*Mazaahir-e-Haq*)

Sleeping allowed : Umme Salamah has reported that the Messenger of Allah would become (seminally) defiled, then go to sleep, then awake, then go to sleep again. (*Ahmad*) (*Mishkat, ibid, 431/17*)

Manner of bathing after seminal defilement : Shu'bah has reported that when Ibne Abbas took bath because of seminal defilement, he used to pour water seven times from his right hand over his left hand, then wash his private parts. Once he forgot how often he had poured it, so he asked Shu'bah, but he said that he did not know, so he said, "you should be ashamed of yourself. What prevents you from knowing ?" Then he would perform his ablution for prayer, then pour water over his body and say, "thus was the Messenger of Allah accustomed to purify himself." (*Abu Dawud*) (*Mishkat, ibid, 432/18*)

No ablution by water left over by woman : Hakam bin 'Amr has reported that the Messenger of Allah prohibited that a man should perform ablution with the water left over by woman (*Abu Dawud, Ibne Majah and Tirmizi*) (*Mishkat, ibid, 434/20*)

No bath by water left over by man or woman : Humaid al-Humairi has reported that, "I met a man who was a Companion of the Holy Prophet for four years, as was Abu Hurairah. He said that the Messenger of Allah prohibited that a woman should take bath with the water left over by a man, or that a man should take bath with water left over by a woman." (*Abu Dawud and Nasa'ee*). (*Mishkat, ibid, 435/21*)

CHAPTER 7

REMOVAL OF IMPURITIES

Dog drinking from a vessel : Abu Hurairah has reported that the Messenger of Allah has said that, “when a dog drinks out of a vessel belonging to any of you, he must wash it seven times.” (*Bukhari and Muslim*), using the earth first time (*Muslim*) (*Mishkat, Kitab-ut-Taharat, Baabo Tatheerin-Najaasaat, No. 450/15*)

Pouring water over the urine : Anas has reported that : while we were in the mosque with the Messenger of Allah a desert Arab came and began to pass water standing in the mosque. The Companions of the Messenger of Allah said, “stop ! stop !” but the Messenger of Allah said, “don’t interrupt him ; leave him.” They left him alone, and when he had finished, the Messenger of Allah called him and said to him, “these mosques are not the places for urine and filth, but are only for remembrance of Allah, prayer and recitation of the Qur’an,” or however the Messenger of Allah expressed it. Anas said that he then gave orders to one of the people who brought a bucket and poured water over it. (*Bukhari and Muslim*) (*Mishkat, ibid, 452/17*)

Washing of the blood of menses : Asma has daughter of Abu Bakr reported that a woman asked the Messenger of Allah saying : O Messenger of Allah, tell me what one should do when blood from her menses drops on her garment ? The Messenger of Allah said, “when blood from her menses drops on the garment of any of you, she should rub it with her fingers then wash it off with water and then pray with it.” (*Bukhari and Muslim*) (*Mishkat, ibid, 453/18*)

Washing of semen : Sulaiman bin Yasaar has reported that : I asked ‘Aa’isha about the semen which gets on to a garment. She said, “ I used to wash it off from the garment of the Messenger of Allah, and he would go out to prayer with the mark of the washing on his garment.” (*Bukhari and Muslim*) (*Mishkat, ibid, 454/19*)

Sprinkling water on the urine of an infant boy : Umme Qais daughter of Mehsan has reported that she brought a young son of hers who was not yet weaned to the Messenger of Allah. The Messenger of Allah made him sit on his lap, and the child passed water on his garment. He called for water and sprinkled it, but did not wash it. (*Bukhari and Muslim*) (*Mishkat, ibid,456/21*)

Washing of the urine of an infant girl : Lubaabah daughter of Haris has reported that Husain bin Ali was sitting in the lap of the Messenger of Allah, and he passed water upon his garment. I said, “put on a garment and give me your lower garment to wash ;” but he said, “it is only the urine of a female which should be washed ; the urine of a male should be sprinkled.” (*Ahmad, Abu Dawud and Ibne Majah*). (*Mishkat, ibid, 460/25*)

Tanned skin is pure : ‘Abdullah bin ‘Abbas has reported that : I heard the Messenger of Allah say, “when a skin is tanned, it is pure.” (*Muslim*) (*Mishkat, ibid,457/22*)

‘Abdullah bin ‘Abbas has reported that a goat was given in alms to a female slave of Maimunah, but it died. The Messenger of Allah came along and asked, “why did you not take its skin and tan it and get some good out of it ?” They said, “it died a natural death.” He said, “it is only the eating of it that is prohibited.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 458/23*)

Saudah the wife of the Holy Prophet reported, “a sheep of ours died and we tanned it, then continued to steep dates in it till it was worn out.” (*Bukhari*) (*Mishkat, ibid, 459/24*)

Skins should be tanned before using : ‘Aa’isha has reported that the Messenger of Allah commanded that the skins of animals which have died a natural death should be made use of after they have been tanned. (*Maalik and Abu Dawud*) (*Mishkat, ibid,467/32*)

-----1. According to Abu Hanifah, any kind of skin except that of swine and man can be prepared by tanning. Shaafe’ee excludes the skin of dog also from tanning.

Maimunah has reported that some people of Qureish passed the Holy Prophet dragging a sheep of theirs as big as an ass. The Messenger of Allah said to them : would that you had peeled her skin. They said : it died a natural death. He said, “water and leaves of the mimosa flava¹ purify it.” (*Ahmad and Abu Dawud*) (*Mishkat, ibid, 468/33*)

Salamah bin Muhabbiq has reported that on the expedition to Tabuk² the Messenger of Allah came to a household, A bucket was hanging there. He asked for water. They said : O Messenger of Allah, the animal had died a natural death. He said, “its tanning is its purification.” (*Ahmad and Abu Dawud*) (*Mishkat, ibid, 469/34*)

Skins of beasts of prey : Miqdaam bin Ma’dikarib has reported that the Messenger of Allah prohibited wearing the skins of beasts of prey and using them on saddles. (*Abu Dawud and Nasa’ee*) (*Mishkat, ibid, 463/28*)

Abul Maleeh bin Usamah has reported his father as saying that the Holy Prophet prohibited the use of the skins of beasts of prey. (*Ahmad, Abu Dawud and Nasa’ee*). (*Mishkat, ibid, 464/29*)

Earth purifies the shoes : Abu Hurairah has reported that the Messenger of Allah has said that, “when any of you treads with his shoes on something unclean, earth is to purify it.” (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 461/26*)

Earth cleanses : Umme Salamah has reported that a woman said to her : I have a long skirt and walk in filthy places. She said that the Messenger of Allah had said, “what comes after it cleanses it.”³

-----1. The Arabic word is *Qaraz*, meaning the leaves of the mimosa flava (*Salam*). These were used for tanning. (James Robson).

2. In the year 9 A.H.

3. i.e. clean roads after the filthy places have been passed. This shows that dust following a filth may purify the filth.

(*Maalik, Ahmad, Tirmizi, Abu Dawud and Ibne Majah* ; the last two mentioning that the woman was an *Umme Walad*¹ belonging to Ibrahim bin Abdur Rahman bin Auf.) (*Mishkat, ibid, 462/27*)

A woman of the Banu Abdul Ash-hal has reported that: I said : O Messenger of Allah, our road to the mosque is filthy, what should we do when it is raining ? He asked : is there no clean part after the filthy part ? I said : yes. He said : it makes up for the other. (*Abu Dawud*) (*Mishkat, ibid, 470/35*)

'Abdullah bin Mas'ud has reported that : we used to pray with the Messenger of Allah without performing ablution because of walking on the earth. (*Tirmizi*) (*Mishkat, ibid, 471/36*)

Price of skin of animal dying natural death : 'Abdullah bin 'Ukaim has reported that : the letter of the Messenger of Allah came to us telling us not to take profit from the skin or sinew of an animal which had died a natural death. (*Tirmizi, Abu Dawud, Nasa'ee and Ibne Majah*) (*Mishkat, ibid, 466/31*)

Dogs coming in the mosque : Ibne 'Umar has reported that the dogs used to go here and there in the mosque in the time of the Messenger of Allah and that they (the Companions) did not wash any place on that account. (*Bukhari*) (*Mishkat, ibid, 472/37*)

-----1. Literally "mother of a boy." Used of a slave woman who has borne a child to her master, and therefore gains her freedom when he dies. (James Robson)

CHAPTER 8

DIFFERENT KINDS OF WATER

Standing water in which urine is passed : Abu Hurairah has reported that the Messenger of Allah has said that, “none of you should pass water into standing water which is not flowing, then take bath in it.” (*Bukhari and Muslim*). (*Mishkat, Kitab-ut-Taharat, Baabo Ehkam-il-Miyaahe*, No. 436/1)

Water left over after ablution : Saa'ib bin Yazid has reported that : my maternal aunt took me to the Holy Prophet and said, “O Messenger of Allah, my nephew is ill.” So he wiped my head, invoked a blessing on me, then performed ablution, and I drank some of the water he had used. Then I stood up behind his back and looked at the Seal of Prophecy between his shoulders, like the button of a shackle (*Bukhari and Muslim*) (*Mishkat, ibid*, 438/3)

Sea water : Abu Hurairah has reported that a man said to the Messenger of Allah, “we sail on the sea taking a small quantity of water with us. If we use it for ablution, we suffer from thirst. Can we use the sea water for ablution ?” The Messenger of Allah said, “its water is pure, and what dies a natural death in it is permissible.” (*Maalik, Tirmizi, Abu Dawud, Nasa'ee, Ibne Majah and Daarimi*) (*Mishkat, ibid*, 441/6)

Water drunk by cat : Kabshah daughter of Ka'ab bin Maalik and wife of Ibne Abu Qatadah has reported that Abu Qatadah visited her and she poured out water for him for ablution. Then a cat came and drank some of it, and he tilted the vessel for it till it had a drink. Kabshah said : he saw me looking at him, and asked, “are you surprised, O my niece ?” I said : yes. He said : the Messenger of Allah has said, “it is not unclean : it is one of those (male or female) who go round among you.”¹ (*Maalik, Ahmad, Tirmizi, Abu Dawud, Nasa'ee, Ibne Majah, and Daarimi*) (*Mishkat, ibid*, 443/8)

-----1. According to Shaafe'ee, things touched by a cat are not rendered impure. But according to Abu Hanifah, it is *Makrooh-e-Tanziah*, and says that if no other water is available, the water touched by a cat can be used for ablution (*Mazaahir-e-Haq*).

Water frequented by animals and beasts : Ibne 'Umar has reported that the Messenger of Allah was asked about water in the desert country and what is frequented by animals and wild beasts. He said, "when there is enough water to fill two pitchers, it bears no impurity."¹ (*Ahmad, Abu Dawud, Tirmizi, Nasa'ee, Daarimi and Ibne Majah*). Another version by *Abu Dawud* has, "it does not become unclean." (*Mishkat, ibid, 439/4*)

Water touched by asses and beasts : Jabir has reported that the Messenger of Allah was asked whether ablution might be performed with water which asses had left ? He said, "yes, and with what all beasts of prey leave." (*Sharhe-as-Sunnah, by Baghawi*) (*Mishkat, ibid, 445/10*)

Umme Hani has reported that the Messenger of Allah and Maimunah took bath in a bowl containing traces of dough. (*Nasa'ee and Ibne Majah*) (*Mishkat, ibid, 446/11*)

Water drunk by the beasts of prey : Yahya bin 'Abdur Rahman has reported that Umar went out with a party of riders among whom was 'Amr binul Aas. When they came to a cistern and 'Amr asked its owner whether beasts of prey came down to it, Umar said, "don't tell us, O owner of the cistern, because we go down to what beasts of prey leave, and they go down to what we leave." (*Maalik*). (*Mishkat, ibid, 447/12*)

Abu Sa'eed al-Khudri has reported that the Messenger of Allah was asked about the purity of the cisterns between Mecca and Medinah to which beasts of prey, dogs and asses go down, and he said, "they have what they carry in their bellies, and we have what is left as pure water."² (*Ibne Majah*) (*Mishkat, ibid, 448/13*)

-----1. The general view of the jurists is that if colour of the water changes and it starts giving bad smell, it is not allowed for ablution.

2. In this and the previous Tradition the water referred to is the water of large tanks or ponds (*Mazaahir-e-Haq*).

Water becoming hot due to sun : 'Umar bin Khattaab has reported, “do not wash in water becoming hot due to the heat of the sun, because it produces leprosy.”¹ (*Daara Qutni*) (*Mishkat, ibid*, 449/14)

2. According to Abu Hanifah, Malik and Hambal, bathing with such a water is not “*Makrooh*,” while Shaafe’ee holds it as “*Makrooh*”. His later followers, however, agree with the view of the first three Imams (Ibid).

CHAPTER 9

MENSTRUATION

Menstruation is an impurity as well as a hurt for the woman, during which sexual contact with her is prohibited, which is necessary for the health of both the man as well as the woman.

QUR'AN :

And they ask you about menstruation. Say : it is a hurt and pollution, so keep aloof from women during menstrual discharge and go not near them until they are clean. But when they have cleansed themselves, go in to them as Allah has commanded you (*Baqarah*, 2 : 222).

HADEES :

Woman remains pure : Anas has reported that when among the Jews, any woman menstruated, they did neither eat with her, nor did they live with her in their houses, so the Companions of the Holy Prophet asked him and Allah revealed, "and they ask you about menstruation,"¹ and the Messenger of Allah then said, "do everything except sexual intercourse."² The Jews heard of that and said, "this man does not want to leave anything we do without opposing us in it." Usaid bin Huzair and Abbaad bin Bishr came and said, "O Messenger of Allah, the Jews are saying such and such. Should we not then associate with them³?" The face of the Messenger of Allah underwent such a change that we thought he

-----1. *Qur'an, Baqarah, 2:222.*

2. Scientifically it is found that during menstruation and coming out of blood after delivery, the blood is full of poisonous elements and therefore sexual intercourse during that period results in the diseases of syphilis, gonorrhoea, pinta, reiters disease, burning in the urine, stoppage of urine, swelling and burning in urinary glands, kidney stone, and in the women stoppage of menses, itch in the utarus and swelling of the womb (*Sunnate Nabawi Aur Jadeed Science, ibid, Vol. I, pp. 327-328*)

3. i.e. with the wives

was angry with them. But when they went out, they were met by a gift of milk which was being brought to the Holy Prophet. He sent after them and gave them a drink, and they came to know that he was not angry with them (*Muslim*) (*Mishkat, Kitab-ut-Taharat, Baab-ul-Haiz, No. 500/1*)

'Aa'isha has reported that, "the Holy Prophet and I used to take bath from one vessel while we were both sexually defiled. When I was menstruating, he would ask me to wrap myself up and would embrace me.¹ And when he was a "Mo'takif" (retiring in the mosque) he would put out his head for me and I would wash it when I was menstruating." (*Bukhari and Muslim*) (*Mishkat, ibid, 501/2*)

'Aa'isha has reported that, "I used to drink when I was menstruating, then give it to the Holy Prophet, and he used to put his mouth where mine had been and drink ; and I used to eat flesh from a bone when I was menstruating, then give it to the Holy Prophet, and he used to put his mouth where mine had been." (*Muslim*) (*Mishkat, ibid, 502/3*)

'Aa'isha has reported that, "the Holy Prophet used to recline on my lap when I was menstruating, then recite the Qur'an." (*Bukhari and Muslim*) (*Mishkat, ibid, 503/4*)

'Aa'isha has reported that : the Holy Prophet said to me, "get me the mat from the mosque," and when I said that I was menstruating, he said, "your menstruation is not in your hand."² (*Muslim*) (*Mishkat, ibid, 504/5*)

Maimunah has reported that, "the Messenger of Allah used to pray in a woollen garment which was partly over him and partly over me while I was menstruating." (*Bukhari and Muslim*) (*Mishkat, ibid, 505/6*)

-----1. This and subsequent Ahadees show that the body of the woman does not become impure on account of menstruation. Physically she remains pure. Her impurity is only "Hukman" or according to the "Shari'ah" (*Mazaahir-e-Haq*).

2. This shows that even during menstruation a woman can take anything from within the mosque by herself standing outside.

Sexual intercourse : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever has sexual intercourse with a woman who is menstruating, or a woman by her back, or visits a *Kahin*, he has disbelieved in what has been sent down to Muhammad.” (*Tirmizi, Ibne Majah and Daarimi*). (*Mishkat, ibid,506/7*)

Ibne 'Abbas has reported the Messenger of Allah has said that “when a man has sexual intercourse with his wife while she is menstruating, he should give half a *Dinar*¹ in alms.” (*Tirmizi, Abu Dawud, Nasa'ee, Daarimi and Ibne Majah*) (*Mishkat, ibid, 508/9*)

Ibne 'Abbas has reported that the Holy Prophet has said that, “when there is red blood (he should give) a *Dinar* and when there is yellow blood half a *Dinar*.” (*Tirmizi*) (*Mishkat, ibid,509/10*)

Zaid bin Aslam has reported that a man asked the Messenger of Allah : what is lawful for me in my wife when she is menstruating? He said, “tie her waist-wraper on her, then you can do what you like above it.”² (*Maalik and Daarimi*) (*Mishkat, ibid,510/11*)

'Aa'isha has reported that, “when I menstruated, I left the bed and lay on the reed-mat and did not approach or come near³ the Messenger of Allah till I was purified.” (*Abu Dawud*) (*Mishkat, ibid,511/12*)

Woman having prolonged flow of blood : 'Aa'isha has reported that Fatimah daughter of Abu Hubaish came to the Holy Prophet

1. A *Dinar* is equivalent to 5 grams of gold.

2. This means that “*Ikhtilaat*” or mixing up with her above the navel is “*Mubaah*” (allowed), but below the navel it is “*Haraam*” (prohibited) (*Mazaahir-e-Haq*).

3. The word “*Taqrubo*” (approach or come near) in this Hadees actually means “*Jamaa*” or sexual intercourse, as it is also clear from the verse “*Wala Taqrabu Hunna Hatta Yathurna*”, i.e. go not near them until they are clean (*Baqarah, 2:222*) ; otherwise as regards mere mixing up with them, it is clearly permitted by the other Ahadees which we have already noted above (also see *Mazaahir-e-Haq*).

and said that, “I am a woman whose blood keeps flowing,¹ and I am never purified. Should I therefore abandon prayer?” He said, “No, that is only a vein and is not menstruation. So when your menstruation comes on, abandon prayer; and when it ends, wash the blood from yourself and then pray.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ut-Taharat, Baab-ul-Mustahaazah*, No. 512/1)

’Urwah bin Zubair has reported from Fatimah daughter of Abu Hubaish that her blood kept flowing, so the Holy Prophet said to her, “when the blood of the menses comes, it is black blood which can be recognised, so when that comes, refrain from prayer; but when a different type (of blood) comes, perform ablution and pray, because it is due only to a vein.” (*Abu Dawud and Nasa’ee*) (*Mishkat, ibid*, 513/2)

Umme Salamah has reported that in the time of the Messenger of Allah there was a woman who had an issue of blood, so Umme Salamah asked the Holy Prophet to give a decision about her. He said, “she should consider the number of nights and days during which she used to menstruate each month before she was afflicted with this trouble and abandon prayer during that period each month. When she finishes that, she should take bath, tie a cloth over her private part and pray.” (*Maalik, Abu Dawud, Daarimi and Nasa’ee*) (*Mishkat, ibid*, 514/3)

’Adi bin Saabit has noted from his father who said that his grandfather² has reported the Holy Prophet as saying regarding a woman who had a prolonged flow of blood that she should abandon prayer during as many days as she used to have her courses, then take bath, perform ablution for every prayer, fast and pray. (*Tirmizi and Abu Dawud*) (*Mishkat, ibid*, 515/4)

Hamnah daughter of Jahsh has reported that, “I had too much flow of blood in menstruation. So I went to the Holy Prophet for a decision and to inform him. I found him in the house of my

-----1. Such a woman is known as “*Mastahazah*”. It is lawful for her to offer prayer after washing the blood, keep fast and have sexual intercourse.

2. ’Adi’s grandfather’s name is given as Dinar by Yahya bin Ma’een.

sister Zainab daughter of Jahsh and said that, O Messenger of Allah, I menstruate to a great and severe extent, so what command do you give me about it? It has prevented me from praying and fasting." He said, "I suggest for you the cotton, because it removes the blood." She said, "it is too copious for that." He said, "then put a tight rag." She said, "it is too copious for that." He said, "then take a cloth." She said, "it is too copious for that, for my blood keeps on flowing." So the Holy Prophet said, "I shall give you two commands ; whichever of them you follow, it will make the other unnecessary, but you will know best whether you are strong enough to follow both of them. This is a stroke of the Satan, so observe your menses for six or seven days, Allah alone knowing which it should be, then take bath, and when you see that you are purified and quite clean, pray during twenty-three or twenty-four days and night, and fast, because that will be enough for you, and do so every month, just as women menstruate and are purified at the time of their menstruation and their purification. But if you are strong enough to delay the *Zuhr* (noon) prayer and advance the *Asr* (afternoon) prayer, then take bath and combine the *Zuhr* (noon) and the *Asr* (afternoon) prayer ; to delay the *Maghrib* (sunset) prayer and advance the *Isha* (night) prayer, then take bath and combine the two prayers, do so ; and to take bath at the *Fajr* (dawn), do so ; and fast if you are able." The Messenger of Allah said, "this is the one which is more attractive to me." (*Ahmad, Abu Dawud and Tirmizi*) (*Mishkat, ibid, 516/5*)

Asma daughter of Umais has reported that, "I said, O Messenger of Allah, Fatimah daughter of Abu Hubaish had a flow of blood for a certain period and had not prayed." The Messenger of Allah said, "Glory be to Allah. This comes from the Satan. She should sit in a tub, and when she sees yellowness appearing on the top of the water, she should take bath once for the *Zuhr* (noon) and *Asr* (afternoon) prayer, once for the *Maghrib* (sunset) and *Isha* (night) prayer, once for the *Fajr* (dawn) prayer, and in between times she should perform ablution." (*Abu Dawud* recorded it, saying Mujahid transmitted from Ibne Abbas that when the bath became difficult for her, he ordered her to combine the two prayers.) (*Mishkat, ibid, 517/6*)

Section – IV
IBADAAT
(ACTS OF DEVOTION)

Synopsis

- A. Salaat
- B. Du'aa
- C. Som
- D. Hajj and Umrah

IBADAAT

Next to the Faith, among the Five Pillars of Islam, are A. Salaat (Prayer), B. Som (Fasting), C. Zakaat (Poor-Rate), and D. Hajj (Pilgrimage), collectively known as the "Ibadaat" (Acts of Devotion). But since Zakaat basically pertains to "Maaliyaat" (Finance), we will deal with it in the Section relating to "Maaliyaat". In the present Section we will deal with the other three only, i.e., Salaat, Som and Hajj. Additionally, since "Du'aa" (Supplication) is also an important and basic Act of Devotion, we will also deal with it in this very Section.

It may also be noted that "Ibadaat", in the Islamic sense, is a very wide term, which, though generally used for the above mentioned Acts of Devotion, in fact applies to all activities of the human life, spiritual as well as physical, performed in obedience to the Commands, and for the Pleasure, of Allah, strictly according to the Sunnah (oral as well as practical guidance) of the Holy Prophet Muhammad (peace be upon him).

A
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SALAAT
(PRAYER)

Chapter – 1 – Excellence of Prayer.

Chapter – 2 – Times of Prayer.

Chapter – 3 – Azaan.

Chapter – 4 – Mosque.

Chapter – 5 – Dress for Prayer.

Chapter – 6 – The Sutra.

Chapter – 7 – Performance of Prayer.

Chapter – 8 – Salaat Bil – Jama'at.

Chapter – 9 – Waajib (obligatory) Prayer.

Chapter – 10 – The Taraweeh Prayer.

Chapter – 11 – Mustahab (Commendable) Prayer

Chapter – 12 – Optional Prayers (Nawafil)

Chapter – 13 – Occasional Prayers.

SALAAT (PRAYER)

The first and the foremost Act of Devotion is the Salaat (Prayer) in which a servant of Allah whole-heartedly submits to Allah and remains in direct communion with Him.

Salaat (Prayer) is *Farz* (compulsory) , *Wajib* (obligatory), *Sunnat* (traditional) , which is either *Mo'akkadah* (binding) , *Mustahab* (commendable) or *Nafl* (optional).

Farz Prayer : Five times' daily prayer known as *Fajr* (morning) , *Zuhr* (noon) , ' *Asr* (afternoon) , *Maghrib* (sunset) and ' *Isha* (night) are *Farz*.

Wajib Prayer : Congregational prayers of *Jumu'ah* instead of *Zuhr* (each Friday) and *Eidain* in the morning of 1st Shawwal and 10th Zilhijj each year are *Wajib*.

Mustahab Prayer : Prayer of *Ashraq* (*after sun – rise*) *hasht* (before noon), *Zawal* (after declining of the sun) *Awabain* (after *Maghrib* prayer) and *Tahajjud* (after midnight) are *Mustahab*.

Rak'ats : Each prayer consists of different sets having four, three or two parts known as *Rak'ats* which are also *Farz*, *Wajib* or *Sunnat*.

In the five times' daily prayers there are in all seventeen *Rak'ats* of *Farz* and twelve *Rak'ats* of *Sunnat* (*Mo'akkadah*).

In the *Fajr* prayer there is one set of two *Rak'ats* of *Farz* preceded by one set of two *Rak'ats* of *Sunnat*. In the *Zuhr* prayer there is one set of four *Rak'ats* of *Farz* preceded by one set of four *Rak'ats* of *Sunnat* and also followed by one set of two *Rak'ats* of *Sunnat*. In the ' *Asr* prayer there is only one set of four *Rak'ats* of *Farz*. In the *Maghrib* prayer there is one set of three *Rak'ats* of *Farz* followed by one set of two *Rak'ats* of *Sunnat*. In the ' *Isha* prayer there is one set of four *Rak'ats* of *Farz* followed

by one set of two Rak'ats of Sunnat, other sets of Sunnat offered by the Muslims in addition to the above mentioned Farz and Sunnat sets of Rak'ats are either Mustahab or Nafl.

Three *Rak'ats* of *Witr* to be offered after the 'Isha prayer, but before the *Fajr* prayer, generally offered immediately after the 'Isha prayer, are *Wajib*.

Four *Rak'ats* before the 'Asr prayer and four *Rak'ats* before the 'Isha prayer are *Mustahab*.

In the *Jumu'ah* prayer there are first four *Rak'ats* of *Sunnat Mo'akkadah*, then two Rak'ats of Farz, then four Rak'ats and thereafter two Rak'ats of *Sunnat Mo'akkadah*.

In the prayer of *Eidain* there are two *Rak'ats Wajib* with three additional pronouncements of *Takbir* in each.

As regards the number of Rak'ats offered in *Duha*, *Abwabain* and *Tahajjud*, there is no specific maximum limit fixed but the least one should offer is two Rak'ats. However, generally four Rak'ats are offered in *Duha*, six in *Abwabain* and twelve in *Tahajjud*.

Taraweeh Prayer : The *Taraveeh* prayer offered after the 'Isha prayer in the month of Ramazan each year is *Sunnat Mo'akkadah*. It consists of twenty Rak'ats offered in ten sets of two Rak'ats each and after every four Rak'ats there is a short period of rest.

Specific Prayers : According to the Sunnah, there are also specific prayers of journey, danger, solar or lunar eclipse, rainfall and the funeral.

Qur'an and Sunnah : Basic commands for prayer are given in the Qur'an, and full details regarding the prayers, the recitations therein, the supplications, the call for prayer, the Imam, the mosque, the ablution, the Tayammum, the clothing, the places, etc. are available in the Ahadees of the Holy Prophet.

QUR'AN :

Prophet Abraham (Ibrahim), while setting his wife Heger (Hajra) and child Ishmael (Ismail) in a valley of Mecca, prayed :

“Our Lord, I have settled a part of my offspring in the Valley unproductive of fruit, near Your Sacred House, Our Lord, that they may keep up prayer” (*Ibrahim*, 14:37)

Prophet Abraham (Ibrahim) also prayed :

“My Lord, make me keep up prayer and from my offspring too” (*Ibrahim*, 14:40)

Regarding Prophets Abraham, lot, Isaac and Jacob, Allah says :

“We revealed to them the doing of good and keeping up of prayer” (*Ambiya*, 21:73)

Prophet Ishmael (Ismail) enjoined on the people prayer and alms-giving (*Maryam*, 19:55).

Even in the Torah there was Commandment of Allah to Bani Israil to keep up the prayer (*Baqarah*, 2:83 ; *Maa'idah*, 5:12).

According to Qur'an, those to whom Book was given were enjoined to keep up prayer (*Bayyinah*, 98:5).

Moses (*Taa Haa*, 20:14), Aaron (*Yunus*, 10:87), David (*Swad*,38:17-18), Sho'aib (*Hud*, 11:18), Zacharias (*Maryam*, 19:11), Jesus (*Maryam*,19:31), and all other Prophets were ordered to keep up prayer, and they kept up prayer throughout.

Similarly, the last Prophet Muhammad (peace be upon him) was ordered to keep up prayer (*Kausar*,108:2). Allah ordered him to, “ tell My Servants who believe, to keep up prayer ”

(*Ibrahim*, 14:31) ; and “enjoin prayer on your people and steadily adhere to it” (*Taa Haa*, 20:132) ; and, “recite that which has been revealed to you of the Book and keep up prayer (*Ankabut*, 29:45).

In fact Salaat is one of the basic conditions of piety which is necessary to derive benefit from the Holy Qur’an (*Baqarah*, 2:3), because prayer keeps one away from indecency and evil (*Ankabut*, 29:45). It is for Allah’s Remembrance (*Taa Haa*, 20:14). Allah’s Remembrance is the greatest (*Ankabut*, 29:45) ; and in Allah’s Remembrance surely hearts find rest (*Ra’d*, 13:28). Therefore Qur’an throughout enjoins the believers to, “keep up prayer” (*Baqarah*, 2:110) ; “seek assistance through Patience and Prayer” (*Baqarah*, 2:45 and 153) ; “keep up prayer and observe duty to Allah” (*An’aam*, 6:72 ; *Hajj*, 22:78) ; “keep up prayer, pay the poor-rate and obey the Messenger of Allah, so that mercy may be shown to you” (*Nur*, 24:56 ; *Mujadilah*, 58:13) ; “keep your duty to Him” and, “keep up prayer and be not of the polytheists” (*Rum*, 30:31) ; and, “keep up prayer and pay the poor-rate and offer Allah a goodly gift” (*Muzzammil*, 73:20).

Salaat is the mark of distinction between the believers and non-believers. Allah says : those who keep up prayer and spend out of what We have given them, they are the believers in truth (*Anfaal*, 8:3-4). They enjoin good and forbid evil and keep up prayer and pay the poor-rate (*Taubah*, 9:71 ; *Naml*, 27:2-3).

Regarding the last Prophet Muhammad (*peace be upon him*) and his Companions, Qur’an says : you see them bowing down, prostrating themselves, asking Allah’s Grace and Pleasure. These marks are on their faces in consequence of prostration. That is their description is *Torah* and in *Injeel* (i.e. Bible) (*Fath*, 48:29).

As regards the non-believers, Qur’an tells that when in the Hell they will be questioned by the believers : “what has brought you into Hell ?” , they will say : “we were not of those who prayed nor did we feed the poor (*Muddassir*, 74:42-44). Allah commands the last Prophet Muhammad (*peace be upon him*) and,

through him, each of the believers to keep duty to Allah, and keep up prayer and be not of the polytheists (*Rum*, 30:31).

Qur'an orders to slay the idolaters and take them captives and besiege them and lie in wait for them in every ambush until they repent and keep up prayer and pay the poor-rate (*Taubah*, 9:5). If they repent and keep up prayer and pay the poor-rate, they are brethren in faith (*Taubah*, 9:11).

According to Qur'an, only he can maintain the Mosque of Allah who believes in Allah and the Last Day and keeps up prayer and pays the poor-rate and fears none but Allah (*Taubah*, 9:18).

The believers have been ordered by Allah not to take friends from amongst the disbelievers who make mockery of their religion and calling to the prayers (*Maa'idah*, 5:57-58).

The believers should know that only Allah is their Friend and His Messenger, and those who believe, keep up prayer and pay the poor-rate and bow down. They shall surely triumph (*Maa'idah*, 5:56).

Salaat is one of the signs of the pious one (*Baqarah*, 2:2-3). According to Qur'an, righteous (*Baqarah*, 2:77) and successful (*Mo'minun*, 23:1-2) are those who are humble in their prayers. Neither merchandise nor selling diverts them from the Remembrance of Allah and keeping up of prayer and paying of the poor-rate. They fear a Day in which the hearts and eyes will turn about (*Nur*, 24:37). There are good tidings (*Hajj*, 22:34-35 ; *Naml*, 27:3) and mercy (*Luqman*, 31:3) for those who keep up prayer and pay the poor-rate and they are on a guidance from their Lord, and they are those who are successful (*Luqman*, 31, 4-5). They have been awarded secretly and openly the hope for a gain which will never perish (*Faatir*, 35:29). They will get the mighty reward (*Nisa*, 4:162) and their reward is never wasted (*A'araaf*, 7:170). They will be shown mercy (*Nur*, 24:56). They will have no fear nor shall they grieve (*Baqarah*, 2:277). They are in Gardens, honoured (*Ma'arij*, 70:35). For them are Gardens of Perpetuity (*Ra'd*, 13:22-23).

Salaat is compulsory five times a day. Qur'an says "prayer indeed has been enjoined on the believers at fixed times" (*Nisa*, 4:103). The five timings of *Fajr*, *Zohr*, *'Asr*, *Maghrib* and *'Isha* prayers have been taken from the Holy Qur'an. Qur'an says : keep up prayer at the two ends of the day and in the first hours of the night (*Hud*, 11:114). Of the two ends of the day, according to the commentators of Qur'an, the first is "*Fajr*" or prayer before the sun-rise and second includes the "Zohr" or the early afternoon and the "Asr" or the late afternoon prayer. In the first hours of the night we have the "Maghrib" or the after sun-set prayers and the "Isha" or the prayer before going to bed. The two afternoon prayers and the two after sun-set prayers, which are spoken of together, are, under special circumstances, offered in combination. Qur'an further says : keep up prayer from the declining of the sun till the darkness of the night, and the recital of the Qur'an at dawn (*Bani Israil*, 17:78). From the declining of the sun i.e. post meridian period to sun-set, according to the commentators of Qur'an, are two prayers, i.e. "Zohr" and "Asr" while from sun-set till darkness there are two prayers i.e. "Maghrib" and "Isha". The fifth one is the morning prayer which is called here as "*Qur'anal Fajr*". Thus all the five times prayers are mentioned. Qur'an also says : "keep yourself with those who call on their Lord morning and evening desiring His Goodwill (*Kahf*, 18:28). Celebrate the Praise of your Lord before the rising of the sun and before its setting, and glorify Him during the hours of the night and parts of the day that you may be well pleased (*Taa Haa*, 20:129). Before the sunrise is "Fajr" prayer, while before setting of sun are "Zohr" and "Asr" and during night are "Maghrib" and "Isha" prayer. There is yet another verse of Qur'an which says, "glory be to Allah when you enter the evening and when you enter the morning" (*Rum*, 30:17 ; *Mo'min*, 40:55), and "before rising of the sun and before setting" (*Qaaf*, 50:39), "Salaatil Fajr" and "Salaatil Isha" are mentioned by name in verse 24 of Chapter 58 and "Salaatil Wusta" mentioned in Verse 238 of Chapter 2, according to a Tradition reported by *Bukhari* (58:98), is "Salaatul Asr". There is mention of "Salaat-uz-Zohr" in Verse 18 of Chapter 30. Jumu'ah prayer is specifically mentioned in

Verse 9 of Chapter 62 which reads : “O, you who believe ; when the Call is sounded for prayer on Jumu’ah (Friday), hasten to the remembrance of Allah and refrain from business deal.”

Salaat was made compulsory five times a day in the Night of Ascension (*Me’raaj*) when the Holy Prophet Muhammad (peace be upon him) was taken to the Heavens (*Bukhari*, 8:1). Earlier, firstly in the first year of the Meccan period after the first Revelation from Allah to Prophet Muhammad (peace be upon him). Salaat was offered during the nights only. Then it was made compulsory for morning and evening and thereafter prayer of night was added. Ultimately, during the “*Me’raaj*” (Night of Ascension), order for five times prayer was finally given. Jumu’ah prayer was started in the first year of “Hijrah” in Medinah.

HADEES

CHAPTER 1

EXCELLANCE OF PRAYER ¹

Action dearest to Allah : Ibne Mas'ud has reported that : I asked the Holy Prophet which action is dearest to Allah. He said, "prayer at its time." I asked what come next. He said, "it is kindness to the parents." I asked what come next. He said, "it is Jihad in the Way of Allah." He said, "he told me of them, and had I asked for more he would have told me more." (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat*, No. 522/5)

Covenant with Allah : 'Ubadah bin Saamit has reported the Messenger of Allah as saying, "five times' prayers have been made "*Farz*" (compulsory) by Allah. Whoever performs the ablution for them well, observes them at their times, and perfectly performs the bowing with submissiveness during them, he has a covenant from Allah to forgive him ; but if anyone does not do so, he has no covenant from Allah. If He wills, He may forgive him ; but if He wills, He may punish him." (*Ahmad, Abu Dawud, Maalik and Nasa'ee*) (*Mishkat, ibid*, 524/7)

Atonement of sins : Abu Hurairah has reported that the Messenger of Allah has said that, "the five (daily) prayers, Friday to Friday ² and Ramazan to Ramazan ³ make atonement for what has happened since the previous one, provided major sins have been avoided." (*Muslim*) (*Mishkat, ibid*, 518/1)

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1. Besides the spiritual benefits which are mentioned in the Ahadees noted in this and other chapters, even the physical benefits of prayer are so many. It is a well-balanced, light and necessary exercise of the human body to maintain its health. It also ensures proper development and safeguard from many diseases of the heart, kidneys, liver, lungs, brain, stomach, intestines, spinal cord, neck and chest, and all kinds of glands. Scientifically considered, its different stages and recitations provide a cure for mental, nerve, psychic, depression, anxiety, cardiac, arthritis, uric acid, ulceric, eye, and E.N.T. diseases. (For details see *Sunnate Nabawi Aur Jadeed Science, ibid*, Vol. I , pp. 38 to 86).
 2. i.e. one Friday prayer upto another Friday prayer.
 3. i.e. Fasting in the one upto the Fasting in the other month of Ramazan.

Abu Hurairah has reported that the Messenger of Allah has said that, “tell me, if there is a stream at the door of one of you in which he takes bath five times daily, would any of his filthiness remain ?” The Companions said, “none of it would remain.” He said, “that is like the five times of prayer by which Allah obliterates sins.” (*Bukhari and Muslim*) (*Mishkat, ibid,519/2*)

Ibne Mas’ud has reported that a man kissed a woman and came and told it to the Holy Prophet. Then Allah revealed, “And observe the prayer at the two ends of the day and the neighbouring parts of the night, because good deeds remove evil deeds.”¹ The man asked, “is it for me particularly, O Messenger of Allah ?” He said, “it is for all of my people.” A version has, “to those of my people who act upon it.” (*Bukhari and Muslim*) (*Mishkat, ibid,520/3*)

Anas has reported that a man came and said that, “O Messenger of Allah, I have done something which merits punishment , so appoint it for me.” He did not question him about it, and when the time for prayer came, the man prayed along with him. Then when the Holy Prophet had finished the prayer, the man got up and said, “O Messenger of Allah, I have done something which merits punishment, so appoint for me what Allah has decreed.” He asked, “did you not pray along with us ?” He said, “yes”. He said, “Allah has forgiven you your sin” or “your punishment.”² (*Bukhari and Muslim*) (*Mishkat, ibid,521/4*)

Abu Zar has reported that the Holy Prophet went out in winter time when the leaves were falling. He took two branches of a tree whose leaves began to fall. He then said, “O Abu Zar”. He said, “at your service, O Messenger of Allah.” He said, “a Muslim who observes prayer for the Pleasure of Allah his sins fall from him as these leaves fall from this tree.” (*Ahmad*) (*Mishkat, ibid, 529/12*)

1. *Qur’an, Hud, 11:114.*

2. The Holy Prophet knew through “*Wahi*” that the offence committed by that particular man was not punishable by “*Hadd,*” and that it was forgiven by Allah (*Mazaahir-e-Haq*).

Zaid Bin Khalid Juhani reported that the Messenger of Allah has said that, "whoever observes two prostrations without being negligent in them, Allah will forgive him his previous sins." (*Ahmad*) (*Mishkat, ibid,530/13*)

Salvation : 'Abdullah bin 'Amr binul Aas has reported that the Holy Prophet mentioned prayer one day saying, "whoever keeps to it, it will be Light, Evidence and Salvation for him on the Day of Judgement ; but if anybody does not keep to it, ¹ it will not be for him Light, Evidence, or Salvation, and on the Day of Resurrection he will be associated with Qarun, Pharaoh, Haamaan, ² and Ubayy bin Khalaf." ³ (*Ahmad, Daarimi and Baihaqi*) (*Mishkat, ibid,531/14*)

Entry in Paradise : Abu Umamah has reported that the Messenger of Allah has said that, "if you observe your five times' prayers, fast during your month (of Ramazan), pay the *Zakaat* on your properties, and obey him who has a right to issue commands to you, you will enter your Lord's Paradise." (*Ahmad and Tirmizi*) (*Mishkat, ibid,525/8*)

The Children : 'Amr bin Shu'aib has reported from his father who said that his grandfather informed that the Messenger of Allah has said that, "command your children to observe prayer when they are seven years old, and beat them for (not observing) it when they are ten years old, and do not let (boys and girls) sleep together." (*Abu Dawud*). (*Mishkat, ibid,526/9*)

-----1. i.e. does not offer it with punctuality and with all formalities according to the Sunnah of the Holy Prophet.

2. These three are mentioned together in *Qur'an, Maryam, 19:30*, and *Momin, 40:24*. *Qur'an* also speaks of Qarun in *Qasas, 28:76*. Haamaan is mentioned also in *Qasas, 28:38*. The old Testament also gives the story of Korah (Qarun) in Numbers, Chapter XVI, and of Haamaan in Esther, Chapter III. (James Robson)

3. Ubayy was an enemy of the Holy Prophet in Mecca. He had said that he would kill the Holy Prophet. But the Holy Prophet replied that if Allah willed, He would kill Ubayy. At the battle of Uhud (3 A.H.) Ubayy received a wound, and remembering the Holy Prophet's words, he felt sure he was going to die. He died at Sarif, about six miles from Mecca, when he was returning home. (Ibne Hishaam, Vol. III , p. 89) (*Ibid*)

Abandonment of Prayer : Jabir has reported that the Messenger of Allah has said that, “what lies between a man and infidelity is the abandonment of prayer.” (*Muslim*) (*Mishkat, ibid, 523/6*)

Buraidah has reported that the Messenger of Allah has said that, “the covenant between us and them is prayer, so whoever abandons it he has become an infidel.” (*Ahamd, Tirmizi, Nasa’ee and Ibne Majah*) (*Mishkat, ibid, 527/10*)

’Abdullah bin Shaqeeq has reported that the Companions of the Messenger of Allah did not consider the abandonment of any good deed to be infidelity except prayer (*Tirmizi*) (*Mishkat, ibid, 532/15*)

Abud Darda’ has reported that : my Friend enjoined me thus, “do not associate anything with Allah even if you are cut to pieces and burnt ; do not abandon a prescribed prayer intentionally ; whoever abandons it intentionally protection will not apply to him ¹ ; and do not drink wine, because it is the key to every evil.” (*Ibne Majah*) (*Mishkat, ibid, 533/16*)

VIRTUES OF FIVE TIMES’ FARZ PRAYERS

Fajr Prayer : Abu Hurairah has reported from the Holy Prophet about the saying of the Almighty : verily the recitation (of Qur’an) at the dawn is witnessed. ² He said, “the angels of the night and the angels of the day are present at it.” (*Tirmizi*) (*Mishkat, Kitab-us-Salaat, Baabun Fee Fazaa’il-is-Salaat, No. 585/11*)

1. According to another Hadees noted by Tabrani, the Holy Prophet said that the one who abandons prayer intentionally is ousted from our Ummah.”

Abdullah bin Shafeeq, a prominent Taaba’ee, has said that excepting the abandonment of prayer, the Sahabah did not think any other deed as “*Kufi*” (*Mishkat, with reference to Tirmizi*).

Imam Ahmad bin Hambal and some other scholars on basis of the Ahadees of the Holy Prophet, thought the one who abandoned the Salaat as *Kafir* (infidel) and *Murtad* (apostate) whose funeral prayer was also not to be offered nor was he to be buried in the Muslim graveyard. But majority of the scholars are of the view that though abandonment of prayer is an act of infidelity, yet if at heart he does not deny the Salaat and holds a true faith, he will not be treated as a *Murtad* (apostate) (*Ma’ariful Hadees, vol. III, pp. 110-112*).

2. *Qur’an, Bani Israil, 17:78*.

Going for Fajr Prayer : Salman has reported that : I heard the Messenger of Allah say, “the one who goes out early to Fajr (morning) prayer goes out with the Standard of Faith, but the one who goes out early to the market goes out with the Standard of Iblees.” (*Ibne Majah*) (*Mishkat, ibid,589/15*)

Zuhr Prayer : Zaid bin Saabit has reported that the Messenger of Allah used to pray the Zuhr prayer at noon, observing no prayer more severe to his Companion than it. Then was revealed, “and observe the prayers and the middle prayer¹ ; and he said, “before it there are two prayers and after it there are two prayers.” (*Ahmad and Abu Dawud*) (*Mishkat, ibid,587/13*)

'Asr Prayer : 'Ali has reported that the Messenger of Allah said at the battle of the Trench,² “they have restrained us from the middle prayer,³ the 'Asr (afternoon) prayer. May Allah fill their houses and their graves with fire ! ” (*Bukhari and Muslim*) (*Mishkat, ibid,583/9*)

Ibne Mas'ud and Samurah bin Jundub has reported that the Messenger of Allah has said that, “the middle prayer is the 'Asr (afternoon) prayer.” (*Tirmizi*) (*Mishkat, ibid,584/10*)

Fajr and 'Asr : 'Umaarah bin Ruwaibah has reported that : I heard the Messenger of Allah saying, “no one will enter the Hell who has prayed before the rising of the sun and before its setting,” meaning the Fajr (morning) and the 'Asr (afternoon) prayer. (*Muslim*) (*Mishkat, ibid,575/1*)

Abu Hurairah has reported that the Messenger of Allah has said that : angels take turns among you by night and by day, and they all assemble at the Fajr (morning) and the 'Asr (afternoon) prayers. Those who spend the night among you then ascend, their Lord asks them, though He is best informed about them, “How did you leave My Servants ?” They say, “we left them while they were praying, and we came to them while they were praying.” (*Bukhari and Muslim*) (*Mishkat, ibid,577/3*)

1. *Qur'an, Baqarah, 2:238.* 2. The siege of Medinah by Quraish in 5 A.H.
3. *Qur'an, Baqarah, 2:238*

Fajr and 'Isha : 'Usman has reported that the Messenger of Allah has said that, "whoever prays the 'Isha (night) prayer in company, it is as though he has remained standing in prayer half the night ; and whoever prays the Faj r (morning) prayer in company, it is as though he has prayed the whole night." (*Muslim*) (*Mishkat, ibid, 581/7*)

Abu Hurairah has reported that the Messenger of Allah has said that, "no prayer is more burdensome to the hypocrites than the Fajr (morning) and the 'Isha (night) prayer; but if they know what blessing lies in them, they will come to them even if they have to crawl to do so." (*Bukhari and Muslim*) (*Mishkat, ibid, 580/6*)

SUNNAH RAK'ATS IN FIVE TIMES' FARZ PRAYERS

Number of Rak'ats : Umme Habibah has reported that the Messenger of Allah has said that, "a house will be built in Paradise for the one who prays in a day and a night twelve *Rak'ats* ¹four before and two after the *Zuhr* (noon) prayer, two after the *Maghrib* (sun set) prayer, two after the 'Isha (night) prayer, two before the *Fajr* (morning) prayer." (*Tirmizi*) (*Mishkat, Kitab-us-Salaat, Baab-us-Sunane Wa Faza'ileha, No.1091/1*)

Sunnah Rak'ats at dawn : 'Aa'isha has reported that the Holy Prophet was more particular about observing voluntary (*Sunnah*) two *Rak'ats* at dawn than about observing any of the other voluntary (*Sunnah*) prayers. (*Bukhari and Muslim*) (*Mishkat, ibid,1095/5*)

'Aa'isha has reported that the Messenger of Allah has said that, "the two *Rak'ats* of dawn are better than this world and what is therein." (*Muslim*) (*Mishkat, ibid,1096/6*)

Sunnah Rak'ats of Zuhr : 'Abdullah bin Saa'ib has reported that the Messenger of Allah used to pray four *Rak'ats* before the *Zuhr* (noon) prayer after the sun had passed the meridian, saying, "it is an hour at which the doors of heaven are opened, and I like a

-----1. These are known as "*Sunnat-e-Mo'akkidah*", i.e. Traditional Binding. Of these two before the *Farz* (morning) prayer are more important.

good deed of mine to ascend at that time.” (*Tirmizi*) (*Mishkat, ibid,1101/11*)

’Umar has reported that : I heard the Messenger of Allah say, “four *Rak’ats* before the *Zuhr* (noon) prayer after the sun has passed the meridian are reckoned equivalent to a similar number of the pre-dawn prayer. ¹ There is nothing which does not glorify Allah at that hour.” Then he recited, “*Yata Fayya’oo Zilaluhu ’Anil Yamine Wash Shama’ile Sujjadan Lillahe Wa Hum Daakhiroon*” (i.e. their shadows turn round from the right and left prostrating themselves to Allah, and they are humble). ² (*Tirmizi*). *Baihaqi* noted it in *Shu’abul Iman* (*Mishkat, ibid,1109/19*)

Sunnah Rak’ats of Fajr and Maghrib : Ibne ’Abbas has reported that the Messenger of Allah has said that, “when the stars set, two *Rak’ats* are (to be prayed) before the *Fajr* (morning prayer), ³ and after the prostration two *Rak’ats* are (to be prayed) after the *Maghrib* (sunset prayer).” ⁴ (*Tirmizi*) (*Mishkat, ibid,1108/18*)

Sunnah Rak’ats of ’Isha : ’Aa’isha has reported that : the Messenger of Allah did never pray *’Isha* and then came to me but prayed four or six *Rak’ats*. (*Abu Dawud*) (*Mishkat, ibid,1107/17*)

Sunnah Rak’ats of ’Asr ⁵ : Ibne ’Umar has reported the Messenger of Allah as saying, “may Allah show mercy to a man who prays four *Rak’ats* before the *’Asr* (afternoon) prayer !” (*Ahmad, Tirmizi and Abu Dawud*) (*Mishkat, ibid,1102/12*)

Sunnah Rak’ats of Jumu’ah ⁶ : Ibne ’Umar has reported that the Messenger of Allah did not pray after the *Jumu’ah* (Friday) prayer till he had departed. He then used to pray two *Rak’ats* in his house. (*Bukhari and Muslim*) (*Mishkat, ibid,1093/3*)

1. Known as the *Tahajjud* prayer.

2. *Qur’an, Nahl, 16:48.*

3. i.e. before the “*Farz*” (compulsory) two *Rak’ats* of “*Fajr*” prayer.

4. i.e. after the “*Farz*” (compulsory) three *Rak’ats* of *Maghrib* prayer.

5. These are “*Mustahab*” (Commendable) and not “*Mo’akkidah*” (Binding), but these are also of great blessings.

6. These are also “*Sunnat-e-Mo’akkidah*, (i.e. Traditional Binding.)

Abu Hurairah has reported that the Messenger of Allah has said that, “whoever among you prays after the *Jumu'ah* (Friday) prayer, he should pray four *Rak'ats*.” (*Muslim*) (*Mishkat, ibid, 1098/8*)

THE WITR¹ PRAYER

Number of Rak'ats Ibne : 'Umar has reported that the Messenger of Allah has said that, “the *Witr* is one *Rak'at* at the end of the night.” (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Witr, No. 1186/2*)

'Aa'isha has reported that the Messenger of Allah used to pray thirteen *Rak'ats* during the night, praying a *Witr* out of that with five, and sitting only during the last of them. (*Bukhari and Muslim*) (*Mishkat, ibid, 1187/3*)

-----1. Literally 'single', or 'odd', used of an odd number of *Rak'ats* prayed during the night between the 'Isha (night) and *Fajr* (morning) prayers. *Witr* prayer is “Waajib” (obligatory) and is four “Rak'ats” only. The Holy Prophet used to offer it along with two more *Rak'ats* after the “Tahajjud” (after midnight) prayer, which was also obligatory for him. Since “Tahajjud” prayer is not obligatory for the Muslims in general, therefore the Jurists have added the “Witr” prayer to the 'Isha prayer, and therefore it is offered in three *Rak'ats* along with the 'Isha prayer. All three *Rak'ats* are offered in the usual manner with the exception that in the third *Rak'at*, after reciting *Surat-ul-Faatiha* and another *Surah* or part of a *Surah*, both hands are again raised up to the ears, saying, “Allah-o-Akbar”, then again tied down, then “Qunoot” * is recited, and then “Ruku” and *Sajdah* are performed and the prayer is completed.

* The Arabic word is *Qunoot*, which means ‘being obedient’, or ‘the act of standing.’ The supplication of *Qunoot* means :

“O Allah ! we beseech You for help, and we seek Your forgiveness, and we put faith in You, and we resign to You, and we extol You for good, we are grateful to You and we are not ungrateful to You, and we forsake and leave him who disobeys You. O Allah ! You do we worship, and for You do we pray and prostrate, and to You do we betake ourselves, and we are quick and hope Your mercy, and we fear Your chastisement. Verily Your chastisement will over-take the unbelievers.”

Last prayer at night : Ibne 'Umar has reported that the Holy Prophet has said that, "make the last of your prayer at night a *Witr*." (*Muslim*) (*Mishkat, ibid,1189/5*)

Before morning : Ibne 'Umar has reported that the Holy Prophet has said that, "hasten with the *Witr* before dawn." (*Muslim*) (*Mishkat, ibid,1190/6*)

Timings : Jabir has reported that the Messenger of Allah has said that, "whoever is afraid that he may not get up in the latter part of the night, he should observe a *Witr* in the first part of it ; and whoever is eager to get up in the last part of it he should pray a *Witr* at the end of the night, because prayer at the end of the night is attended to by the angels, and that is better." (*Muslim*) (*Mishkat, ibid,1191/7*)

'Aa'isha has reported that during the whole night the Messenger of Allah used to pray the *Witr* at the beginning, middle and end, his *Witr* finishing at dawn. (*Bukhari and Muslim*) (*Mishkat, ibid,1192/8*)

Witr is a duty : Abu Ayyub has reported that the Messenger of Allah has said that, "*Witr* is a duty for every Muslim. Whoever wishes to pray it with five *Rak'ats* he may do so ; and whoever wishes to pray it with three he may do so ; and whoever wishes to pray it with one he may do so." (*Abu Dawud*) (*Mishkat, ibid,1196/12*)

Buraidah has reported that : I heard the Messenger of Allah say, "the *Witr* is a duty, so he who does not pray it does not belong to us. *Witr* is a duty, so he who does not pray it does not belong to us. *Witr* is a duty, so he who does not pray it does not belong to us." ¹ (*Abu Dawud*) (*Mishkat, ibid,1205/21*)

Excellence : 'Ali has reported that the Messenger of Allah has said that, "Allah is Single (*Witr*) and loves what is single, so pray the *Witr*, O people of the Qur'an." (*Tirmizi, Abu Dawud, and Nasa'ee*) (*Mishkat, ibid,1197/13*)

1. On account of this repeated assertion, Imam Abu Hanifah is of the view that the "*Witr*" prayer is "*Waajib*" (obligatory) (*Ma'ariful Hadees*, vol. III, p. 328)

Khaarijah bin Huzaafah has reported that the Messenger of Allah came to us and said that, “Allah has given you an extra prayer which is better for you than the high-bred camels,¹ the *Witr* which Allah has ordained for you between the *'Isha* (night) prayer and the daybreak.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 1198/14*)

Recitation of Qur'an : 'Abdul 'Aziz bin Juraij has reported that : I asked Aa'isha with what (verses of Qur'an) the Messenger of Allah used to pray the *Witr*. She said : In the first *Rak'at* he recited, “*Sabbeh – isme – Rabbikal A'Alaa*” (i.e. Glorify the Name of your Most High Lord),² in the second, “*Qul Yaa Ayyohal Kaafiroon*” (i.e. say, O infidels),³ and in the third, “*Qul Huwallah – O – Ahad* (i.e. say, He is Allah One),⁴ and *Mu'awwizataan*.⁵ (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 1200/16*)

1. Literally “the red ones of the camels.” These were considered to be the best.

2. *Qur'an, Chapter, 87.* 3. *Qur'an, Chapter, 109.*

4. *Qur'an, Chapter, 112.* 5. *Qur'an, Chapters, 113 and 114*

CHAPTER 2

TIMES OF PRAYER ¹

HADEES ² :

'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "the time of the Zuhr (noon) prayer is when the sun passes the meridian and a man's shadow is of the same length as his height, so long as the time for the 'Asr (afternoon) prayer has not come ; the time for the 'Asr (afternoon) prayer is as long as the sun has not become yellow ; the time of the Maghrib (sunset) prayer is as long as the twilight has not ended ; the time of the 'Isha (night) prayer is up to midnight ; and the time of the Fajr (morning) prayer is from the appearance of dawn, as long as the sun has not risen, but when the sun rises, refrain from prayer, because it rises between the horns of the Satan." ³ (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Mawaaqeet*, No. 534/1)

Buraidah has reported that a man asked the Messenger of Allah about the times of prayer. He said, "pray with us these two (meaning two days)." When the sun passed the meridian, he gave the command to Bilal who proclaimed the *Azan* (call to prayer), then he commanded him and he recited the *Iqaamah* ⁴ of the Zuhr (noon) prayer. Then he gave him the command and he recited the *Iqaamah* of the 'Asr (afternoon) prayer when the sun was high, white and clear. Then he gave him the command and he recited the *Iqaamah* of the Maghrib (sunset) prayer when the sun had set. Then he gave him the command and he recited the *Iqaamah* of the 'Isha (night) prayer when the twilight had ended. Then he

1. The light physical exercise of prayer relieves one from slackness and fatigue and is needed from time to time throughout the day to enable him to perform his daily duties with ease and strength. The five times of prayer and the number of "*Rak'ats*" to be offered therein are exactly according to the requirement of human body, which help him to acquire purification, comfort of the body and soul, and a sort of new strength, after the performance of prayer each time, to attend to his work.

2. We have already noted the Qur'anic verses regarding the "Times of Prayer" under the heading "Qur'an".

3. It is said that the infidels used to worship the sun when it began to rise.

4. Second call for prayer immediately before resuming the prayer-in-company, with the addition of "*Qad Qaamatis Salaat*" (prayer is being resumed) after "*Hayya Alal Falah*" (come for success).

gave him the command and he recited the *Iqaamah* of the Fajr (morning) prayer when the dawn appeared. Next day he commanded him to delay the Zuhr (noon) prayer till the extreme heat had passed and he did so, and he allowed it to be delayed till the extreme heat had passed. He observed the 'Asr (afternoon) prayer when the sun was high, delaying it beyond the time he had previously observed it. He observed the Maghrib (sunset) prayer before the twilight had ended ; he observed the 'Isha (night) prayer when a third of the night had passed ; and he observed the Fajr (morning) prayer when there was clear daylight. Then he asked, "where is the man who had enquired about the times of prayer?" The man said, "I am present, O Messenger of Allah." He said, "the time for your prayer is within the limits of what you have seen."¹ (*Muslim*) (*Mishkat, ibid,535/2*)

Ibne 'Abbas has reported that the Messenger of Allah has said that, "Gabriel twice led me in prayer at the *Ka'bah*. He prayed the Zuhr (noon) prayer with me when the sun had passed the meridian to the extent of the thong of a sandal ; he prayed the 'Asr (afternoon) prayer with me when everything's shadow was as long as itself ; he prayed the Maghrib (sunset) prayer with me at the time when one who has been fasting breaks his fast ; he prayed the 'Isha (night) prayer with me when the twilight had ended ; and he prayed the Fajr (morning) prayer with me at the time when food and drink become forbidden to one who is fasting. On the following day he prayed the Zuhr (noon) prayer with me when his shadow was as long as himself ; he prayed the 'Asr (afternoon) prayer with me when his shadow was twice as long as himself, he prayed the Maghrib (sunset) prayer with me at the time when one who has been fasting breaks his fast ; he prayed the 'Isha (night) prayer with me when about a third of the night had passed ; and he prayed the *Fajr* (morning) prayer with me when there was clear daylight. Then turning to me he said, "O Muhammad, this is the time observed by the Prophets before you, and the time is anywhere between these two times." (*Abu Dawud* and *Tirmizi*) (*Mishkat, ibid,536/3*)

-----1. In this Tradition, the minimum as well as the maximum, both times of each prayer are indicated (*Mazaahir-e-Haq*).

PRAYER EARLY IN ITS TIME

'Ali has reported that the Holy Prophet has said that : there are three things, "O Ali, which you must not postpone : prayer when its time comes, a funeral when it is ready for burial, and the marriage of a widow when you find a match for her." (*Tirmizi*) (*Mishkat, Kitab-us-Salaat, Baabo Tajeel-is-Salaat, No. 557/18*)

Ibne 'Umar has reported that the Messenger of Allah has said that, "the earliest time for prayer is a Pleasure to Allah, and the latest time is a pardon of Allah." (*Tirmizi*) (*Mishkat, ibid, 558/19*)

TIMES DURING WHICH PRAYER IS PROHIBITED

Rising and setting of sun : Ibne 'Umar has reported that the Messenger of Allah has said that, "none of you should choose to pray at the rising or setting of the sun." In a version he said, "when the rim of the sun rises, leave the prayer till it comes right up ; and when the rim of the sun goes below the horizon, leave the prayer till it has set ; and do not make the rising or setting of the sun your time of prayer, because it rises between the two horns of the Satan." (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Auqatt-in-Nahi, No. 972/1*)

Three times : 'Uqbah bin 'Aamir has reported that there were three times at which the Messenger of Allah used to forbid us to pray or bury our dead ¹ ; when the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes the meridian, and when the sun draws near to setting till it sets. (*Muslim*) (*Mishkat, ibid, 973/2*)

After Fajr and 'Asr : Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, "there is no prayer after the *Fajr* (morning) prayer until the sun rises, or after the *'Asr* (afternoon) prayer until the sun sets." (*Bukhari and Muslim.*) (*Mishkat, ibid, 974/3*)

-----1. Meaning prayer over the dead and not the act of burial because burial of the dead can be done at any time. (*Mazaahir-e-Haq*)

CHAPTER 3

AZAAN (CALL FOR PRAYER)

Call for Prayer (Azaan) ¹ is given before each of the Five – times' daily Prayer as well as the Friday Prayer by the Caller known as "Mo'azzin", from an open high place of the mosque, or through the loudspeaker even from inside the mosque.

QUR'AN :

O you who believe, when the Call is sounded for Prayer on Friday, hasten to the remembrance of Allah and leave off business (*Jumu'ah*, 62 : 9).

HADEES :

Azaan : 'Abdullah bin Zaid bin Abde Rabbihi has reported that : when the Messenger of Allah ordered a bell to be made so that it might be struck to gather the people for prayer, a man carrying a bell in his hand appeared to me in the dream while I was asleep. I said, "O servant of Allah, will you sell the bell ?" He asked : what will you do with it ? I said that we will use it to call people to prayer. He said, "shall I not guide you to something better than that ?" I said, "yes." He told me to say, "Allah is the Greatest" and similarly in the *Iqaamah*. When I told the Messenger of Allah in the morning what I had seen, he said, "it is a genuine dream, if Allah will; so get up along with Bilal, and teach him what you have seen to let him use it in making the call to prayer, because he has a stronger voice than you have. So I got up along with Bilal and began to teach it to him, and he used it in making the call to prayer. Umar bin Khattab heard that when he was in his house. He came out trailing his cloak and said, "O Messenger of Allah, by Him Who has sent you with the Truth, I have seen just like what

-----1. The wordings are : Allah-o-Akbar (four times), Ash-had-o-An Laa Ilaaha Illallaah (twice), Ash-had-o-Anna Muhammad-ur-Rasulullah (twice), Hayya Alas Salaah (twice), Hayya 'Alal Falah (twice), Allah-o-Akbar (twice), Laa Ilaaha Illallah (once).

he was shown.” Then the Messenger of Allah said, “to Allah be the Praise !” (*Abu Dawud, Daarimi*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Azaan*, No. 599/10)

Abu Mahzurah has reported that : the Messenger of Allah himself taught me the *Azaan* (the call to prayer) telling me to say, “Allah is the Greatest . Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. I testify that there is no god but Allah. I testify that there is no god but Allah. I testify that Muhammad is the Messenger of Allah. I testify that Muhammad is the Messenger of Allah. Come to Prayer. Come to Prayer. Come to Salvation. Come to Salvation. Allah is the Greatest. Allah is the Greatest. There is no god but Allah ¹ (*Muslim*) (*Mishkat, ibid,591/2*)

Azaan and Iqaamah : Ibne 'Umar has reported that in the time of the Messenger of Allah (each phrase in) the *Azaan* was (uttered) twice and (in) the *Iqaamah* once (each), except for saying, “the prayer is ready, the prayer is ready.” (*Abu Dawud, Nasa'ee and Tirmizi*) (*Mishkat, ibid,592/3*)

Prayer is better than sleep : Maalik has reported that the *Mu'azzin* came to Umar to call him to the Fajr (morning) prayer. Finding him asleep, he said that, “prayer is better than sleep,” and Umar commanded him to include it in the call to the Fajr (morning). He recorded it in *Muwatta*. (*Mishkat, ibid,601/12*)

Putting fingers in the ears : 'Abdur Rahman bin Sa'd bin 'Ammar bin Sa'd, the *Mu'azzin* ² of the Messenger of Allah, said that his father reported from his father who reported from his grandfather that the Messenger of Allah commanded Bilal to put his fingers in his ears, saying that it makes the voice louder (*Ibne Majah*) (*Mishkat, ibid,602/13*)

-----1. For the Arabic Text, see the previous Foot Note.

2. i.e. Sa'd, the great grand father of Abdur Rahman.

AZAAN, IQAAMAH AND PRAYER

Maalik bin Huwairis has reported that : I and a cousin of mine came to the Holy Prophet. He said, “when you two are on a journey, you should call the *Azaan* and repeat the *Iqaamah*, then the older of you should act as *Imam*.”¹ (*Bukhari*) (*Mishkat, Kitab-us-Salaat, Baabun Feehe Faslain*, No. 631/3)

Maalik bin Huwairis reported : the Messenger of Allah said to us, “pray as you have seen me praying, and when the time for prayer comes, one of you should call the *Azaan* for you and the oldest of you should act as *Imam*.” (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 632/4)

Abu Hurairah has reported that the Messenger of Allah has said that, “when the *Iqaamah* is pronounced for prayer, do not come running, but come walking at ease, and pray what you are in time for and complete what you have missed.” (*Bukhari* and *Muslim*). A version by *Muslim* has, “because when anyone of you is intending for prayer, he is engaged in prayer.” (*Mishkat, ibid*, 635/7)

THE BLESSINGS OF AZAAN

Longest necks : Mu‘awiyah has reported that : I heard the Messenger of Allah say, “the *Mu‘azzins* will have the longest necks on the Day of Resurrection.” (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Fasliil Azaan wa Ijaabatil Mu‘azzin*, No. 603/1)

Satan turns his back : Abu Hurairah has reported that the Messenger of Allah has said that, “when the call to prayer is made, the Satan turns his back and breaks wind so as not to hear the call being made. When the call is finished, he turns round. When the second call to prayer (*Iqaamah*) is made, he turns his back, and when the

-----1. It is said that Huwairis had come to the Holy Prophet with some persons of his tribe to learn the religion. He stayed for about twenty days, and, perhaps at the time of his returning, this instruction was given to him (*Ma‘ariful Hadees, Ibid*, p. 159)

second call is finished, he turns round to distract the man, saying, ‘remember such and such ; remember such and such’, referring to something the man did not have in mind, with the result that the man does not know how much he has prayed.” (*Bukhari and Muslim*) (*Mishkat, ibid,604/2*)

All will testify : Abu Sa’eed al-Khudri has reported that the Messenger of Allah has said that, “all Jinn, men, or any other creatures who hear the voice of the *Mu’azzin* as far away as it is possible to hear it will testify for him on the Day of Resurrection.” (*Bukhari*) (*Mishkat, ibid,605/3*)

Repeating the Azaan : ‘Abdullah bin ‘Amr bin al-’Aas has reported that the Messenger of Allah has said that, “when you hear the *Mu’azzin*, repeat what he says, then invoke a blessing on me, because whoever sends one blessing on me Allah sends ten blessings on him. Then ask Allah to give me the *Waseelah* which is a rank in Paradise fitting for only one of the Servants of Allah, and I hope that I may be the one. Whoever asks the *Waseelah* for me, my intercession becomes sure for him.” (*Muslim*) (*Mishkat, ibid, 606/4*)

‘Abdullah bin ‘Amr has reported that a man said that, “O Messenger of Allah, the *Mu’azzins* excel us.”¹ The Messenger of Allah said, “say the same words as they say, and when you come to the end, make petition and it will be granted.” (*Abu Dawud*) (*Mishkat, ibid, 622/20*)

‘Alqamah bin Abi Waqqas has reported that : I was with Mu’awiyah when his *Mu’azzin* called the *Azaan*, and Mu’awiyah repeated the *Mu’azzin’s* words ; but when he said, “come to Prayer,” he said, “there is no might and no power except in Allah,” and when he said, “come to Salvation,” he said, “there is no might and no power except in Allah the High, the Mighty.”

-----1. This means that they get a greater reward. The reply suggests how that may be counterbalanced. (James Robson).

After that he repeated the *Mu'azzin's* words, then said, "I heard the Messenger of Allah say that." (*Ahmad*) (*Mishkat, ibid, 624/22*)

'Aa'isha has reported that when the Holy Prophet heard the *Mu'azzin* uttering the testimony, he said, "I too", "I too." (*Abu Dawud*) (*Mishkat, ibid, 626/24*)

Entry in Paradise : Abu Hurairah has reported that : we were with the Messenger of Allah when Bilal got up and made the call to prayer. When he finished, the Messenger of Allah said, "whoever says the same as this sincerely, he will enter the Paradise." (*Nasa'ee*) (*Mishkat, ibid, 625/23*)

Supplication after Azaan : Jabir has reported that the Messenger of Allah has said that, "whoever says, when he hears the Azaan, 'O Allah, Lord of this perfect call and of the prayer which is established (for all time), grant Muhammad the *Waseelah* and Excellency, and raise him up to the Praiseworthy Position ¹ which You have promised,' ² my intercession will become sure for him on the Day of Resurrection" (*Bukhari*) (*Mishkat, ibid, 608/6*)

Supplication not rejected : Anas has reported that the Messenger of Allah has said that, "a supplication made between the *Azaan* and *Iqaamah* is not rejected." (*Abu Dawud* and *Tirmizi*) (*Mishkat, ibid, 620/18*)

Sahl bin Sa'd has reported that the Messenger of Allah has said that, "two things are not rejected, or are seldom rejected : a supplication when the call to prayer is made, and in battle when some of them attack others." A version has, "and when rain is falling." (*Abu Dawud* and *Daarimi*) (*Mishkat, ibid, 621/19*)

-----1. *Qur'an, Bani Israil, 17:79. Waseelah, Fazeelah and Muqaam-e-Mahmood are the three highest ranks which only the Holy Prophet Muhammad (peace be upon him) will get on the Day of Judgement. (Ma'ariful Hadees, Ibid, pp. 166-168.*

2. This is the supplication to be made after the *Azaan* is finished.

Sins forgiven : Sa'd bin Abi Waqqas has reported that the Messenger of Allah has said that, "whoever says when he hears the *Mu'azzin*, "I testify that there is no god but Allah alone who has no partner and that Muhammad is His Servant and Messenger ; I am satisfied with Allah as Lord, with Muhammad as Messenger, and with Islam as religion," his sins will be forgiven. (*Muslim*) (*Mishkat, ibid,610/8*)

Freedom from Hell : Ibne 'Abbas has reported that the Messenger of Allah has said that, "whoever makes the call to prayer for seven years seeking to please Allah ; freedom from Hell is recorded for him." ¹ (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 613/11*)

On the mounds of Musk : Ibne 'Umar has reported that the Messenger of Allah has said that, "three persons will be on the mounds of musk on the Day of Resurrection : a man who fulfils the obligations towards Allah the Almighty and the obligations towards his master, and a man who becomes the leader of a people and they are pleased with him, and a man who calls for prayer five times every day and night." (*Tirmizi*) (*Mishkat, ibid,615/13*)

Forgiveness for Mu'azzin : Abu Hurairah has reported that the Messenger of Allah has said that, "the *Mu'aazin* receives forgiveness to the extent his voice reaches, and every moist and dry place testifies for him ; and he who attends prayer will have twenty-five prayers recorded for him and will have expiation for sins committed between every two prayers." (*Ahmad, Abu Dawud, Ibne Majah*) (*Mishkat, ibid,616/14*)

1. Calling for prayers contains a twofold announcement. It is an announcement for the Muslims to know that prayer is ready, therefore they should give up all engagements and come to the mosque for prayer. It is also an announcement of the invitation to Islam for the people at large so that they may know the manifesto of Islam, give up infidelity, polytheism and arrogance, and submit to the absolute Unity of Allah and obey His Messenger, and achieve the success in its true sense. Since the "*Mu'azzin*" makes this call with all sincerity five times a day, he is entitled to the rewards as mentioned in the Hadees. (*Ma'ariful Hadees, Ibid, p. 164*).

Wages for Azaan : 'Usman bin Abil 'Aas has reported that : I said : O Messenger of Allah, make me my people's *Imam*. He said, "you are their *Imam*, but do according to what the weakest of them is capable of, and employ a *Mu'azzin* who does not take wages for his *Azaan*." (*Ahmad, Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 617/15*)

Response to Iqaamah : Abu Umamah has or one of the Companions of the Messenger of Allah reported that Bilal began the *Iqaamah* and when he said, "the prayer is just ready," the Messenger of Allah said, "may Allah establish it and cause it to continue !". (*Abu Dawud*) (*Mishkat, ibid, 619/17*)

CHAPTER 4

MOSQUES AND PLACES OF PRAYER

The word “Mosque” is an equivalent of the Arabic word “Masjid”, meaning “the Place of Prostration”, and signifies the place reserved by the Muslims for offering Salaat (Prayer) according to the Islamic Rites.

The English word “Mosque” appears to have been derived from the Spanish “Mesquita”, German “Moschee” and French “Mosquee” (Dictionary of Islam)¹.

In fact the whole earth has been declared by Allah the Almighty as a “Mosque” for the Muslims, and therefore they can offer Salaat (Prayer) at any pure, clean, and dry place of the earth. But generally for offering the Salaat, places are reserved and constructions are raised on them, in the form of a big hall, having an outsidely projected arch, in the centre of the wall facing the Qiblah, known as the “Mehraab”, for the Imam to stand therein to lead the congregational prayer, and a three-steps pulpit, known as the “Mimber” for delivering the Friday Sermon ; known as “Khutbah”, by the Imam. The mosques also have high minarets, and court yards in which there are also places reserved for “Wuzu” (ablution) as well as “Taharat” (cleansing).

Mosques also have Imams for leading the Prayer, and Mo’azzins for making the Call for Prayer all the five times daily.

QUR’AN :

Mosques are for Allah (alone), so call not upon any one with Allah (*Jinn*, 72 : 18). The Light of Allah is, “in houses which Allah has permitted to be exalted, and His Name to be remembered therein. Therein to Glorify Him, in the mornings and

-----1. By T.P. Hughes

evenings (*Noor*, 24 : 36). And who is more unjust than he who prevents (men) from the mosques of Allah, from His Name being remembered therein, and strives to ruin them ? (As for) these, it was not proper for them to enter them except in fear. For them is disgrace in this world, and their's is a grievous punishment in the Hereafter (*Baqarah*, 2 : 114). The idolaters have no right to maintain the mosques of Allah (*Taubah*, 9 : 17). The idolaters are surely unclean, so they shall not approach the Sacred Mosque (*Taubah*, 9 : 28). Only he can maintain the mosque of Allah who believes in Allah and the Last Day and keeps up prayer, and pays the poor-rate, and fears none but Allah (*Taubah*, 9 : 18)

HADEES :

Dearest to Allah : Abu Hurairah has reported that the Messenger of Allah has said that, “the parts of the land dearest to Allah are its mosques and the parts most hateful to Allah are its markets.”¹ (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Masaajid Wa Mawaazi-is-Salaat*, No. 644/7)

Reward for building the Mosque : 'Usman has reported that the Messenger of Allah has said that, “whoever builds a mosque for Allah , Allah will build a house for him in Paradise.”(*Bukhari and Muslim*) (*Mishkat, ibid*,645/8)

The first Mosque : Abu Zar has reported that : I asked : O Messenger of Allah, which mosque was built first in the earth ? He said : the Sacred Mosque.² I asked which came next ? He said : the Aqsa Mosque.³ I asked : how long a space of time separated their building ? He said : forty years, adding, “then the entire earth is a mosque for you, so pray wherever you are at the time of prayer.” (*Bukhari and Muslim*) (*Mishkat, ibid*,697/60)

1. Obviously because mosques are sacred, pure and free from all sorts of filths and impurities and are meant exclusively for the remembrance of Allah ; while the markets, even though necessary for the supply of the necessities of life, are nevertheless the centres of fraud, cheating, malpractices, hoarding, black marketing, usury, unlawful gains, misconduct, immorality, and engagement in baser activities and worldly enjoyments making man neglectful of his duties towards Allah and His Messenger.

2. at Mecca.

3. At Jerusalem.

Construction of Mosque : ‘Aa’isha has reported that the Messenger of Allah ordered for the construction of mosques in different vicinities and that they be cleansed and perfumed. (*Abu Dawud, Tirmizi and Ibne Majah*) (*Mishkat, ibid,664/27*)

Ibne ‘Abbas has reported that the Messenger of Allah has said that, “I have not been commanded to build the mosques high.” Ibne Abbas said, “you ¹ will certainly ornament them as the Jews and Christians did.” (*Abu Dawud*) (*Mishkat, ibid,665/28*)

Mosque of Quba : Ibne ‘Umar has reported that the Holy Prophet used to go to the mosque of *Quba* ² every Saturday, walking or riding, and pray two *Rak’ats* in it. (*Bukhari and Muslim*) (*Mishkat, ibid,643/6*)

Degree of excellence : Anas bin Maalik has reported that the Messenger of Allah has said that, “a man’s prayer in his house is equivalent to a single (observance of) prayer, his prayer in a tribal mosque is equivalent to twenty-five, his prayer in a mosque in which the Friday prayer is observed is equivalent to five hundred, his prayer in the *Aqsa* mosque is equivalent to fifty thousand, his prayer in my mosque is equivalent to fifty thousand, and his prayer in the Sacred Mosque ³ is equivalent to a hundred thousand.” (*Ibne Majah*) (*Mishkat, ibid,696/59*)

Coming to the Holy Prophet’s Mosque : Abu Hurairah has reported that : I heard the Messenger of Allah say, “whoever comes to this mosque of mine, coming not but for some good which he learns or teaches, he ranks as a *Mujahid* in the Way of Allah, but whoever comes for some other purpose, he ranks as a man who looks (enviously) at another’s commodities.” (*Ibne Majah*) (*Mishkat, ibid,686/49*)

1. The verb is plural addressed by Ibne Abbas to some hearers.

2. A village outside Medinah where the Holy Prophet stayed a few days before entering Medinah at the time of the Hijrah, and laid the foundation of a mosque there. *Qur’an* also refers to this mosque in verse 108 of *Chapter 9 (Taubah)*. This mosque is the first mosque of the Muslim world.

3. Mosque round the *Ka’bah*.

One of the Gardens of Paradise : Abu Hurairah has reported that the Messenger of Allah has said that, “the space between my House and my Pulpit is one of the Gardens of Paradise, and my Pulpit is upon my Pond.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 642/5*)

Journey for the Mosque : Abu Sa’eed al-Khudri has reported that the Messenger of Allah has said that, “drive no camels (for prayer only) except to the three mosques : the Sacred Mosque, the Aqsa Mosque, and this Mosque of mine”² (*Bukhari and Muslim*) (*Mishkat, ibid, 641/4*)

Greatest reward : Abu Musa has reported that the Messenger of Allah has said that, “among the people the one who will receive the greatest reward for prayer is he who lives farthest away, and has farthest to walk ; and he who waits for the prayer to offer it with the *Imam* will have a greater reward than the one who offers it and then goes to sleep.” (*Bukhari and Muslim*) (*Mishkat, ibid, 647/10*)

Shifting near the mosque : Jabir has reported that some area round the mosque fell vacant and the Banu Salamah intended to shift near the mosque, but when the Holy Prophet heard of that, he said to them, “I have heard that you intend to shift near the mosque.” They said, “yes, O Messenger of Allah, that we intended.” He said, “O Banu Salamah, if you keep to your present houses, your foot steps will be recorded ; if you keep to your present houses, your foot steps will be recorded.”³ (*Muslim*) (*Mishkat, ibid, 648/11*)

Seven persons under the Shade of Allah : Abu Hurairah has reported that the Messenger of Allah has said that, “there are seven persons whom Allah will cover with His Shade on the Day when

2. The *Hauze-e-Kausar*.

3 These are the only mosques to which long journeys may be made purely for the purpose of praying in them. The Sacred Mosque means the Ka’bah.

3. i.e. you will receive the reward according to the distance you have to go to the mosque.

there will be no shade but His : a just *Imam* ; a young man who grows up worshipping Allah ; a man whose heart is attached to the mosque from the time he leaves it till he returns to it ; two men who love one another for the Sake of Allah, meeting thus and separating thus ; a man who remembers Allah in solitude, his eyes pouring forth tears ; a man who, when accosted by a woman of rank and beauty, says, 'I fear Allah' ; and a man who gives alms concealing it so that his left hand does not know what his right hand bestows." (*Bukhari and Muslim*) (*Mishkat, ibid,649/12*)

Prayer-in-company : Abu Hurairah has reported that the Messenger of Allah has said that, "a man's prayer-in-company is twenty-five times better than his prayer in his house and his market, because when he performs ablution, doing it well, then goes out to the mosque, having no other reason than prayer for going out, he does not take a step without being raised a degree for it and having a sin remitted for it ; and when he prays, the angels continue to invoke blessings on him as long as he is in his place of prayer, saying, 'O Allah, bless him ; O Allah, show mercy to him.' And each of you continues to be engaged in prayer as long as he is waiting for the prayer." In another version he said, "when he enters the mosque, prayer holds him fast." And he added in the invocation of the angels, "O Allah, forgive him, O Allah turn towards him, as long as he does not do any harm in it and as long as he does not do anything unseemly in it." (*Bukhari and Muslim*) (*Mishkat, ibid,650/13*)

Supplication on entering or coming out of the Mosque : Abu Usaid has reported that the Messenger of Allah has said that, "when anyone of you enters the mosque, he should say, "*Allahumma Aftahli Abwaaba Rahamatika* (i.e. O Allah, open to me the Gates of Your Mercy) ; And when he goes out, he should say, "*Allahumma Inni As'aluka Min Fazlika*" (i.e. O Allah, I ask You of Your Abundance).¹ (*Muslim*) (*Mishkat, ibid, 651/14*)

-----1. i.e. while entering the mosque to seek the spiritual blessing as well as going out of the mosque to gain the material benefits, in both the stages one must always remain particular about his duty to Allah the Almighty and His Messenger.

Prayer after entering the Mosque : Abu Qatadah has reported that the Messenger of Allah has said that, “when anyone of you enters the mosque, he should pray two *Rak’ats* before sitting down.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 652/15*)

Prayer on return from Journey : Ka’b bin Maalik has reported that the Holy Prophet did not return from a journey except by day in the forenoon ; and when he arrived, he went first to the mosque, prayed two *Rak’ats* in it, and then sat down in it. (*Bukhari and Muslim*) (*Mishkat, ibid, 653/16*)

Onions and Garlics : Jabir has reported that the Messenger of Allah has said that, “whoever eats of this offensive tree² he should not come near our mosque, because the angels are harmed by the same things as men.” (*Bukhari and Muslim*) (*Mishkat, ibid, 655/18*)

Spitting in the Mosque : Anas has reported that the Messenger of Allah has said that, “spitting in the mosque is a sin, and its expiation is its buryial.” (*Bukhari and Muslim*) (*Mishkat, ibid, 656/19*)

Spitting in front or towards the right while standing for prayer : Abu Hurairah has reported that the Messenger of Allah has said that, “when anyone of you gets up for prayer, he must not spit in front of him, because he is holding intimate converse with Allah as long as he is in his place of prayer ; nor must he spit towards his right, for there is an angel at his right ; but he may spit towards his left or under his feet and bury it.” The version of Abu Sa’eed has “under his left foot.” (*Bukhari and Muslim*) (*Mishkat, ibid, 658/21*)

1. According to Shaafe’ee, it is “*Wajib*” (obligatory) but according to Abu Hanifah, it is “*Mustahab*” (commendable)

2. of onions and garlics. This prohibition is actually in respect of uncooked onions and garlics, because by another Hadees reported by Mu’awiyah (vide, *Mishkat*, Hadees No. 680/43), cooked onions and garlics were permitted. It may also be noted that the prohibition imposed by this Hadees applies to all things having offensive smell (*Ma’ariful Hadees*, Ibid, p. 184).

Spitting from inside the mosque towards Qiblah : Anas has reported that the Holy Prophet saw spitting towards the *Qiblah* and his displeasure was apparent in his face, so he got up, scraped it with his hand and said, “when one of you stands in prayer, he is holding intimate converse with his Lord, and his Lord is between him and the *Qiblah* so none of you should spit in the direction of *Qiblah*, but towards his left side, or under his foot.” Then he took the end of his cloak, spat in it, folded it up and said, “or he may do like this.” (*Bukhari*) (*Mishkat, ibid,690/53*)

Talking of worldly affairs in the Mosque : Hasan ha reported in *Mursal* form that the Messenger of Allah said that, “a time is coming when people will talk in their mosques about their worldly affairs, so do not sit with them, because Allah has nothing to do with them.” (*Baihaqi* noted it in *Shu’abul-Iman*) (*Mishkat, ibid,687/50*)

Crying in the Mosque : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever hears a man crying aloud in the mosque about something he has lost, he should say, “may Allah not restore it to you ; because the mosques are not built for this.” (*Muslim*) (*Mishkat, ibid,654/17*)

Graves of Prophets not to be taken as mosques : ‘A’aisha has reported that the Messenger of Allah has said in his illness from which he did not recover, “may Allah curse the Jews and the Christians ! they have taken the graves of their Prophets as mosques.” (*Bukhari* and *Muslim*) (*Mishkat, ibid,659/22*)

’Ata bin Yasaar has reported that the Messenger of Allah has said that, “O Allah, do not let my grave become an idol which is worshipped. The Wrath of Allah is severe against people who take the graves of their Prophets as mosques.” (*Maalik*) (*Mishkat, ibid,694/57*)

Jundub has reported that : I heard the Holy Prophet say, “those who were before you used to take the graves of their Prophets and righteous men as mosques, but behold ! you must not take graves as mosques ; I forbid you to do that.” (*Muslim*) (*Mishkat, ibid,660/23*)

Prayer in houses : Ibne ‘Umar has reported that the Messenger of Allah has said that, “perform some of your prayer (meaning Nawafil or optional prayers) in your houses, and do not turn them into graves.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid,661/24*)

The reward : Abu Umamah has reported that the Messenger of Allah has said that, “whoever goes out with ablution from his house to an ordained prayer his reward is like that of the pilgrim in the *Ehraam* ; and whoever goes out to offer *Duha* prayer in the forenoon, nothing else causing him to go out, his reward is like that of him who performs the *Umrah*,² and a prayer following another with no idle talk between them is a deed recorded in the *Illiyyun*.”³ (*Ahmad and Abu Dawud*) (*Mishkat, ibid,673/36*)

Gardens of Paradise : Abu Hurairah has reported that the Messenger of Allah has said that, “when you pass by the Gardens of Paradise, enjoy the fruits.” He was asked, “what are the Gardens of Paradise, O Messenger of Allah ? He said : the mosques. He was (further) asked, “what is the enjoyment of the fruits, O Messenger of Allah ? He said, Glory be to Allah, Praise be to Allah ; there is no god but Allah ; and Allah is the Greatest.” (*Tirmizi*) (*Mishkat, ibid,674/37*)

The Prohibitions : ‘Amr bin Shu’aib has reported from his father who said that his grandfather informed that the Messenger of Allah prohibited the recitation of poems in the mosque, buying and selling in it, and sitting in a circle in the mosque on Friday before the prayer. (*Abu Dawud and Tirmizi*) (*Mishkat, ibid,677/40*)

Abu Hurairah has reported that the Messenger of Allah has said that : when you see anyone buying or selling in the mosque, say, “may Allah not make your trading profitable !” And when you see

-----1. This is most probably a figurative expression indicating that a house in which prayer is not offered is like a grave, as Allah is not worshipped there.

2. The minor *Hajj*, consisting of the rites at the *Ka’bah* and the running between *Safa* and *Marwah*.

3. See *Qur’an, Tafseef*, 83:18.

anyone making noise in it about something lost, say, “may Allah not restore it to you !” (*Tirmizi and Daarimi*) (*Mishkat, ibid, 678/41*)

Hakeem bin Hizaam has reported that the Messenger of Allah prohibited retaliation being taken in a mosque, the recitation of poems in it, and the infliction of punishment in it. (*Abu Dawud*) (*Mishkat, ibid, 679/42*)

Whole earth is a mosque for the Muslims : Abu Sa’eed has reported that the Messenger of Allah has said that “the whole earth is a mosque, with the exception of a graveyard and a bath room.” (*Abu Dawud, Tirmizi and Daarimi*) (*Mishkat, ibid,681/44*)

Places prohibited for Prayer : Ibne ’Umar has reported that the Messenger of Allah prohibited prayer in seven places : dunghill, slaughterhouse, graveyard, middle of the road, bath room, camel-houses, and on the roof of the House of Allah (*Tirmizi and Ibne Majah*) (*Mishkat, ibid,682/45*)

Abu Hurairah has reported that the Messenger of Allah has said that, “pray in sheep folds, but not in camel-houses.” (*Tirmizi*) (*Mishkat, ibid,683/46*)

Coming to Mosque in darkness : Buraidah has reported that the Messenger of Allah has said that, “give good news to those who come to the mosques during the (times of) darkness that they will have perfect Light on the Day of Resurrection.”¹ (*Tirmizi and Abu Dawud*). (*Mishkat, ibid,668/31*)

Frequenting the Mosque : Abu Sa’eed al-Khudri has reported that the Messenger of Allah has said that, “when you see a man frequenting the mosque, testify that he has Faith, because Allah says, ‘the Mosques of Allah are visited only by those who believe in Allah and the Last Day.’ ”² (*Tirmizi, Ibne Majah and Daarimi*) (*Mishkat, ibid,669/32*)

1. *Qur’an, Tehreem, 66:8*

2. *Qur’an, Taubah, 9:18.*

CHAPTER 5

DRESS FOR PRAYER

There is no particularly fixed dress for offering the Salaat (prayer). One can offer Salaat in any dress he may have. The only restriction for a man is that his body from navel upto the ankles should be fully covered, the ankles remaining uncovered and for a woman that her entire body including the head should be fully covered with the exception of face, palms of hands, and the feet below the ankles.

QUR'AN :

O children of Adam, attend to your adornment at every time of Prayer (*A'araaf*, 7 : 31).

HADEES :

One cloth¹ : 'Umar bin Abu Salamah has reported that : I saw the Messenger of Allah praying in Umme Salamah's house girded with one cloth, placing its two ends over his shoulders. (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-us-Satr*, No. 698/1)

Abu Hurairah has reported that : I heard the Messenger of Allah has said, "none of you should pray in one cloth of which no part comes over his shoulders." (*Bukhari and Muslim*) (*Mishkat, ibid*, 699/2)

Abu Hurairah has reported that : I heard the Messenger of Allah say, "whoever prays in one cloth he should cross its two ends." (*Bukhari*) (*Mishkat, ibid*, 700/3)

1. Ubayy bin Ka'b said, "prayer in one cloth was a practice we followed along with the Messenger of Allah, and no blame was cast on us." Ibne Mas'ud said, "that was only when clothing was scarce, but when Allah has enlarged our circumstances, prayer in two garments is better." (*Ahmad*) (*Mishkat, ibid*, 715/18)

Garment with markings : 'Aa'isha has reported that the Messenger of Allah prayed in a sheet (of cloth) having markings, and he gave a look at the markings. When he finished, he said, "take this sheet of mine to Abu Jahm and bring me Abu Jahm's Anbijaniah¹ because it has distracted me just now from my prayer." (*Bukhari and Muslim*). (*Mishkat, ibid,701/4*)

Silk gown : 'Uqbah bin 'Aamir has reported that a silk gown² was presented to the Messenger of Allah. He put it on and offered prayer therewith. Then when he withdrew, he pulled it off vigorously as though he disapproved of it saying, "this is not fitting for the pious." (*Bukhari and Muslim*) (*Mishkat, ibid,703/6*)

Single shirt : Salamah bin Akwa' has reported that : I told the Messenger of Allah, I am a hunter. May I pray in a single shirt ? He said, "yes, but fasten it, even if it should be with a thorn." (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid,704/7*)

Lower garment trailing : Abu Hurairah has reported that while a man was praying letting his lower garment trail, the Messenger of Allah said to him, "go and perform ablution." He went and performed ablution and returned. A man asked : O Messenger of Allah, why have you ordered him to perform ablution ? He said, "he was praying with his lower garment trailing, and Allah does not accept the prayer of a man who lets his lower garment trail." (*Abu Dawud*) (*Mishkat, ibid,705/8*)

Abu Hurairah has reported that the Messenger of Allah forbade trailing garments during prayer and that a man should cover his mouth (face) (*Abu Dawud and Tirmizi*) (*Mishkat, ibid, 708/11*)

1. A type of garment from the Syrian town of *Manbij*.

2. This was sent as a present to the Holy Prophet by Muqauqis the king of Egypt. He wore it when silk was not forbidden for men.

Covering of head by a woman : 'Aa'isha has reported that the Messenger of Allah has said that, "the prayer of a woman who has reached puberty is not accepted unless she is wearing a *Khimaar*."¹ (*Abu Dawud* and *Tirmizi*) (*Mishkat, ibid, 706/9*)

Covering of feet by a woman : Umme Salamah has reported that she asked the Messenger of Allah whether a woman could pray in a veil without wearing a lower garment. He said, "if the shift is ample and covers the surface of her feet." (*Abu Dawud*) (*Mishkat, ibid, 707/10*)

1. Sheet of cloth covering the head, neck, shoulders and chest (*Qur'an, Noor, 24:31*)

CHAPTER 6

THE SUTRAH¹

HADEES :

Stick : Ibne 'Umar has reported that the Holy Prophet used to go in the morning² to the place of prayer with a stick in front of him which was carried and set up in front of him in the place of prayer, and he used to pray towards it. (*Bukhari*) (*Mishkat, Kitab-us-Salaat, Baab-us-Sutrah*, No. 716/1)

Camel : Naafe' has reported from Ibne 'Umar that the Holy Prophet used to make his riding camel kneel between him and the *Qiblah* and pray facing it. (*Bukhari* and *Muslim*). (*Mishkat, ibid*, 718/3)

Saddle : Talha bin 'Ubaidullah has reported that the Messenger of Allah has said that, "when one of you places in front of him something such as the back of a saddle, he should pray without caring who passes on the other side of it." (*Muslim*) (*Mishkat, ibid*, 719/4)

Something should be put : Abu Hurairah has reported that the Messenger of Allah has said that, "when one of you prays, he should put something in front of his face ; and if he can find nothing, he should set up his stick ; but if he has no stick with him, he should draw line, then what passes in front of him will not harm him." (*Abu Dawud* and *Ibne Majah*) (*Mishkat, ibid*, 725/10)

Sutrah should be close : Sahl bin Abu Hasmah has reported that the Messenger of Allah has said that, "when one of you prays facing a *Sutrah*, he should keep close to it and not let the Satan interrupt his prayer." (*Abu Dawud*) (*Mishkat, ibid*, 726/11)

Sutrah not to be faced directly : Miqdaad bin Aswad has reported that, "I never saw the Messenger of Allah praying towards a stick, a pillar, or a tree, without having it opposite his right or left eyebrow, and not facing it directly." (*Abu Dawud*) (*Mishkat, ibid*, 727/12)

-----1. *Sutrah*
(covering, screen) is an object a worshipper places in front of him in the direction of the *Qiblah* when engaging in prayer. (James Robson)

2. i.e. on the day of the "Eid"

Hazrat A'aisha : 'Aa'isha has reported that, "the Holy Prophet used to pray at night while I was interposed between him and the *Qiblah* like a corpse on a bier." (*Bukhair and Muslim*) (*Mishkat, ibid, 723/8*)

Five things cut off the prayer : Ibne 'Abbas has reported that the Messenger of Allah has said that, "when one of you prays without a *Sutrah*, the ass, the pig, the Jew, the Magian, and the woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw." (*Abu Dawud*) (*Mishkat, ibid,733/18*)

Repulsing the one passing in the front : Abu Sa'eed has reported that the Messenger of Allah has said that, "when one of you prays facing something which conceals him from people and someone wishes to pass in front of him, he should turn him away ; but if he refuses to go, he should turn him away forcibly, because he is only a Satan." (*Bukhari and Muslim*) (*Mishkat, ibid,721/6*)

Passing in front of a praying man : Abu Juhaim has reported that the Messenger of Allah has said that, "if one who passes in front of a man, who is praying, knew the responsibility (of sin) he incurs, to stand waiting for forty would be better for him than pass in front of him." Abun Nazr said, "I do not know whether he said forty days, or months, or years." (*Bukhari and Muslim*) (*Mishkat, ibid,720/5*)

CHAPTER 7

PERFORMANCE OF PRAYER

HADEES :

Complete and at ease performance : Abu Hurairah has reported that a man entered the mosque when the Messenger of Allah was sitting in a corner of it. He prayed then came and greeted him. The Messenger of Allah answered the greeting and said, "go back and pray, because you have not prayed." He returned and prayed, then came and greeted him. He answered the greeting and said, "go back and pray, because you have not prayed." On the third or fourth occasion he said, "teach me, O Messenger of Allah." He said : "when you get up to pray perform the ablution perfectly, then face the *Qiblah* and say, "Allah is the Greatest." Then recite a convenient portion of the Qur'an ; then bow and remain at ease in that position ; then raise yourself and stand erect ; then prostrate yourself and remain at ease in that position ; then raise yourself and sit at ease ; then prostrate yourself and remain at ease in that position ; then raise yourself and sit at ease." A version has, "then raise yourself and stand erect ; then do that throughout all your prayer." (*Bukhari* and (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo SifAat-is-Salaat, 734/11*)

Manner of the Holy Prophet : 'Aa'isha has reported that the Messenger of Allah used to begin prayer with the *Takbeer*¹ and the recitation of "Praise be to Allah, the Lord of the worlds."² When he bowed, he neither kept his head up nor bent it down, but kept it between these extremes ; when he raised his head after bowing, he did not prostrate himself till he had stood erect ; when he raised head after a prostration, he did not prostrate himself again till he had sat up. At the end of every two *Rak'ats* he said the *Tahiyah*,³ and he used to bend his left foot and raise up the

-----1. i.e. saying
Allah-o-Akbar (Allah is the Greatest).

2 *Qur'an, Chapter 1.*

3 Also known as "*Tashahhud*", for its wordings see Tradition reported by Abdullah Ibne Mas'ud (vide No. 848/3) under the heading "*Tashahhud*".

right ; he prohibited the Satan's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the *Tasleem*¹ (*Muslim*) (*Mishkat, ibid,735/2*)

Abu Humaid Saa'idi has reported among a party of the Companions of the Messenger of Allah, "I am the one among you who is best versed in the way the Messenger of Allah prayed. I saw that when he uttered the *Takbeer*, he placed his hands opposite his shoulders² ; when he bowed, he rested his hands on his knees, then bent his back ; when he raised his head, he stood erect with his spine straight ; when he prostrated himself, he placed his arms so that they were not spread out, and the fingers were not drawn in, and the points of his toes were facing the *Qiblah* ; when he sat up at the end of two *Rak'ats* he sat on his left foot and raised the right ; and when he sat up after the last *Rak'at* put forward the left foot, raised the other, and sat on his hips." (*Bukhari*) (*Mishkat, ibid, 736/3*)

Ibne 'Umar has reported that the Messenger of Allah used to raise his hands³ opposite his shoulders when he began prayer and when he said the *Takbeer* before bowing ; and when he raised his head after bowing, he raised them in the same way and said that, "Allah listens to him who praises Him. To You, our Lord, be the praise⁴ !" But he did not do that when he prostrated himself. (*Bukhari and Muslim*) (*Mishkat, ibid,737/4*)

-----1. Saying, "the peace and mercy of Allah be upon you, first with the head turned to the right and then with the head turned to the left. This is said at the end of the prayer. (James Robson)

2. This is adopted by the Shaafe'iyah, but from Hadees No. 739/6 raising of the hands upto the ears is also proved which is adopted by the Hanafiah (*Mazaahir-e-Haq*).

3. This is known as "*Raf'e Yadain*." On the point whether "*Raf'e Yadain*" is once (as the Hanafiah say) or more than once (as the Shaafe'iyah say), in the prayer, see the detailed discussion in *Mazaahir-e-Haq*, Vol. I. pp. 542-545.

4. According to the Hanafiah, if anybody is offering the prayer all alone, he should say both these "*Kalemaat*", but in a prayer-in-company while the Imam should say both these "*Kalemaat*" the follower should say only the second "*Kalimah*", viz. "to you, our Lord, be the praise" (*Mazaahir-e-Haq*).

Maalik bin Huwairis has reported that when the Messenger of Allah recited the *Takbeer*, he raised his 8hands and placed them opposite his ears ; and when he raised his head after bowing and said that, "Allah listens to him who praises Him," he did the same. A version has, "and placed them opposite the tops of his ears." (*Bukhari and Muslim*) (*Mishkat, ibid,739/6*)

Right hand over the left : Sahl bin Sa'd has reported that the people were ordered that a man should place his right hand over his left forearm in prayer. (*Bukhari*) (*Mishkat, ibid, 742/9*)

The Takbeer : Abu Hurairah has reported that when the Messenger of Allah stood for prayer, he recited the *Takbeer* when standing, then recite the *Takbeer* when bowing, then say, "Allah listens to him who praises Him" when coming to an erect position after bowing, then recite while standing, "to You, our Lord, be praise," then recite the *Takbeer* when getting down for prostration, then recite the *Takbeer* when he raised his head, then recite the *Takbeer* when he prostrated himself, then recite the *Takbeer* when he raised his head. He would do that throughout the whole prayer till he finished it, and he would recite the *Takbeer* when he got up at the end of two *Rak'ats* after adopting the sitting posture. (*Bukhari and Muslim*) (*Mishkat, ibid,743/10*)

Saying of Takbeer loudly : Sa'eed bin Haris bin Mu'alla has reported that Abu Sa'eed al-Khudri led them in prayer and said the *Takbeer* loudly when he raised his head after the prostration, when he prostrated himself, and when he rose at the end of two *Rak'ats*, and he said, "thus did I see the Holy Prophet do." (*Bukhari*) (*Mishkat, ibid,750/17*)

Long standing : Jabir has reported that the Messenger of Allah has said that, "the most excellent prayer consists in long standing in prayer." (*Muslim*) (*Mishkat, ibid,744/11*)

RECITATION OF “SANA” AFTER THE TAKBEER

After standing straight, facing the Qiblah, one should raise both of his hands upto the ears, saying “Allah-O-Akbar (Allah is the Greatest), then tie down his hands at the navel, palm of the right hand placed on the back of the left and then recite the “Sana”, which is as follows :

’Aa’isha has reported that when the Messenger of Allah began to pray, he used to say , “Glory be to You, O Allah, and Yours is all Praise, and Blessed is Your Name and Exalted is Your Majesty, and there is no god but You.”¹ (*Tirmizi and Abu Dawud*). (*Mishkat, Kitab-us-Salaat, Baabo Maa Yaqra’o Ba’d-it-Takbeer, No.759/4*)

RECITATION OF QUR’AN AFTER THE “SANA”

After reciting the “Sana” in the first Rak’at, the first Surah of the Holy Qur’an, namely, Suratul Faatiha is to be recited and then any other Surah, or at least three verses of any Surah, of the Holy Qur’an, are to be recited. in the second Rak’at, “Sana” is not to be recited, first “Suratul Faatiha and then any other Surah, or at least three verses of any Surah are to be recited. in the third and fourth Rak’at only “Suratul Faatiha” is to be recited.

As regards recitation of the Surahs by the Holy Prophet, see the following

-----1. Ibne Taimiah has written in “*Mantaqa*”, on the authority of “*Sunan Saeed bin Mansoor*” that Abu Bakr ; and on the authority of “*Saheeh Muslim*” that Umar ; and on the authority of “*Daara Qutni*” that Usman and Abdullah bin Mas’ud used to recite this “*Sana*” after the “*Takbeer-e-Tehrimah*” and this is generally followed by the majority, though other wordings of “*Sana*” as given in the Hadees of Abu Hurairah (No. 756/1) and the Hadees of Ali (No. 757/2) vide *Mishkat Kitab-us-Salaat, BaboMaa Yaqra’o Ba’d-it-Takbeer*, can also be recited (*Ma’ariful Hadees*, vol. III , p. 235-236). It may be noted that “*Sana*” is recited in the first Rak’at only.

HADEES :

Suratul Faatiha : 'Ubadah bin Saamit has reported that the Messenger of Allah has said that, "he who has not recited *Faatihat-ul-Kitab*¹ has not offered the prayer." (*Bukhari and Muslim*). A version by *Muslim* has "he who does not recite *Ummul Qur'an* and something more." (*Mishkat, Kitab-us-Salaat, Baab-ul-Qira'ate Fis Salaat, No. 765/1*)

Aameen : Abu Hurairah has reported that the Messenger of Allah has said that, "say *Aameen* when the *Imam* says it, because if anyone's utterance of *Aameen* synchronises with that of the angels, he will be forgiven his past sins." (*Bukhari and Muslim*). In a version he said, "when the *Imam* says, 'not of those with whom You are angry nor of those who go astray', say '*Aameen*', because if anyone's '*Aameen* synchronises with that of the angels he will be forgiven his past sins." This is *Bukhari's* wording, and *Muslim* has something similar. In another version by *Bukhari* he said, "say *Aameen* when the reciter² says it, because the angels do so, and if anyone's utterance of *Aameen* synchronises with that of the angels, he will be forgiven his past sins." (*Mishkat, ibid,768/4*)

Wa'il bin Hujr has reported that : I heard the Messenger of Allah reciting, "Not of those with whom You are angry, nor of those

-----1. The first *Surah*. This proves that recitation of *Suratul Faatiha* in each *Rak'at* is compulsory. On basis of this Hadees, Imam Shaafe'ee is of the view that even when a person is praying behind the Imam, it is binding on him to recite the *Suratul Faatiha*, irrespective of the fact whether the prayer is "*Jehri*" (i.e. the one in which Imam recites Qur'an by a loud voice) or "*Sirri*" (i.e. the one in which the Imam recites silently). Imam Maalik and Imam Hambal are of the view that in a "*Jehri*" prayer the person following the Imam is not to recite the *Suratul Faatiha*, but in a "*Sirri*" prayer he must also recite it. Imam Abu Hanifah is of the view that in any case, while offering the prayer behind the Imam, a person is not to recite the *Suratul Faatiha*. This view is based on Abu Hurairah's Hadees (No. 797/33) and also the Qur'anic verse, "and when the Qur'an is recited, listen to it and remain silent, that mercy may be shown to you" (*A'araaf, 7:204*). In this respect, Abu Musa Ash'ari's Hadees (No. 769/5) may also be seen (*Ma'ariful Hadees, vol. III, pp. 242-244*).

2. i.e. the *Imam*. The word "*Aameen*" means "be it so".

who go astray”, and say “*Aameen*”, prolonging the word. ¹ (*Tirmizi, Abu Dawud, Daarimi and Ibne Majah*) (*Mishkat, ibid, 787/23*)

Zuhr Prayer : Abu Qatadah has reported that in the first two *Rak'ats* of the *Zuhr* (noon) prayer the Holy Prophet used to recite *Ummul Kitab* and two *Surahs*, and *Ummul Kitab* (only) in the last two *Rak'ats* and he used sometimes to recite loud enough for them to hear the verse. He used to prolong the first *Rak'at* more than the second ; and he acted similarly in the *'Asr* (afternoon) and the *Fajr* (morning) prayer. (*Bukhari and Muslim*) (*Mishkat, ibid, 770/6*)

Zuhr and 'Asr Prayer : Abu Sa'eed al-Khudri has reported that, “we used to estimate how long the Messenger of Allah stood at the *Zuhr* (noon) and the *'Asr* (afternoon) prayer, and we estimated that he stood in the first two *Rak'ats* as long as it takes to recite *Alif. Laam. Meem. Tanzeel*, i.e. *Al-Sajdah*. ² (A version has, “in every *Rak'at* as long as it takes to recite thirty verses”). We estimated that he stood half that time in the last two *Rak'ats* ; that he stood in the first two of the afternoon prayer as long as he did in the last two at *Zuhr* (noon) ; and in the last two of the *'Asr* (afternoon) prayer about half that time.” (*Muslim*) (*Mishkat, ibid,771/7*)

Maghrib Prayer : Jubair bin Mut'im has reported that : I heard the Messenger of Allah reciting the *Tur* ³ at the *Maghrib* (sunset) prayer. (*Bukhari and Muslim*) (*Mishkat, ibid,773/9*)

Ummul Fazl daughter of Haris has reported that : I heard the Messenger of Allah reciting *Mursalaat* ⁴ at the *Maghrib* (sunset) prayer. (*Bukhari and Muslim*) (*Mishkat, ibid, 774/10*)

1. Imam Shaafe'ee and Imam Ahmad bin Hambal are in favour of saying the “*Aameen*” by a loud voice, while Imam Abu Hanifah is of the view that “*Aameen*” should be said in a low voice. For detailed discussion see *Mazaahir-e-Haq*, Vol. I, pp. 577-578.

2. *Qur'an, Chapter, 32.* 3. *Qur'an, Chapter, 102* 4. *Qur'an, Chapter, 77*

'Aa'isha has reported that the Messenger of Allah prayed the *Maghrib* (sunset) prayer reciting *Suratul Aaraaf*,¹ dividing it between the two *Rak'ats* (*Nasa'ee*) (*Mishkat, ibid, 789/25*)

Jabir bin Samurah has reported that the Holy Prophet used to recite in the *Maghrib* (sunset) prayer on Thursday evening, "*Qul Yaa Ayyohal Kaafiroona*" (i.e. Say, O unbelievers),² and "*Qul Huwallah-O-Ahad*" (i.e. Say, He is Allah, One Allah).³ (*Bagh-awi* transmitted it in *Sharhe-as-Sunnah*) (*Mishkat, ibid, 791/27*).

'Abdullah bin Mas'ud has reported that : I cannot count how often I heard the Messenger of Allah reciting in the two *Rak'ats* after the *Maghrib* (sunset) prayer and in the two *Rak'ats* before the *Fajr* (morning) prayer, "*Qul Yaa Ayyohal Kaafiroona*" (i.e. Say, O unbelievers) ; and, "*Qul Huwallah-O-Ahad*" (i.e. Say, He is Allah, One Allah). (*Tirmizi*) (*Mishkat, ibid, 792/28*)

'Isha Prayer : Bara' has reported that : I heard the Holy Prophet reciting at the 'Isha (night) prayer, "*Wat Teene Waz Zaitune*" (i.e. By the fig and the olive)⁴ and that he had never heard anyone with a more beautiful voice. (*Bukhari and Muslim*) (*Mishkat, ibid, 776/12*)

Fajr Prayer : Jabir bin Samurah has reported that the Holy Prophet used to recite at the *Fajr* (morning) prayer, "*Qaff Wal Qur'an-il-Majeed*" (i.e. *Qaaf* By the Glorious Qur'an)⁵ and its like, and his prayer afterwards was lighter (*Muslim*) (*Mishkat, ibid, 777/12*)

'Amr bin Hurais has reported that he heard the Holy Prophet reciting in the *Fajr* (morning) prayer, "*Wal Laile Iza 'As'asa*" (i.e. By the night when it dissipates)⁶ (*Muslim*) (*Mishkat, ibid, 778/14*)

'Abdullah bin as-Saa'ib has reported that the Messenger of Allah led us in the *Fajr* (morning) prayer in Mecca and began the

1. *Qur'an, Chapter, 7*. This was an exceptional case, otherwise the Holy Prophet usually recited short *Surahs* in the after sunset prayer (*Ma'ariful Hadees, vol. III, pp. 252-253*) 2.

Qur'an, Chapter, 109.

3. *Qur'an, Chapter, 112.*

4. *Qur'an, Chapter, 95.*

5. *Qur'an, Chapter, 50*

6. *Qur'an, Takweer, 81:17.*

Suratul Mu'minoon, ¹ but when he came to the reference to Moses and Aaron, ² or to the reference to Jesus, ³ he was overtaken by cough and so he bowed. (*Muslim*) (*Mishkat, ibid, 779/15*)

Abu Hurairah has reported that the Holy Prophet used to recite at the *Fajr* (morning) prayer on Friday *Alif Laam Meem Tanzeel* ⁴ in the first *Rak'at*, and in the second "Has there come upon man ? " ⁵ (*Bukhari and Muslim*) (*Mishkat, ibid, 780/16*)

Abu Hurairah has reported that the Messenger of Allah recited in both *Rak'ats* of the *Fajr* (morning) prayer, "*Qul Yaa Ayyohal Kaafiroona*" (i.e. Say, O unbelievers) ⁶ and "*Qul Huwallah-O-Ahad*" (i.e. Say, He is Allah, One Allah) ⁷ (*Muslim*) (*Mishkat, ibid, 784/20*)

Jumu'ah Prayer : 'Ubaidullah bin Abu Raafe has reported that : Marwan appointed Abu Hurairah as governor of Medinah and went to Mecca. Abu Hurairah led us in the Friday prayer and recited *Suratul Jumu'ah* ⁸ in the first *Rak'at* and "*Iza Jaa 'akal-Munaafiquna*" (i.e. when the hypocrites come to you) ⁹ in the last, and said, "I heard the Messenger of Allah reciting them on Friday." (*Muslim*) (*Mishkat, ibid, 781/17*)

'Eid and Jumu'ah Prayer : Nu'man bin Bashir has reported that the Messenger of Allah used to recite at the two 'Eids ¹⁰ and on Friday, "*Sabbek-Isme- Rabbikal A'ala*" (i.e. Glorify the Name of Your Lord, the Most High), ¹¹ and "*Hal Ataka Hadees-ul-Ghaashia*" (i.e. Has the story of the overwhelming event reached you ?) ¹² He said that when an *Eid* and a Friday coincided he recited them both at the two prayers (*Muslim*) (*Mishkat, ibid, 782/18*)

1. *Qur'an, Chapter, 23* 2. *Verse, 45.* 3. *Verse, 50* 4. *Qur'an, Chapter, 32*

5. *Qur'an, Chapter, 76* 6. *Qur'an, Chapter, 109.* 7. *Qur'an, Chapter, 112*

8. *Qur'an, Chapter, 62* 9. *Qur'an, Chapter, 63*

10. 'Eidul-Fitr at the end of Ramazan, and Eidul-Azha on the 10th of Zul Hijjah, when sacrifices are made.

11. *Qur'an, Chapter, 87*

12. *Qur'an, Chapter, 88*

'Ubaidullah has reported that Umar bin Khattaab asked Abu Waqid al-Laisi what the Messenger of Allah recited at the 'Eidul-Azha and 'Eidul-Fitr? He said that he recited at both of them, "*Qaff Wal Qur'an-il-Majeed*" (i.e. Qaaf, By the Glorious Qur'an)¹ and "*Iqtarabat-is-Saa'ato*" (i.e. the Hour is near).² (*Muslim*) (*Mishkat, ibid, 783/19*)

Reciting behind the Imam : Abu Hurairah has reported that when the Messenger of Allah had finished a prayer, in which he had recited aloud, he asked, "did any of you recite along with me just now?" A man replied, "yes, O Messenger of Allah of Allah." He said, "I am wondering what is the matter with me that I should be contended with regarding the Qur'an." He said that when the people heard from the Messenger of Allah, they ceased reciting along with him the passages which he recited aloud in the prayers. (*Maalik, Ahmad, Abu Dawud, Tirmizi, Nasa'ee and Ibne Majah*) (*Mishkat, ibid, 795/31*)

Reciting loudly : Ibne 'Umar and Bayadi has reported the Messenger of Allah as saying, "he who prays holds intimate converse with his Lord, so he must consider how he does so, and none of you must recite the Qur'an more loudly than others." (*Ahmad*) (*Mishkat, ibid, 796/32*)

Silence behind Imam : Abu Hurairah has reported that the Messenger of Allah has said that, "the *Imam* is appointed only to be followed, so when he says the *Takbeer*, say it also ; and when he recites, listen silently." (*Abu Dawud, Nasa'ee and Ibne Majah*) (*Mishkat, ibid, 797/33*)

Follow the Imam : Abu Musa al-Ash'ari has reported that the Messenger of Allah has said that, "when you pray, make your rows straight and let (every) one of you act as your *Imam*. If you say the *Takbeer* when he says it and say *Aameen* when he says "Not of those with whom You are angry nor of those who go astray",

1. *Qur'an, Chapter, 50* 2. *Qur'an, Chapter, 54.*

Allah will accept your prayer. When he says the *Takbeer* and bows, say it and bow, because the *Imam* bows before you and raises himself before you. Then the Messenger of Allah said, “the one is equivalent to the other.” And he said : if you say, “O Allah, our Lord, to You be the Praise,” when he says, “Allah listens to him who praises Him,” Allah will listen to you. (*Muslim*). In a version by him from Abu Hurairah and Qatadah the words occur, “and when he recites, listen silently.” (*Mishkat, ibid, 769/5*)

Direction for the Imam : Jabir has reported that Mu’az bin Jabal used to pray along with the Holy Prophet, then come and lead his people in prayer. One night he prayed the *’Isha* (night) prayer along with the Holy Prophet, then came to his people and led them in prayer, beginning with *Suratul Baqarah*.¹ A man turned aside, pronounced the *Tasleem*, then prayed alone and departed. The people said to him, “have you become a hypocrite, O so and so?” He said, “by Allah, I have not, but I shall certainly go to the Messenger of Allah and tell him.” So he went to him and said, “O Messenger of Allah, we look after camels used for watering and work by day. After having prayed the *’Isha* (night) prayer with you, Mu’aaz came and began with *Suratul Baqarah*.” The Messenger of Allah then turned towards Mu’aaz and said, “are you a troubler, O Mu’aaz ? Recite, “*Wash-Shamse Wa Duhahaa*” (i.e. By the sun and its morning brightness),² “*Wad-Duha*” (i.e. By the morning brightness),³ “*Wal-Laile IzaYaghshaa*” (i.e. By the night when it covers over),⁴ and “*Sabbah-isme-Rabbikal A’alaa*” (i.e. Glorify the Name of Your Lord, the Most High).⁵ (*Bukhari and Muslim*) (*Mishkat, ibid, 775/11*)

RUKU’ (BOWING)

Next stage, after recitation of Qur’an, in Salaat, is the performance of “Ruku” (Bowling), by placing both the hand – palms on the knees and reciting “*Subhana Rabbiyal Azeem*” three times.

1. *Qur’an, Chapter 2* (the longest *Surah* in the Qur’an).

2. *Qur’an, Chapter 91*

3. *Qur’an, Chapter, 93*

4. *Qur’an, Chapter 92*

5. *Qur’an, Chapter, 87*

QUR'AN

Bow down with those who bow down (*Baqarah*, 2 : 43). O you who believe, bow down (*Hajj*, 22 : 77). And when it is said to them : bow down, they bow not down ; woe on that Day to the rejecters (*Mursalaat*, 77 : 48 – 49).

HADEES :

Bowing and Prostration should be proper : Anas has reported that the Messenger of Allah has said that, “perform the bowing and the prostration properly, because, by Allah, I see you from my back.” (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ur-Ruku'*, No. 808/1)

Back to be kept steady : Abu Mas'ud al-Ansari has reported that the Messenger of Allah has said that, “a man's prayer does not avail him unless he keeps his back steady when bowing and prostrating himself.” (*Abu Dawud, Tirmizi, Nasa'ee, Ibne Majah, and Daarimi*) (*Mishkat, ibid*, 818/11)

Theft in prayer : Abu Qatadah has reported that the Messenger of Allah has said that, “the one who commits the worst theft is he who steals from his prayer.” They asked : how one could steal from his prayer, O Messenger of Allah ? He said, “by not performing his bowing and his prostration perfectly.” (*Ahmad*) (*Mishkat, ibid*, 825/18)

No recitation from Qur'an in Bowing and Prostration : Ibne 'Abbas has reported that the Messenger of Allah has said that, “I have been prohibited to recite the Qur'an when bowing or prostrating myself ; so when bowing, magnify the Lord ; and when prostrating, be earnest in supplication, because it is fitting that your supplication is answered.” (*Muslim*) (*Mishkat, ibid*, 813/6)

Recitation in Bowing and Prostration : Uqbah bin 'Aamir has reported that when "*Fasabbeh Bismeh-Rabbikal Azeem*" (i.e. Glorify the Name of your Lord, the Great) ¹ was revealed, the Messenger of Allah said, "use it when bowing," and when "*Sabbeh-isme-Rabbikal A'alaah*" (i.e. Glorify the Name of your Lord the Most High), ² was revealed, he said, "use it when prostrating yourselves." (*Abu Dawud, Ibne Majah and Daarimi*) (*Mishkat, ibid,819/12*)

Huzairah has reported that : I prayed with the Holy Prophet and he said when bowing, "*Subhana Rabbiyal Azeem*" (Glory be to my Lord, the Great) ; and when prostrating, "*Subhana Rabbiyal A'alaah*" (Glory be to my Lord, the Most High). (*Tirmizi, Abu Dawud, Daarimi, Nasa'ee and Ibne Majah*) (*Mishkat, ibid, 821/14*)

While returning from Ruku to Qaumah : Abu Hurairah has reported that the Messenger of Allah has said that, "when the *Imam* says, "*Same' Allah-O-Leman Hamidah*" (Allah listens to him who praises Him,) say, "*Rabbanaa Lakal Hamd*" (O Allah, our Lord, to You be the Praise) ; because if what anyone says synchronises with what the angels say, his past sins ³ will be forgiven. (*Bukhari and Muslim*) (*Mishkat, ibid,814/7*)

QAUMAH (RETURNING FROM RUKU)

Recitation in Qaumah : 'Abdullah bin Abu Aufa has reported that when the Messenger of Allah raised up his back from bowing, he used to say, "Allah listens to him who praises Him. O Allah, our Lord, to You be the Praise in all the heavens and all the earth, and all that it pleases You to create afterwards." (*Muslim*)(*Mishkat, ibid, 815/8*)

1. *Qur'an, Waqi'ah, 56:74, 96 ; Haaqqah, 69:52*

2. *Qur'an, Chapter, 87 : 1*

3. Meaning the minor sins (*Ma'ariful Hadees, vol. III , p. 284*).

Abu Sa'eed al-Khudri has reported that when the Messenger of Allah raised up his head from bowing, he used to say, "O Allah, our Lord, to You be the Praise in all the heavens and all the earth, and all that it pleases You to create afterwards. You are Worthy of Praise and Glory, Most Worthy of what a servant says, and we are all Your servants. None can withhold what You give, or give what You withhold, and riches cannot avail a wealthy person with You." ¹ (*Muslim*) (*Mishkat, ibid, 816/9*)

Rifaa'ah bin Raafe has reported that : we were praying behind the Holy Prophet. When he raised his head at the end of the *Rak'at* he said, "Allah listens to him who praises Him." A man behind him said, 'O our Lord, to You be the Praise abundant, good, blessed, sufficient." When he ended, he asked, "who was the speaker just now ?" The man replied : I. He said, "I saw over thirty angels racing one another to be the first to record it." (*Bukhari*) (*Mishkat, ibid, 817/10*)

SAJDAH (PROSTRATION)

After "Qaumah", there is performance of "Sajdah" (Prostration) twice with a short sitting in between, known as "Jalsah". In each prostration there should be recitation of "Subhana Rabbiyal A'ala" three times.

QUR'AN

O you who believe, bow down, and prostrate yourselves (*Hajj, 22 : 77*). And during part of the night prostrate yourselves to Him (*Dahr, 76 : 26*). Bow down in prostration before Allah, and serve Him (*Najm, 53 : 62*). Prostrate yourself, and draw near (to Allah) (*Alaq, 96 : 19*).

1. This means that only obedience to Allah will avail one, or protect one from Allah's punishment.

HADEES :

Prostration on seven bones : Ibne 'Abbas has reported that the Messenger of Allah has said that, "I have been commanded to make prostration on seven bones¹: the forehead, the hands,² the knees, and the extremities of the feet,³ and not to fold back the clothing or the hair." (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-us-Sujood*, No. 827/20)

Moderation : Anas has reported that the Messenger of Allah has said that, "adopt a moderate position while prostrating, and should none of you stretch out his forearms [on the ground] like a dog." (*Bukhari and Muslim*) (*Mishkat, ibid*, 828/21)

Manner of prostration : 'Abdur Rahman bin Shibl reported that the Messenger of Allah prohibited a crow's peck,⁴ extending the forearms like a wild animal, and a man making one spot (his regular place) in the mosque as the camel does. (*Abu Dawud, Nasa'ee and Daarimi*) (*Mishkat, ibid*, 842/35)

Wa'il bin Hujr has reported that, "I saw that when the Messenger of Allah prostrated, he placed his knees before putting his hands (on the ground), and when he got up he raised his hands before his knees. (*Abu Dawud, Tirmizi, Nasa'ee, Ibne Majah and Daarimi*) (*Mishkat, ibid*, 838/31)

Palms and Elbows : Bara' bin 'Aazib has reported that the Messenger of Allah has said that, "when you prostrate, place the palms of your hands on the ground and raise up your elbows." (*Muslim*) (*Mishkat, ibid*, 829/22)

Maimunah has reported that when the Holy Prophet prostrated, he kept his arms so far away from his sides that if a lamb wanted to pass under his arms it could have passed. (*Abu Dawud*) (*Mishkat, ibid*, 830/23)

-----1. Meaning that during prostration they should be placed on the ground.

2. i.e. the palms. 3. i.e. the toes.

4. i.e. making a very short and hasty prostration.

'Abdullah bin Maalik Ibne Buhainah ¹ has reported that when the Holy Prophet prostrated, he spread out his arms so that the whiteness under his armpits was visible. (*Bukhari and Muslim*) (*Mishkat, ibid, 831/24*)

Recitation in Prostration : Huzaifah has reported that : I prayed with the Holy Prophet and he said when bowing "Subhana Rabbiyal Azeem" (Glory be to my Lord, the Great), and when prostrating, Subhana Rabbiyal A'laa (Glory be to my Lord, the Most High) (*Tirmizi, Abu Dawud, Daarimi, Nasee and Ibne Majah*) (*Mishkat, Kitab-us-Salaat, Baab-ur-Ruku', No. 821/14*)

Company of the Holy Prophet in Paradise : Rabi'ah bin Ka'b has reported that : I used to be with the Messenger of Allah at night, and bring water for his ablution and what he required. He said : make a request. I said, "I request for your company in Paradise." He said : anything else besides that ? I said : only that. He said, "then help me to accomplish this for you by devoting yourself often to prostration." (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-us-Sujood, No. 836/29*)

"JALSAH" (SITTING IN BETWEEN TWO PROSTRATIONS)

Manner of sitting : 'Ali has reported that the Messenger of Allah has said that, "I like for you, O Ali, what I like for myself, and I dislike for you what I dislike for myself. Do not sit on your heels in between the two prostrations." (*Tirmizi*) (*Mishkat, ibid, 843/36*)

Recitation between two prostrations : Ibne 'Abbas has reported that the Holy Prophet used to say between the two prostrations, "O Allah, forgive me, show mercy to me, guide me, heal me, and provide for me." (*Abu Dawud and Tirmizi*) (*Mishkat, ibid, 840/33*)

Huzaifah has reported that the Holy Prophet used to say between the two prostrations, "my Lord, forgive me." (*Nasa'ee and Daarimi*) (*Mishkat, ibid, 841/34*)

1. Buhainah was 'Abdullah's mother.

TASHAHHUD. ¹

One complete act of standing (Qiyaam), bowing (Ruku'), returning from bowing (Qaumah), prostration (Sajdah) twice with short sitting in between them (Jalsah) makes one Rak'at of prayer. After the second Rak'at, there is sitting known as "Qaa'idah". If the prayer is of only two Rak'ats, then the sitting is "Qaa'idah-e-Aakhirah" ; if not, then it is "Qaa'idah-e-Aula" ; and the "Qaa'idah-e-Aakhirah" will be on completion of the third or fourth Rak'at, as the case may be.

In the "Qaa'idah-e-Aula" as well as "Qaa'idah-e-Aakhirah", the "Tashahhud" is recited, for which see the following :

HADEES :

Manner of sitting : Ibne 'Umar has reported that when the Messenger of Allah sat at the *Tashahhud*, he placed his left hand on his left knee and his right hand on his right knee, and also joined together three (fingers) and pointed with the forefinger. A version says that when he sat during the prayer, he placed his hands on his knees and raised his right finger which is next to the thumb making supplication in this way, while keeping his left hand spread out on his left knee. (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ut-Tashahhud*, No. 846/1)

'Abdullah bin Zubair has reported that when the Messenger of Allah sat making supplication, he placed his right hand on his right thigh and his left hand on his left thigh, pointed with his forefinger, placed his thumb on his middle finger, and covered his knee with the palm of his left hand. (*Muslim*) (*Mishkat, ibid,847/2*)

1. *Tashahhud* means recitation of the supplication beginning with *at-Tahiyaat*.

Tashahhud : 'Abdullah bin 'Abbas has reported that : the Messenger of Allah used to teach us the *Tashahhud* just as he used to teach us a *Surah* of the Qur'an. He used to say, "the blessed adorations of the tongue, acts of worship and all good things are due to Allah. Peace be upon you, O Prophet, and the Mercy and Blessings of Allah. Peace be upon us and upon the Upright Servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah." (*Muslim*). (*Mishkat, ibid, 849/4*)

Jabir has reported that : the Messenger of Allah used to teach us the *Tashahhud* just as he used to teach us a *Surah* of the Qur'an, saying, "In the Name of Allah and with His Grace, the adorations of the tongue, acts of worship and all good things are due to Allah. Peace be upon you, O Prophet, and the Mercy and Blessings of Allah. Peace be upon us and upon the Upright Servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His Servant and Messenger. I ask Allah for Paradise, and I seek refuge in Allah from the Fire (of Hell)." (*Nasa'ee*) (*Mishkat, ibid, 855/10*)

Quiet reading : Ibne Mas'ud has reported that, "it pertains to the *Sunnah* to recite the *Tashahhud* quietly." (*Abu Dawud and Tirmizi*) (*Mishkat, ibid, 857/12*)

Pointing by forefinger : Wa'il bin Hujr has reported concerning the Messenger of Allah, "then he sat, stretched out his left foot [to sit on it], placed his left hand on his left thigh, put the tip of his right elbow on his right thigh, joined two fingers, ¹ formed a ring, ² and then raised his finger. ³ I saw him moving it and making supplication therewith." (*Abu Dawud and Daarimi*) (*Mishkat, ibid, 850/5*)

-----1. i.e. the little finger and the ring finger.

2. i.e. with the thumb and the middle finger.

3. i.e. the forefinger.

'Abdullah bin Zubair has reported that the Holy Prophet used to point out with his [fore] finger when he made supplication, but did not move it. (*Abu Dawud* and *Nasa'ee*, *Abu Dawud* adding that he kept his look fixed on the finger he was pointing.) (*Mishkat, ibid*, 851/6)

Naafe' has reported that when 'Abdullah bin 'Umar sat during the prayer, he placed his hands on his knees, pointed with his finger and gave his whole attention to it. He then said that the Messenger of Allah had said, "it has a more severe effect on the Satan than iron," meaning the forefinger. (*Ahmad*) (*Mishkat, ibid*, 856/11)

One finger only : Abu Hurairah has reported that when a man was making supplication using two of his fingers, the Messenger of Allah said, "use one, use one." (*Tirmizi* and *Nasa'ee*) (*Mishkat, ibid*, 852/7)

Sitting in Qaa'idah-e-Aula : 'Abdullah bin Mas'ud has reported that in the first two *Rak'ats* the Holy Prophet was as though he were on heated stones till he got up.¹ (*Tirmizi, Abu Dawud* and *Nasa'ee*) (*Mishkat, ibid*, 854/9)

BLESSINGS ON THE HOLY PROPHET

In the "Qaa'idah-e-Aakhirah", after the "Tashahhud", first Blessings are offered to the Holy Prophet, then Supplication is made to Allah the Almighty, and then, by turning the face first towards the right and then towards the left each time saying, "Assalam-O-'Alaikum Wa Rahmatullah", the Prayer is completed. For the Blessings and the Supplication, see the following :

-----1. This means that the Holy Prophet did not sit long in the *Tashahhud* of the second *Rak'at*.

HADEES :

Manner of invoking the Blessing in Tashahhud : 'Abdur Rahman bin Abu Laila has reported that Ka'b bin Ujrah met him and said that, "should I not give you a present of something I have heard from the Holy Prophet?" He said, "yes." He said: we asked the Messenger of Allah this question, "how is blessing to be invoked on you and the People of the House, O Messenger of Allah; Allah has taught us [only] how to salute you." He told us to say, "O Allah, bless Muhammad and the family of Muhammad as You did bless Abraham and the family of Abraham. You are indeed Praiseworthy and Glorious. O Allah, grant favours to Muhammad and the family of Muhammad as You did grant favours to Abraham and the family of Abraham. You are indeed Praise-worthy and Glorious."¹ (*Bukhari*) (*Mishkat, Kitab-us-Salaat, Baab-us-Salaate 'Alan-Nabiye Sallallah-o-Alaihe- Wasallama Wa Fazlihaa*, No. 858/1)

Blessings reach the Holy Prophet : Abu Hurairah has reported that : I had heard the Messenger of Allah say, "do not turn your houses into graves, and make not my grave a (place of) festival, but invoke blessings on me, because your blessings reach me from wherever you are." (*Nasa'ee*) (*Mishkat, ibid*, 865/8)

Abu Hurairah has reported that the Messenger of Allah has said that, "whoever invokes a blessing on me at my grave, I hear him, and whoever invokes a blessing on me from a distance, I have it conveyed to me." (*Baihaqi* noted it in *Shu'abul-Iman.*) (*Mishkat, ibid*, 873/16)

Angels convey the greetings : Ibne Mas'ud has reported that the Messenger of Allah said that, "Allah has angels who travel far and wide in the earth and convey to me greetings from my *Ummah*." (*Nasa'ee* and *Daarimi*) (*Mishkat, ibid*, 863/6)

-----1. This is known as the "*Durood-e-Ibrahimi*."

Answer of Salutation: Abu Hurairah has reported that the Messenger of Allah has said that, “no one expresses a greeting to me but that Allah restores my soul to me so that I may respond to his greeting.” (*Abu Dawud*). Baihaqi also noted it in *Ad-Da’awaatul-Kabeer*. (*Mishkat, ibid, 864/7*)

Reward of Blessing : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever invokes a blessing on me once, Allah invokes blessing on him ten times.” (*Muslim*) (*Mishkat, ibid, 860/3*)

Anas has reported that the Messenger of Allah has said that, “whoever invokes a blessing on me once, Allah grants him ten blessings, and ten sins are remitted from him, and ten ranks are raised up for him.” (*Nasa’ee*) (*Mishkat, ibid, 861/4*)

Ibne Mas’ud has reported that the Messenger of Allah has said that, the one who will be nearest me on the Day of Judgement will be the one who invoked more blessings on me.” (*Tirmizi*) (*Mishkat, ibid, 862/5*)

Abu Talha has reported that one day the Messenger of Allah came with a cheerful look on his face and saying : Gabriel came to me and told me that my Lord says, “should it not please you, O Muhammad, that none of your followers will invoke a blessing on you without my blessing him ten times, and that none of your followers will give you a greeting without my greeting him ten times ?” (*Nasa’ee and Daarimi*) (*Mishkat, ibid, 867/10*)

’Abdullah bin ’Amr has reported that, “whoever invokes blessing on the Holy Prophet once Allah and His angels send blessings on him seventy.” (*Ahmad*) (*Mishkat, ibid, 874/17*)

Ruwaife’ has reported that the Messenger of Allah has said that, “whoever invokes a blessing on Muhammad saying : O Allah, cause him to occupy the place near You on the Day of Resurrection, my intercession for him becomes binding on me (*Ahmad*) (*Mishkat, ibid, 875/18*)

'Abdur Rahman bin 'Auf has reported that : the Messenger of Allah came out and entering among some palm trees prostrated himself so long that I was afraid Allah had taken his soul. I went and looked, and he raised his head and said, "what is the matter with you ? I mentioned it to him, and he told me : Gabriel had come and given me the good news that Allah has said, "whoever invokes blessing on you I will bless him and whoever greets you I will greet him." (*Ahmad*) (*Mishkat, ibid, 876/19*)

Supplication remains suspended : 'Umar bin Khattaab has reported that, "the supplication remains suspended between heaven and earth, none of it ascending till you invoke blessing on your Prophet." (*Tirmizi*) (*Mishkat, ibid,877/20*)

Supplication after Blessing : Fazaalah bin 'Ubaid has reported that while the Messenger of Allah was sitting, a man entered and prayed, saying, "O Allah, forgive me and show mercy to me." The Messenger of Allah said, "you who are praying are in a hurry. When you pray and come to the point when you sit, you should worthily extol the Praises of Allah, invoke blessing on me, and then make your supplications." He said that afterwards another man prayed, extolling the Praises of Allah and invoked a blessing on the Holy Prophet. The Holy Prophet said to him, "you who are praying, if you make supplication you will receive an answer." (*Tirmizi, Abu Dawud and Nasa'ee*) (*Mishkat, ibid,869/12*)

'Abdullah bin Mas'ud has reported that : I was praying, while the Holy Prophet accompanied by Abu Bakr and Umar was present. When I sat I first extolled the Praises of Allah, then invoked blessings on the Holy Prophet, then made supplication for myself. The Holy Prophet said, "ask and you will be given, ask and you will be given." (*Tirmizi*) (*Mishkat, ibid,870/13*)

Miser : 'Ali has reported that the Messenger of Allah has said that, "the miser is he in whose presence I am mentioned but who does not invoke a blessing on me." (*Tirmizi*) (*Mishkat, ibid, 872/15*)

May his nose be chopped off : Abu Hurairah has reported that the Messenger of Allah has said that, “may his nose be chopped off who does not invoke a blessing on me when I am mentioned in his presence. May his nose be chopped off who passes through the whole of Ramazan before his sins are forgiven him. May his nose be chopped off one or both of whose parents reach old age without causing him to enter Paradise.” (*Tirmizi*) (*Mishkat, ibid, 866/9*)

No limit : Ubayy bin Ka’b has reported that : I said : O Messenger of Allah, I frequently invoke blessings on you, so how much (of my supplications) should I devote for invoking blessings on you ? He said : as much as you wish. I said : one forth ? He said, “ whatever you wish, but if you increase it that will be better for you.” I said : one half ? He said, “whatever you wish, but if you increase it that will be better for you.” I said: two-thirds ? He said, “whatever you wish, but if you increase it that will be better for you.” I said : I shall devote (the whole of my supplication) in invoking blessing on you. He said, “then you will be freed from care and your sins will be expiated.” (*Tirmizi*) (*Mishkat, ibid, 868/11*)

Manner of Blessings in general : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever would like to have the fullest measure granted to him when he invokes blessings on us, the People of the House, he should say, “O Allah, bless Muhammad the *Ummi*¹ Prophet, his wives who are the mothers of the faithful, his offspring, and the people of his house as You did bless the family of Abraham. You are indeed Praiseworthy and Glorious.” (*Abu Dawud*) (*Mishkat, ibid, 871/14*)

SUPPLICATION AND “SALAAM”

The Supplication : Abu Hurairah has reported that the Messenger of Allah has said that, “when one of you finishes the last *Tashahhud*, he should seek refuge in Allah from four things : the punishment of the Hell, the punishment of the grave, the calamities of life and

1. *Qur’an, A’araaf, 7:157, 158.*

death, and the evil of the antichrist.” (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ud-Du'aa Fil Tashahhud*, No. 879/2)

Ibne 'Abbas has reported that the Holy Prophet used to teach them this prayer just as he used to teach them a *Surah* of Qur'an, telling them to say “*Allahumma Inni A'uzo Bika Min 'Azaabe Jahannama Wa A'uzo Bika Min 'Azaabil Qabre Wa A'uzo Bika Min Fitnatil Maseeh-id-Dajjale Wa A'uzo Bika Min Fitnatil Mahya Wal Mamaat*” (i.e. O Allah, I seek refuge in You from the punishment of the Hell, I seek refuge in You from the punishment in the grave, I seek refuge in You from the trial of the antichrist, and seek refuge in You from the calamities of life and death). (*Muslim*) (*Mishkat, ibid*,880/3)

Abu Bakr Siddique has reported that : I said : O Messenger of Allah, teach me a supplication which I should make in my prayer. He said : say, “*Allahumma Inni Zalamto Nafsi Zulman Kaseeran Wala Yaghfir-uz-Zunuba Illa Anta Faghfirli Maghfiratan Min 'Indika Warhamni Innaka Antal Ghafoor-ur-Raheem*” (i.e. O Allah, I have greatly wronged myself, and You alone can forgive sins, so grant me forgiveness from You and show mercy to me. You are the forgiving and Merciful One).” (*Bukhari and Muslim*) (*Mishkat, ibid*,881/4)

The “Salaam” : 'Abdullah bin Mas'ud has reported that the Messenger of Allah used to turn to the right when giving the Salutation, “*Assalamo 'Alaikum Wa Rahmatullah*” (Peace and the Mercy of Allah be upon you), so that the whiteness of his right cheek could be seen ; also to the left when giving the Salutation, “*Assalamo 'Alaikum Wa Rahmatullah*” (Peace and the Mercy of Allah be upon you), so that the whiteness of his left cheek could be seen. (*Abu Dawud, Tirmizi and Nasa'ee*). *Ibne Majah* noted it from Ammaar bin Yaasir. (*Mishkat, ibid*,889/12)

REMEMBRANCE OF ALLAH AFTER THE PRAYER

The Takbeer : Ibne 'Abbas has reported that : I could know that the Messenger of Allah has finished his prayer when he used to say the *Takbeer*¹ (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Zikr B'ad-as-Salaat*, No. 897/1)

Sitting after Prayer and Supplication : 'Aa'isha has reported that when the Messenger of Allah uttered the "*Salaam*" (Salutation), he sat no longer than it took to say, "*Allahumma Antas Salaamo Wa Minkas Salaamo Tabarakta Yaa Zaljalale Wal Ikraam* (i.e. O Allah, You are Peace, and peace comes from You. Blessed are You, O Possessor of Glory and Honour)." (*Muslim*) (*Mishkat, ibid, 898/2*)

Mughirah bin Shu'bah has reported that the Holy Prophet used to say after every prescribed prayer, "there is no god but Allah, He is One, there is no partner to Him. To Him belongs the Kingdom, to Him Praise is due, and He is Omnipotent. O Allah, no one can withhold what You give, or give what You withhold, and riches cannot avail a wealthy person with You." (*Bukhari and Muslim*) (*Mishkat, ibid, 900/4*)

Ka'b bin 'Ujrah has reported that the Messenger of Allah has said that, "there are certain recitations the reciters (or performers) of which after every prescribed prayer will never be caused disappointment : "*Subhan-Allah*" Glory be to Allah, thirty-three times, "*Al-Hamdo lillah*" (Praise be to Allah) thirty-three times, and "*Allaho Akbar*" (Allah is the Greatest) thirty-four times." (*Muslim*) (*Mishkat, ibid, 904/8*)

Best time for Supplication : Abu Umamah has reported that the Messenger of Allah was asked which supplication is most readily listened to ? He said, "what is offered in the latter part of the depth of the night and after the prescribed prayers." (*Tirmizi*) (*Mishkat, ibid, 906/10*)

Remembrance of Allah after Fajr and 'Asr : Anas has reported that the Messenger of Allah has said that, "to sit with people who make mention of Allah after the *Fajr* (morning) prayer till sunrise is more pleasing to me than setting free four of the descendants of Ishmael, and to sit with people who make mention of Allah after the *'Asr* (afternoon) prayer till the sun sets is more pleasing to me than setting four (slaves) free." (*Abu Dawud*) (*Mishkat, ibid, 908/12*)

Anas has reported that the Messenger of Allah has said that, "whoever prays the *Fajr* (morning) prayer in a company, then sits making mention of Allah till the sun rises, then prays two *Rak'ats* he will have a reward equivalent to that for a *Hajj* and an *Umrah*." He reported the Messenger of Allah as adding, "a perfect one, a perfect one, a perfect one." (*Tirmizi*) (*Mishkat, ibid, 909/13*)

WHAT IS PROHIBITED DURING PRAYER AND WHAT IS PERMITTED

Response to sneezing : Mu'awiyah bin Hakam has reported that : while I was praying with the Messenger of Allah a man in the company sneezed, and I said "may Allah have mercy on you !" The people gave me disapproving looks, so I said, "woe is me ! What do you mean by looking at me ?" They began to strike their hands on their thighs, and when I saw them urging me to be silent [I became angry], but I said nothing. When the Messenger of Allah finished his prayer, I swear by Allah that he did neither scold, nor beat, nor revile me, but said, "no talk to others is fitting during the prayer, because it consists only of Glorifying Allah, declaring His Greatness, and recitation of the Qur'an," or words to that effect. (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Maa Laa Yajoozo Minal 'Amale Fis Salaat Wamaa Yubaho Minho, No. 915/1*)

Response to Salutation : 'Abdullah bin Mas'ud has reported that : we used to greet the Holy Prophet while he was engaged in prayer and he would respond to our greeting, but when we returned from the Negus, we greeted him and he did not respond to us, so we said, "O Messenger of Allah, we used to greet you when you were engaged in prayer and you would respond to us." He said, "prayer demands one's whole attention." (*Bukhari and Muslim*) (*Mishkat, ibid, 916/2*)

Smoothing the Ground : Mu'aiqib has reported that the Holy Prophet has said about a man who smoothed the ground where he prostrated himself, "if you do it, do it only once." (*Bukhari and Muslim*) (*Mishkat, ibid,917/3*)

Putting the hands on the waist : Abu Hurairah has reported that the Messenger of Allah forbade putting the hands on the waist during prayer. (*Bukhari and Muslim*) (*Mishkat, ibid,918/4*)

Looking to the side : 'Aa'isha has reported that : I asked the Messenger of Allah about looking to the side during prayer. He said, "it is something which the Satan snatches from the prayer of a servant." (*Bukhari and Muslim*) (*Mishkat, ibid,919/5*)

Looking upwards : Abu Hurairah has reported that the Messenger of Allah has said that, "people must stop raising their eyes to heaven while making supplication in prayer, otherwise their sight will be taken away." (*Muslim*) (*Mishkat, ibid,920/6*)

Yawning in Prayer : Abu Sa'eed has reported that the Messenger of Allah has said that, "when one of you yawns during prayer, he must restrain it as much as possible, because the Satan enters in." (*Muslim*) (*Mishkat, ibid,922/8*)

Abu Hurairah has reported that the Messenger of Allah has said that, "yawning during prayer comes from the Satan, so when one of you yawns, he must restrain it as much as possible." (*Tirmizi*) (*Mishkat, ibid,928/14*)

Interference in Prayer : Sahl bin Sa'd has reported that the Messenger of Allah has said that, "whoever is interfered by anything during prayer, he should say, 'Glory be to Allah.' Verily clapping applies only to women." In a version he said, "saying 'Glory be to Allah' applies to men and clapping to women." (*Bukhari and Muslim*) (*Mishkat, ibid, 924/10*)

Looking around : Abu Zar has reported that the Messenger of Allah has said that, "Allah the Almighty and Glorious continues to turn favourably towards a servant while he is engaged in prayer as long as he does not look around ; but when he looks around, He turns away from him." (*Ahmad, Abu Daw-ud, Nasa'ee and Daarimi*) (*Mishkat, ibid, 930/16*)

Looking at place of prostration : Anas has reported that the Holy Prophet has said that, “keep looking at the place on which you prostrate yourself, O Anas.” (*Baihaqi* noted it in *As-Sunanul Kabeer* through Hasan from Anas, tracing it back to the Holy Prophet). (*Mishkat, ibid,931/17*)

Glancing : Ibne 'Abbas has reported that the Messenger of Allah used to glance right and left during prayer¹ but did not turn his neck to look behind him. (*Tirmizi* and *Nasa'ee*) (*Mishkat, ibid,933/19*)

Weeping in Prayer : Mutarrif bin Abdullah bin ash-Shikhkheer has reported his father as saying, “I came to the Holy Prophet when he was in prayer, and heard a sound from within him like the bubbling of a cauldron,” meaning that he was weeping. In a version he said, “I saw the Holy Prophet praying and a sound came from his breast like rumbling a grinding mill, owing to weeping.” (*Ahmad*). (*Mishkat, ibid, 935/21*)

Removing of pebbles : Abu Zar has reported that the Messenger of Allah has said that, “when one of you stands up for prayer, he should not remove pebbles, because mercy is facing him.” (*Ahmad, Tirmizi, Abu Dawud, Nasa'ee* and *Ibne Majah*) (*Mishkat, ibid, 936/22*)

Blowing : Umme Salamah has reported that : the Holy Prophet saw a servant of ours called Aflah blowing when he prostrated himself, and said, “throw dust on your face, O Aflah.” (*Tirmizi*) (*Mishkat, ibid,937/23*)

Killing snakes and scorpions : Abu Hurairah has reported that the Messenger of Allah has said that, “kill the two black things during prayer, the snake and the scorpion.” (*Ahmad, Abu Dawud, Tirmizi* and *Nasa'ee*) (*Mishkat, ibid,939/25*)

-----1. This was either to watch the movements of his followers during the prayer behind him, or to show that glancing side ways without turning the neck during the prayer is not prohibited. According to the scholars, though glancing side ways during the prayer is not “*Makrooh*” (abominable) yet it is “*Aula*” (better) not to do so (*Mazaahir-e-Haq*).

Breaking of Ablution : Talq bin 'Ali has reported that the Messenger of Allah has said that, "when any of you emits wind during prayer, he should withdraw, perform ablution, and repeat the prayer." (*Abu Dawud*) (*Mishkat, ibid, 941/27*)

'Aa'isha has reported that the Holy Prophet has said that, "when one you emits wind during prayer, he should hold his nose ¹ and withdraw." (*Abu Dawud*) (*Mishkat, ibid, 942/28*)

DOUBT AND FORGETFULNESS IN PRAYER

Doubt ² : Abu Hurairah has reported that the Messenger of Allah has said that, "when one of you stands up for prayer, the Satan comes to him and confuses him so that he does not know how much he has prayed. If any of you has such an experience, he should perform two prostrations during the period when he sits." ³ (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-us-Sahwe, No. 948/1*)

'Ata bin Yasaar has reported from Abu Sa'eed that the Messenger of Allah has said that, "when one of you is in doubt about his prayer and does not know how much he has prayed, three or four *Rak'ats*, he should remove his doubt and base his prayer on what he is sure of, then perform two prostrations before giving the "*Salaam*" (Salutation.) If he has prayed five *Rak'ats*, they (prostrations) will make his prayer of exact number for him ; and if he has prayed exactly four, they will be a humbling for the Satan." (*Muslim*) (*Mishkat, ibid, 949/2*)

-----1. To give the indication that something has happened which has made ablution void.

2. The following Ahadees deal with the case of "*Shuk*" (doubt) and not "*Sahw*" (forgetfulness). The prostration of forgetfulness, however, applies to both. For detailed discussion on "*Shuk*" and "*Sahw*", see *Mazaahir-e-Haq*, Vol. I, pp. 670-672.

3. i.e. before pronouncing the *Tasleem*

Forgetfulness¹ : 'Abdullah Ibne Buhainah has reported that the Holy Prophet led them in the *Zuhr* (noon) prayer ; and when he stood up at the end of the first two *Rak'ats* and did not sit, the people stood up with him. When he finished the prayer and the people expected him to give the "*Salaam*" (Salutation), he said "Allah is the Greatest" while sitting and made two prostrations before giving the "*Salaam*" (Salutation). Then he gave the "*Salaam*" (Salutation) (*Bukhari and Muslim*) (*Mishkat, ibid,952/5*)

'Imran bin Husain has reported that the Holy Prophet led them in prayer and forgot something, so he made two prostrations, then uttered the *Tashahhud*, and then gave the "*Salaam*" (Salutation) (*Tirmizi*) (*Mishkat, ibid,953/6*)

Mughirah bin Shu'bah has reported that the Messenger of Allah has said that, "when an *Imam* stands up at the end of two *Rak'ats*, if he remembers before standing straight up he should sit down ; but if he stands straight up, he must not sit down, but perform the two prostrations of forgetfulness." (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 954/7*)

Deficient² : 'Abdur Rahman bin 'Auf has reported that : I heard the Messenger of Allah say, "whoever prays and is in doubt that it is deficient, he should go on praying till he doubts that it has increased." (*Ahmad*) (*Mishkat, ibid, 956/9*)

PROSTRATION ON RECITING VERSE OF SAJDAH DURING PRAYER

There are fourteen verses of the Holy Qur'an on the recitation of which performance of prostration (once) is obligatory, even during the Prayer. See the following Hadees :

Ibne Umar has reported that the Holy Prophet made a prostration in the *Zuhr* (noon) Prayer, then stood up and bowed, and they thought he had recited "Tanzeel", i.e., Surat-us-Sajdah (*Abu Dawud and Ibne Majah*) (*Mishkat, Kitab-us-Salaat, Baab-us-Sujood-il-Qur'an, No. 964/8*)

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1. The following Ahadees deal with the case of "*Sahw*" (forgetfulness)
 2. This Hadees deals with deficiency in the prayer.

CHAPTER 8

SALAAT – BIL – JAMA'AT CONGREGATIONAL PRAYER

Excellence : Ibne 'Umar has reported that the Messenger of Allah has said that, "prayer in congregation is twenty-seven degrees more superior than prayer offered singly." (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Jama'ate Wa Fazliha*, No. 985/1)

Leaving the Congregational Prayer : Abu Hurairah has reported that the Messenger of Allah has said that, "by Him in Whose Hand my soul is, I have thought about giving orders for fuel and having it gathered, then giving orders for prayer and having the *Azaan* called for it, then ordering a man to lead the people, then going to the people (who are not present at the prayer, as it says in a version) and burning down their houses over them. By Him in Whose Hand my soul is, if one of them knew that he would find a fat meaty bone or two fine sheep's hoofs, he would attend the 'Isha (night) prayer.' (*Bukhari and Muslim*) (*Mishkat, ibid* 986/2)

'Abdullah bin Mas'ud has reported that : I have seen the time when no one stayed away from prayer except a hypocrite whose hypocrisy was well known, or a sick man ; but if a sick man could walk with one on each side of him, he would come to prayer. He also said : the Messenger of Allah taught us the ways of Right Guidance, among which is prayer in the mosque in which the *Azaan* is called. (*Muslim*) (*Mishkat, ibid*, 1005/21)

Response to the Azaan : Ibne 'Abbas has reported that the Messenger of Allah has said that, "whoever hears the summons (*Azaan*) and does not respond to it, he is not credited with having prayed unless he has some excuse." (*Dara Qutni*) (*Mishkat, ibid*, 1010/26)

Abu Hurairah has reported that : the Messenger of Allah gave us the command that, "when you are in the mosque and the call to

prayer is made, none of you should go out before he prays.” (*Ahmad*) (*Mishkat, ibid,1007/23*)

’Usman bin Affaan has reported that the Messenger of Allah has said that, “if the *Azaan* is called when anyone is in the mosque and he goes out for any other reason than some necessary purpose, not intending to return, he is a hypocrite.” (*Ibne Majah*) (*Mishkat, ibid,1009/25*)

Without excuse : Ibne ’Abbas has reported that the Messenger of Allah has said that, “whoever hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse,” (he was asked what an excuse consisted of and replied that it was fear or illness), “the prayer he says will not be accepted from him.” (*Abu Dawud and Dara Qutni*) (*Mishkat, ibid,1001/17*)

Extensive cold and rainfall : Ibne ’Umar has reported that once he called the *Azaan* for prayer on a cold, windy night, then added, “pray in your dwellings.” Then he said : when it was a cold, rainy night, the Messenger of Allah used to command the *Mu’azzin* to say, “pray in your dwellings.” (*Bukhari and Muslim*) (*Mishkat, ibid,988/4*)

The blind : ’Abdullah bin Umme Maktum said that, “O Messenger of Allah, there are many venomous creatures and wild beasts in Medinah, and I am blind, so would you grant me an exception ?” He asked, “do you hear the call, “Come to Prayer. Come to Salvation.” He replied, “yes”. He said, “then you must come,” and he granted him no exception. (*Abu Dawud and Nasa’ee*) (*Mishkat, ibid,1011/27*)

Take the food first : Ibne ’Umar has reported that the Messenger of Allah has said that, “when anyone of you is served with his supper and the time for prayer comes, he should first have his supper and make no haste till he has finished it.”¹ When food was served to Ibne Umar and the time for prayer came, he did not go to the

1. So that hunger may not disturb the prayer.

prayer till he finished it ; though he could hear the *Imam's* recitation. (*Bukhari and Muslim*) (*Mishkat, ibid, 989/5*)

Calls of Nature : 'Aa'isha has reported that : I heard the Messenger of Allah say, "prayer is not to be said when food is served, or when the calls of nature prevent it." ¹ (*Muslim*) (*Mishkat, ibid, 990/6*)

'Abdullah bin Arqam has reported that : I heard the Messenger of Allah say, "when the time for prayer comes and one of you needs to relieve himself, he should do that first." (*Tirmizi, Maalik, Abu Dawud and Nasa'ee*) (*Mishkat, ibid,1002/18*)

Women going to Mosque : Ibne 'Umar has reported that the Messenger of Allah has said that, " when the wife of any of you asks permission to go to the mosque, he should not prevent her." (*Bukhari and Muslim*) (*Mishkat, ibid, 992/8*)

Perfumes not allowed to women : Zainab the wife of Abdullah bin Mas'ud has reported that the Messenger of Allah said to them, "when anyone of you comes to the mosque, she should not touch the perfume." (*Muslim*) (*Mishkat, ibid, 993/9*)

Abu Hurairah has reported that : I heard my beloved Abul Qasim ² say, "the prayer of woman who has perfumed herself to go to the mosque is not accepted till she bathes as she would after sexual defilement." (*Abu Dawud, Ahmad and Nasa'ee*) (*Mishkat, ibid, 997/13*)

House better for women : Ibne 'Umar has reported that the Messenger of Allah has said that, "do not prevent your women from (coming to) the mosques, but their houses are better for them." (*Abu Dawud*) (*Mishkat, ibid, 995/11*)

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1. Because there can be no real concentration in such a condition.
 2. i.e. the Holy Prophet.

Ibne Mas'ud has reported that the Messenger of Allah has said that, "it is better for a woman to pray in her house than in her courtyard, and better for her to pray in her private room than in her house." (*Abu Dawud*) (*Mishkat, ibid, 996/12*)

Company of two men : Abu Musa al-Ash'ari has reported that the Messenger of Allah has said that, "two or more constitute a congregation." (*Ibne Majah*) (*Mishkat, ibid, 1014/30*)

After the Iqaamah : Abu Hurairah has reported that the Messenger of Allah has said that, "when *Iqaamah* is recited, there is no prayer except the *Farz* (obligatory) prayer."¹ (*Muslim*) (*Mishkat, ibid, 991/7*)

Forty Days regular prayer in company : Anas has reported that the Messenger of Allah has said that, "whoever prays to Allah for forty days in congregation being present in time for the first *Takbeer*, two immunities are recorded for him, one from Hell and one from hypocrisy." (*Tirmizi*) (*Mishkat, Kitab-us-Salaat, Baabo Maa 'Alal Maamoome Minal Mutaaba'ate Wa- Hukim-il-Musbooq, No. 1076/9*)

Reward for going for prayer in company Abu Hurairah has reported that the Messenger of Allah has said that, "whoever performs ablution, performing it well, then goes and finds that the people have finished the prayer, Allah the Almighty gives him the reward equal to that of those who prayed and were present at it without diminishing anything from their rewards." (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 1077/10*)

"SAF" (ROWS IN PRAYER)

Row should be straight : Nu'man bin Bashir has reported that : the Messenger of Allah used to straighten our rows as if he were trying to make them as straight as arrows until he saw that we had

1. Shaafe'ee is also strict in this view. Abu Hanifah is however of the view that if one can join the *Imam* after finishing the *Sunnat* prayer, he can lawfully do so. (*Mazaahir-e-Haq*).

learned it from him. One day he came out, stood up, and was just about to say “Allah is the Greatest” when he saw a man whose chest projected from the row so he said, “Servants of Allah, you must make your rows straight, or Allah will turn your faces in opposite directions.” (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Tuswiyatis Saffe*, No.1017/1)

Anas has reported that : the *Aqamah* had been uttered and the Messenger of Allah faced us and said, “make your rows straight and stand close together, because I can see you from behind my back.” (*Bukhari*) (*Mishkat, ibid*,1018/2)

Anas has reported that the Messenger of Allah has said that, “make your rows straight, because the straightening of the rows is part of the *Aqamah* of prayer.” (*Bukhari and Muslim*) (*Mishkat, ibid*,1019/3)

Abu Mas’ud al-Ansari has reported that : the Messenger of Allah used to touch our shoulders in the prayer and say, “keep straight and differ not lest your hearts may differ. Let those of you who are major and wise be near me, then those who are next to them, then those who are next to them.” Abu Mas’ud said, “nowadays you are much more irregular.” (*Muslim*) (*Mishkat, ibid*,1020/4)

Complete the rows and be close : Jabir bin Samurah has reported : the Messenger of Allah came out to us and saw us sitting in circles. He said, “how is it that I see you in separate companies?” On another occasion he came out to us and said, “why do you not draw yourselves up in rows as the angels draw themselves up in rows in the Presence of their Lord ?” We said, O Messenger of Allah, how do the angels draw themselves up in rows in the Presence of their Lord ?” He said, “they make the first rows complete and keep close together in the row.” (*Muslim*) (*Mishkat, ibid*,1023/7)

Keeping back : Abu Sa’eed al-Khudri has reported that when the Messenger of Allah saw a tendency among his Companions to go to the back, he said to them, “come forward and follow me, and

let those who are behind you follow you. People will continue to keep to the back till Allah will put them at the back" (*Muslim*) (*Mishkat, ibid, 1022/6*)

'Aa'isha has reported that the Messenger of Allah has said that, "people will continue to withdraw to rows behind the first one till Allah puts them in a back place in Hell." (*Abu Dawud*) (*Mishkat, ibid, 1036/20*)

Standing alone behind the row : Waabisah bin Ma'bad has reported that the Messenger of Allah saw a man praying singly behind the row and ordered him to repeat the prayer. ¹ (*Ahmad, Tirmizi and Abu Dawud*, but *Tirmizi* said this is a *Hasan* Tradition) (*Mishkat, ibid 1037/21*)

Openings in the rows : Anas has reported that the Messenger of Allah has said that, "stand close together in your rows, bring them near one another, and stand neck to neck, because by Him in Whose Hand my soul is, I see the Satan coming in through openings in the rows like a black kid." (*Abu Dawud*) (*Mishkat, ibid, 1025/9*)

Anas has reported that the Messenger of Allah has said that, "complete the front row, then the one that follows ; and if there is any incompleteness, let it be in the last row." (*Abu Dawud*) (*Mishkat, ibid, 1026/10*)

Ibne 'Umar has reported that the Messenger of Allah has said that, "make the rows straight, stand shoulder to shoulder, close the gaps, be pliant in the hands of your brethren, and do not leave

1. This was a case in which the man stood behind all alone inspite of there being space in the front row. According to Hambal, if a man offers prayer standing all alone behind the row, his prayer is not valid. But Abu Hanifah, Shaafe'ee and Maalik are of the view that his prayer is not invalid. They are also, however, of the view that offering prayer standing all alone behind the row is "*Makrooh*" (abominable) (*Mazaahir-e-Haq*). In such a case the man should drag behind, if possible, a man from the row and make him stand with himself (*Ma'ariful Hadees*, Vol , III , p. 212)

openings for the Satan. Whoever joins a row Allah will join him up, and whoever severs a row Allah will sever him. (*Abu Dawud*) (*Mishkat, ibid, 1034/18*)

Soft shoulders : Ibne 'Abbas has reported that the Messenger of Allah has said that, "the best of you are those whose shoulders are made soft in prayer."¹ (*Abu Dawud*) (*Mishkat, ibid, 1031/15*)

The first row : Abu Umamah has reported that the Messenger of Allah has said that, "Allah and His angels send blessings upon the first row." They asked : O Messenger of Allah, and upon the second ? He said, "Allah and His angels send blessings upon the first row." They again asked : O Messenger of Allah, and upon the second ? He said, "Allah and His angels send blessings upon the first row." They asked once again : O Messenger of Allah, and upon the second ? He said, "and upon the second also." And the Messenger of Allah said, "make straight your rows, stand shoulder to shoulder, be pliant in the hands of your brethren, and close up the gaps because the Satan enters though openings like the *Hazaf*;" i.e., black kids. (*Ahmad*) (*Mishkat, ibid, 1033/17*)

Iman should be in the centre : Abu Hurairah has reported that the Messenger of Allah has said that, "have the *Imam* in the centre and close up the gaps." (*Abu Dawud*) (*Mishkat, ibid, 1035/19*)

Rows of men and women : Abu Hurairah has reported that the Messenger of Allah has said that, "the best of the rows of men is the first and the worst is the last, but the best of the rows of women is the last and the worst is the first." (*Muslim*) (*Mishkat, ibid, 1024/8*)

THE IMAM

The Imam : Abu Mas'ud has reported that the Messenger of Allah

1. Softness of shoulders imply (1) no resistance to making a row perfect by anybody, (2) allowing everybody to join the row along with himself, and (3) offering the prayer with perfect humility and absolute devotion (*Mazaahir-e-Haq*)

has said that, “the one of you who is more versed in the Book of Allah should act as *Imam* for the people. If they are equally versed in it, then the one who has more knowledge of the *Sunnah*. If they are equal in the knowledge of *Sunnah*, then the earliest of them to emigrate. If they emigrated at the same time, then the oldest of them.¹ No man should lead another in prayer where the latter has authority, or sit in his place of honour in his house without his permission.” (*Muslim*). Another version by him has, “and a man should not act as *Imam* for another in his own family.” (*Mishkat, Kitab-us-Salaat, Baab-ul-Imaamat*, No. 1049/1)

Abu Sa’eed has reported that the Messenger of Allah has said that, “when there are three people, one of them should be their *Imam*. The one among them most worthy to act as *Imam* is the one who is more versed in the Qur’an.” (*Muslim*) (*Mishkat, ibid*, 1050/2)

Ibne ‘Abbas has reported that the Messenger of Allah has said that, “let the best among you call the *Azaan* for you, and let the Qur’an-readers act as your *Imams*.” (*Abu Dawud*) (*Mishkat, ibid*, 1051/3)

Blind as Imam : Anas has reported that the Messenger of Allah appointed Ibne Umme Maktum as substitute to lead the people in prayer, and he was blind. (*Abu Dawud*) (*Mishkat, ibid*, 1055/5)

Freed slave as Imam : Ibne ‘Umar has reported that : when the first Emigrants came to Medinah, Saalim the freed slave of Abu Huzaiifah acted as their *Imam* and ‘Umar and Abu Salamah bin Abdul Asad were among them. (*Bukhari*) (*Mishkat, ibid*, 1059/11)

Person whose prayer is not accepted : Ibne ‘Abbas has reported that the Messenger of Allah has said that, “there are three (persons) whose prayer is not raised up beyond a span above their heads : a man who acts as *Imam* for people when they do not like him, a

-----1. Since migration ended after some time and the emigrants also passed away, the scholars replaced this condition with excellence in piety and righteousness (*Ma’ariful Hadees, ibid*, p. 216).

woman with whom her husband is displeased throughout the night, and brothers who are disunited.” (*Ibne Majah*) (*Mishkat, ibid*, 1060/12)

THE DUTY OF IMAM

Imam should be brief : Anas has reported that : I never prayed behind an *Imam* a prayer more brief or more perfect than that of the Holy Prophet. If he heard the crying of a child, he used to shorten the prayer for fear that his mother might be worried (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Ma 'Alal Imam*, No. 1061/1)

Abu Qatadah has reported that the Messenger of Allah has said that, “when I begin the prayer, I intend to make it long, but I hear the crying of a child and shorten my prayer, being aware of his mother’s anxiety because of his crying.” (*Bukhari*) (*Mishkat, ibid*, 1062/2)

Abu Hurairah has reported that the Messenger of Allah has said that, “when anyone of you leads the people in prayer, he should be brief because among them are the sick, the weak, and the aged. But when anyone of you prays by himself, he may be as long as he likes.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 1063/3)

Qais bin Abu Haazim has reported that Abu Mas’ud told him of a man¹ saying, “O Messenger of Allah, by Allah, I keep away from the *Fajr* (morning) prayer on account of so and so, because he keeps us so long.” I never saw the Messenger of Allah more angry while giving an exhortation than he was that day. He said, “some of you are scaring people away, so whoever of you leads the people in prayer must be brief, because among them are the weak, the aged, and people who have work to do.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 1064/4)

-----1. He was Ubay bin K’ab (*Ma’ariful Hadees*, vol. III, p. 220.)

Imam is responsible for the mistakes : Abu has Hurairah reported that the Messenger of Allah has said that, “your *Imams* will lead you in prayer. If they do it properly, it is for your benefit. But if they commit mistakes, there is reward for you and they will be held responsible. (*Bukhari*) (*Mishkat, ibid, 1065/5*)

FOLLOWING OF THE IMAM

Follow the Imam : Anas has reported that one day the Messenger of Allah led us in prayer. When he finished his prayer, he faced us and said, “O people, I am your *Imam*, so do not bow, prostrate yourselves, stand, or go away before I do, because I see you both in front of me and behind me.” (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Maa 'Alal Maamoome Minal Mutaaba'ate Wa- Hukim-il-Musbooq, No. 1069/2*)

Abu Hurairah has reported that the Messenger of Allah has said that, “do not try to go ahead of the *Imam*. When he says ‘Allah is the Greatest’, say ‘Allah is the Greatest’ ; when he says ‘Nor of those who err’, say ‘*Aameen*’ ; when he bows, bow ; and when he says ‘Allah listens to him who praises Him’, say, ‘O Allah, our Lord, to You is all praise ’.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1070/3*)

When Imam prays sitting : Anas has reported that the Messenger of Allah rode on a horse and had a fall from it and his right side was grazed. He then prayed one of the prayers sitting and we prayed behind him sitting. When he finished, he said, “the *Imam* is appointed only to be followed ; so when he prays standing, pray standing ; when he bows, bow ; when he raises himself, raise yourselves ; when he says ‘Allah, listens to him who praises Him ; say, ‘Our Lord to You is all Praise’ ; and when he prays sitting, all of you pray sitting.” Humaidi said that “when he prays sitting, pray sitting” was said during his earlier illness. After that the Holy Prophet prayed sitting while the people behind him were standing, but he did not order them to sit, and it is only the last action of the Holy Prophet that is to be acted upon. (*Bukhari*) (*Mishkat, ibid, 1071/4*)

Preceding the Imam : Abu Hurairah has reported that the Messenger of Allah has said that, “does he who raises this head before the *Imam* not fear that Allah may change his head for the head of a donkey ?” (*Bukhari and Muslim*) (*Mishkat, ibid,1073/6*)

Abu Hurairah has reported that : whoever raises and lowers his head before the Imam his forehead is in the hand of Satan (*Maalik*) (*Mishkat, ibid,1081/14*)

Joining the prayer later : ‘Ali and Mu’aaz bin Jabal has reported that the Messenger of Allah has said that, “when any one of you comes to pray and the *Imam* is at a certain point, he must do as the *Imam* does.” (*Tirmizi*) (*Mishkat, ibid, 1074/7*)

Abu Hurairah has reported that the Messenger of Allah has said that, “when you come to the prayer while we are prostrating, you must prostrate and count it not as part of your prayer ; and whoever is present at a *Rak’at*, he is present at the prayer.” (*Abu Dawud*) (*Mishkat, ibid,1075/8*)

PRAYING TWICE

Mu’aaz prayed twice : Jabir has reported that Mu’aaz bin Jabal used to pray ¹ with the Holy Prophet, and then go to his people and lead them in prayer. ² (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Mann Salla Salaatan Marratain, No. 1082/1*)

Repeat Prayer with the Jama’at : Yazid bin Aswad has reported that : I was present with the Holy Prophet in his pilgrimage and prayed the *Fajr* (morning) prayer with him in the mosque of Khaif. When he finished his prayer and turned away, there were two men at the back of the people who had not prayed along with him. He said, “bring them to me,” and they were brought trembling with fear.

-----1. i.e. *Sunnat* or *Nafl* (optional) prayer (*Mazaahir-e-Haq*).

2. i.e. *Farz* (compulsory) prayer (*Ibid*)

He asked, “what prevented you from praying with us ?” They said, “O Messenger of Allah, we had already prayed in our lodging.” He said, “don’t do so. When you pray ¹ in your lodgings and then come to a mosque where there is a congregation, you should pray along with them, and it will be a *Nafl* (optional) prayer for you.” (*Tirmizi, Abu Dawud and Nasa’ee*) (*Mishkat, ibid,1084/3*)

Busr bin Mihjan has reported his father as saying that he had been at a meeting along with the Messenger of Allah when the *Azaan* for prayer was called. The Messenger of Allah got up and prayed, but when he returned he found Mihjan sitting where he had been, so he asked him, “what prevented you from praying with the people ? Are you not a Muslim?” Busr bin Mihjan replied, “certainly, O Messenger of Allah ; but I had already prayed at home.” The Messenger of Allah then said to him, “when you come to the mosque having already prayed and the time for prayer comes, pray with the people even if you have already prayed,” ² (*Maalik and Nasa’ee*) (*Mishkat, ibid,1085/4*)

Repeating prohibited after Fajr and Maghrib : Naafe’ has reported that Ibne Umar used to say, “whoever prays the *Maghrib* (sunset) prayer or the *Fajr* (morning) prayer ³ and then comes when the *Imam* is praying them, he should not pray them over again.” (*Maalik*) (*Mishkat, ibid,1090/9*)

1. all alone. 2. all alone.

3. According to Imam Abu Hanafiah, this also applies to *’Asr* prayer (*Mazaahir-e-Haq*)

CHAPTER 9

WAAJIB (OBLIGATORY) PRAYERS

Waajib (obligatory) Prayers are two, namely, Jumu'ah, i.e. weekly prayer offered on Friday, instead of the Zuhr prayer, and Eidain, i.e. the prayers offered in the morning of 1st Shawwaal and 10th of Zil Hijjah, each year.

It may be noted that there is no "Qaza" of "Waajib" prayers, and therefore if one intentionally misses it, it is a sin ; but if "Jumu'ah" prayer is accidentally missed, the "Zuhr" prayer is its alternative ; and if the Eid prayer is so missed, then is even no alternative of it.

THE PRAYER OF FRIDAY

Excellence of Friday : Abu Hurairah has reported that the Messenger of Allah has said that, "the best day on which the sun has risen is Friday ; on it Adam was created, on it he was brought into Paradise, on it he was expelled from it, and the Last Hour will occur on no day other than Friday." (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Jumu'ah*, No. 1277/2)

The word Jumu'ah : Abu Hurairah has reported that the Holy Prophet was asked: for what reason *Jumu'ah* got its name? He said, "because on it the nature of your father Adam was fashioned, on it will take place the swoon and the Resurrection of the dead, on it the Assault ¹ will take place, and in the three hours of it there is an hour in which anyone who makes supplication to Allah is responded to" (*Ahmad*) (*Mishkat, ibid*, 1285/10)

Dukhan, 44:16

1.

Qur'an,

Hour of acceptance of Prayer : Abu Hurairah has reported that the Messenger of Allah has said that, “verily there is an hour on Friday in which no Muslim servant asks Allah for what is good but that He gives it to him.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 1278/3*)

Abu Burdah bin Abu Musa has reported that : I heard my father narrating that he heard the Messenger of Allah say regarding an hour on Friday, “it is between the sitting of the *Imam* and the end of the prayer.” (*Muslim*) (*Mishkat, ibid, 1279/4*)

Anas has reported that the Messenger of Allah has said that, “seek the time in which hope is placed on Friday from after the *'Asr* (after noon) prayer till sunset.” (*Tirmizi*) (*Mishkat, ibid, 1281/6*)

Blessings on the Holy Prophet : Abud Darda' has reported that the Messenger of Allah has said that, “invoke many blessings on me on Friday because it is witnessed. The angels are present on it, and no one invokes a blessing on me but that his blessing is submitted to me till he stops.” He said : I asked : and after death ? He said, “verily Allah has prohibited the earth from consuming the bodies of the Prophets ;” so the Prophet of Allah is alive and is given provision. (*Ibne Majah*) (*Mishkat, ibid, 1286/11*)

Day of festival : Ibne 'Abbas has reported that he recited, “Today I have perfected for you your religion.”² A Jew who was with him said, “had this verse been revealed to us we would have made it a festival.” Ibne Abbas said, “verily it was revealed on a day which contained two festivals, on a Friday and on the day of *Arafah*.” (*Tirmizi*) (*Mishkat, ibid, 1288/13*)

Friday night and day : Anas has reported that when Rajab came, the Messenger of Allah said that, “O Allah, give us blessing in Rajab and Sha'ban and take us to Ramazan.” He said : and he used to

-----1. It is either between the Sermon and the end of the *Jumu'ah* prayer, or between the *'Asr* (afternoon) and *Maghrib* (after sunset) prayers (*Ma'ariful Hadees, vol. III, p. 381*).

2. *Qur'an, Maa'idah, 5:3*.

say, “the night between Thursday and Friday is a very bright night and Friday is a shining day.” (*Baihaqi* noted it in *Ad-Da’awatil-Kabeer.*) (*Mishkat, ibid, 1289/14*)

FRIDAY PRAYER IS OBLIGATORY

Warning : Ibne ‘Umar and Abu Hurairah has reported that : we heard the Messenger of Allah say upon the beams of his pulpit, “people must cease to neglect the Friday prayers, or Allah will put a seal upon their hearts and they will be among the negligent.” (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Wujoobihaa, No. 1290/1*)

Abul Ja’d al-Zumairi has reported that the Messenger of Allah has said that, “whoever fails to observe three Friday prayers by way of neglecting them, Allah will seal up his heart.” (*Abu Dawud, Tirmizi, Nasa’ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 1291/2*)

Ransom : Samurah bin Jundub has reported that the Messenger of Allah has said that, “whoever omits the Friday prayer without excuse he should give a *Dinar* in alms ; or if he does not have (it), half a *Dinar*.” (*Ahmad, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 1292/3*)

Obligatory : ‘Abdullah bin ‘Amr has reported that the Holy Prophet has said that, “Friday prayer is obligatory on him who hears the call (for prayer).” (*Abu Dawud*) (*Mishkat, ibid, 1293/4*)

Exemption : Tariq bin Shihab has reported that the Messenger of Allah has said that, “Friday prayer in congregation is a duty binding upon every Muslim, except four, viz., a slave, a woman, a boy, or a sick.” (*Abu Dawud*) (*Mishkat, ibid, 1295/6*)

Punishment : Ibne Mas’ud has reported that the Holy Prophet said for the people who stayed away from the Friday prayer, “I intended to order a man to lead the people in prayer, then burn the

houses of those who stayed away from the Friday prayer.” (*Muslim*) (*Mishkat, ibid, 1296/7*)

Ibne 'Abbas has reported that the Holy Prophet has said that, “whoever neglects the Friday prayer without excuse is written as a hypocrite in a book which will not be effaced nor changed.” (*Shaafe'ee*) (*Mishkat, ibid, 1297/8*)

The loss : Jabir has reported that the Messenger of Allah has said that, “whoever believes in Allah and the Last Day, prayer in congregation on Friday is a duty laid on him, except a sick, a traveller, a woman, a boy, or a slave. Whoever neglects it for sport or trade, Allah is free from him ; Allah is the Independent and the Praiseworthy,” (*Daarimi*) (*Mishkat, ibid, 1298/9*)

THE SERMON AND THE PRAYER ¹ OF FRIDAY

Timings : Anas has reported that the Holy Prophet used to say the Friday prayer when the sun passed the meridian. (*Bukhari*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Khutbah Wa Salaat, No. 1317/1*)

Anas has reported that when it was very cold, the Holy Prophet used to observe the prayer early ; and when it was very hot, he used to delay the prayer till it was cooler. This refers to the Friday prayer. (*Bukhari*) (*Mishkat, ibid, 1319/3*)

First Azaan : Saa'ib bin Yazid has reported that in the time of the Messenger of Allah, Abu Bakr and Umar the first call for prayer on Friday was given when the *Imam* took his seat on the pulpit, but in Usman's time when the people were numerous, he added the third call at Zaura'. ² (*Bukhari*) (*Mishkat, ibid, 1320/4*)

-----1. Jumu'ah Prayer is of two Rak'ats only, offered in the usual manner, in congregation, behind an Imam, in the mosque. It is never offered singly or at homes.

2. The name of a house in Medinah.

Length of Prayer and shortness of the Sermon : 'Ammar has reported that : I heard the Messenger of Allah say, “the length of a man’s prayer and the shortness of his sermon are a sign of his wisdom, so make the prayer long and the sermon short, because there is magic in oratory.” (*Muslim*) (*Mishkat, ibid, 1322/6*)

The Holy Prophet’s Sermon : Ibne 'Umar has reported that the Holy Prophet used to deliver two sermons. He used to sit down when he ascended the pulpit till he (i.e. the *Mu'azzin*) finished the call. He then used to stand up and deliver the sermon, then sit down and say nothing, then again stand up and deliver the sermon. (*Abu Dawud*) (*Mishkat, ibid, 1329/13*)

Sermon in standing : Jabir bin Samurah hsd reported that, “the Holy Prophet used to deliver the sermon standing, then sit down, then stand and delivered the sermon standing. If anyone tells you that he delivered the sermon sitting, he is lying. By Allah, I prayed along with him on more than two thousand prayers.” (*Muslim*) (*Mishkat, ibid, 1331/15*)

Optional Prayer during the Sermon : Jabir has reported that the Messenger of Allah has said in the course of a sermon, “when one of you comes on Friday while the *Imam* is delivering the sermon, he should pray two *Rak'ats* and make them short.” (*Muslim*) (*Mishkat, ibid, 1327/11*)

Zuhr in place of Jumu'ah : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever gets a *Rak'at* of the Friday prayer, he should pray another as well. But whoever misses the two *Rak'ats*, he should pray four.” Or he said, “the *Zuhr* (noon) prayer.” (*Dara Qutni*) (*Mishkat, ibid, 1335/19*)

CLEANSING AND GOING FOR FRIDAY PRAYER

The manners and reward : Salman has reported that the Messenger of Allah has said that, “if a man takes bath on Friday, purifies himself as far as he can with ablution, applies oil out of his oils or uses

perfume of his house, then goes out and, without squeezing between two men, prays what is prescribed for him, then remains silent when the *Imam* speaks (delivers sermon), his sins between that time and the next Friday will be forgiven.” (*Bukhari*) (*Mishkat, Kitab-us-Salaat, Baab-ut-Tanzeefe wat Takbeere*, No. 1299/1)

Angel’s record : Abu Hurairah has reported that the Messenger of Allah has said that, “when Friday comes, the angels stand at the door of the mosque recording the people in the order of their arrival. The parable of the first comer is like the parable of one who sends (to Mecca) a she-camel for sacrifice ; the man who comes next is like one who sends a cow for sacrifice, next a sheep, next a hen, next an egg.¹ Then when the *Imam* comes out, they close their sheets and listen to the Reminder.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 1302/4)

Clothing : ‘Abdullah bin Salam has reported that the Messenger of Allah has said that, “there is nothing (bad) on any of you, if he finds not to put on two clothes on Friday except the two clothes of his daily use.” (*Ibne Majah*) (*Mishkat, ibid*, 1307/9)

Draw near the Imam : Samurah bin Jundub has reported that the Messenger of Allah has said that, “be present at the sermon and draw near the *Imam* ; because whoever always keeps far away will be in a back place in Paradise, provided he enters it.” (*Abu Dawud*) (*Mishkat, ibid*, 1308/10)

Do not step over people : Mu’aaz bin Anas al-Juhani has reported from his father that the Messenger of Allah has said that, “whoever steps over people on Friday will be made a bridge to Hell.” (*Trimizi*) (*Mishkat, ibid*, 1309/11)

Sitting during Sermon : Mu’aaz bin Anas has reported that the Holy Prophet prohibited sitting on Friday with his legs joined to belly while the *Imam* is preaching. (*Tirmizi and Abu Dawud*) (*Mishkat, ibid*, 1310/12)

1. This means that the first comers will get great rewards from Allah.

Dozing : Ibne 'Umar has reported that the Messenger of Allah has said that, "when any of you dozes on Friday, he should change his place." (*Tirmizi*) (*Mishkat, ibid, 1311/13*)

Removing anybody : Naafe' has reported that : I heard Ibne Umar say that the Messenger of Allah forbade a man asking to get up and then sit in his place. Naafe' was asked : on Friday ? He said : On Friday as well as other occasions (*Bukhari and Muslim*) (*Mishkat, ibid, 1312/14*)

Talking during Sermon : Abu Hurairah has reported that the Messenger of Allah has said that, "when you tell your companion on Friday : be silent, while the Imam is delivering the sermon, you are guilty of idle talk" (*Bukhari and Muslim*) (*Mishkat, ibid, 1303/5*)

Three types of people : 'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "three types (of persons) attend Friday prayer ; one comes to it with vain talk and that is all he gets from it ; another comes to it with a supplication, he being a man who makes supplication to Allah Who may grant or refuse his request as He wishes ; another comes to it with silence and attention without stepping over a Muslim or annoying anyone, and that is an atonement for his sins till the next Friday and for three days more, the reason being that Allah says, 'He who does a good deed will have ten times as much'." ¹ (*Abu Dawud*) (*Mishkat, ibid, 1313/15*)

THE PRAYER OF 'EIDAIN

'Eid Prayer : Abu Sa'eed al-Khudri has reported that the Holy Prophet used to go out on the days of *Fitr* (breaking of the fast) and *Azha* (the day of sacrifice) to the place of prayer, and the first

1. *Qur'an, An'aam, 6:160.*

thing he did was to pray. ¹ Then he used to stand facing the people who kept sitting in their rows, deliver the sermon, issue instructions and give them commands. If he wished to send an army, he did so; or if he had any special orders, he gave them ; and then departed. (*Bukhari and Muslim*) (*Mishkat, Kitabus-Salaat, Baabo Salaatil 'Eidain*, No. 1342/1)

No Azaan and no Iqaamah : Jabir bin Samurah has reported that, "I prayed with the Messenger of Allah the two 'Eid prayers more than once or twice, without an *Azaan* or *Iqaamah*." (*Muslim*) (*Mishkat, ibid*,1343/2)

Prayer before sermon : Ibne 'Umar has reported that the Messenger of Allah, Abu Bakr and 'Umar used to say the 'Eid prayers before the Sermon. (*Bukhari and Muslim*) (*Mishkat, ibid*,1344/3)

No optional Prayer before or after : Ibne 'Abbas has reported that on the day of *Fitr* (breaking of the fast) the Holy Prophet prayed two *Rak'ats*, before and after which he did not pray. (*Bukhari and Muslim*) (*Mishkat, ibid*,1346/5)

Eating of dates : Anas has reported that the Messenger of Allah did not go (to the place of prayer) in the morning on the day of the *Fitr* (breaking of the fast) till he ate some dates, and he used to eat an odd number. (*Bukhari*) (*Mishkat, ibid*,1349/8)

Buraidah has reported that the Holy Prophet did not go out on the day of *Fitr* (breaking of the fast) till he had taken some food, and that he did not take any food on the day of *Azha* (sacrifice) till he had prayed. (*Tirmizi, Ibne Majah and Daarimi*) (*Mishkat, ibid*,1356/15)

-----1. The 'Eid prayer is of two *Rak'ats*. In each *Rak'at* there are three additional *Takbeers* i.e. recitation of the words *Allah-o-Akbar* in the first *Rak'at* after *Sana* and before *Qir'at* (recitation of Qur'an), and in the second *Rak'at* after *Qir'at* (recitation of Qur'an) and before *Ruku* (bowing). There is no *Azaan* or *Iqaamah* for the Eid prayer.

Change of routes : Jabir has reported that on the 'Eid day the Holy Prophet used to return by a different road from the one he had taken when going out. (*Bukhari*) (*Mishkat, ibid,1350/9*)

Amusements : 'Aa'isha has reported that Abu Bakr came to visit her during the days spent at Mina when she had with her two girls who were playing the tambourine, a version says they were singing what the Ansar said to one another at the battle of Bu'aas,¹ while the Holy Prophet was wrapped in his garment. Abu Bakr rebuked them. But the Holy Prophet uncovered his face and said, "leave them, O Abu Bakr ; these are days of 'Eid." In a version [he said], "O Abu Bakr, every people have a festival, and this is ours." (*Bukhari and Muslim*) (*Mishkat, ibid,1348/7*)

Prayer in the city Mosque : Abu Hurairah has reported that rain fell on an 'Eid day and the Holy Prophet led them in the 'Eid prayer in the mosque. (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid,1364/23*)

Timings : Abul Huwairis has reported that the Messenger of Allah wrote to 'Amr bin Hazm when he was in Najran asking him to observe the prayer early on the day of *Azha* (sacrifice) and late on the day of *Fitr* (breaking of the fast), and to admonish the people. (*Shafe'ee*) (*Mishkat, ibid,1365/24*)

Testimony of seeing the moon : Abu 'Umair bin Anas has reported from his paternal uncles who were Companions of the Holy Prophet that a caravan came to the Holy Prophet and testified that they had seen the new moon the previous day. He therefore ordered the people to break the fast, and go out to their place of prayer in the morning. (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid,1366/25*)

-----1. This battle was fought some years before the Hijrah between the two Medinah tribes, Aus and Khazraj. The reference here is to poems composed by members of the parties in praises of their tribes. (James Robson)

SACRIFICE ON 'EID-UL-AZHA

Sacrifice by himself : Anas has reported that the Messenger of Allah sacrificed with his own hand ¹ two horned rams which were white with black markings. He mentioned the Name of Allah and said, "*Allah-O-Akbar*" (Allah is the Greatest). He added : I saw him placing his foot in their sides and saying, "*Bismillah-e-Allah-O-Akbar*" (In the Name of Allah. Allah is the Greatest). (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Fil Uzheeyah, No. 1368/1*)

'Aa'isha has reported that the Messenger of Allah ordered for a horned ram with black legs, a black belly and blackness round the eyes, and it was brought for him to sacrifice. He said : O Aa'isha, bring the knife and then said : sharpen it with a stone. I did so. Then he took it, and took the ram, placed it on the ground and slaughtered it. He then said, "In the Name of Allah. O Allah, accept it from Muhammad, the family of Muhammad and the *Ummah* of Muhammad." Then he sacrificed it. (*Muslim*) (*Mishkat, ibid, 1369/2*)

Age of animal : Jabir has reported that the Messenger of Allah has said that, "do not sacrifice but a year old animal unless it is difficult for you, in which case sacrifice six months old lamb." (*Muslim*) (*Mishkat, ibid, 1370/3*)

Lamb : 'Uqbah bin 'Aamir has reported that the Holy Prophet gave him a flock of goats to divide among his Companions as sacrificial animals, and a yearling ² remained over. He mentioned it to the Messenger of Allah, and he said, "sacrifice it yourself." In a version he said : I told the Messenger of Allah that I have a lamb,

-----1. Sacrifice with ones own hand is "*Mustahab*" (Commendable)

2. The word "*Atood*" used in this Tradition means the goat which is fat and is of one year. Its sacrifice is lawful. This is also the view of Abu Hanifah. According to some it is of more than six months (but less than one year) in which case the permission given in this Tradition was particularly for Uqbah bin Aamir. It does not apply to others (*Mazaahir-e-Haq*).

The word "*Juz'ah*" used in this Tradition means a lamb of more than six month (but less than one year). Its sacrifice is permissible (*Ibid*).

and he said, “sacrifice it.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1371/4*)

Sacrifice at the place of Prayer : Ibne 'Umar has reported that the Holy Prophet used to sacrifice and slaughter at the place of prayer. (*Bukhari*) (*Mishkat, ibid, 1372/5*)

Seven Shares : Jabir has reported that the Holy Prophet has said that, “a cow serves for seven, and a camel serves for seven.” (*Muslim and Abu Dawud*) (*Mishkat, ibid, 1373/6*)

Some directions : Umme Salamah has reported that the Messenger of Allah has said that, “when the first ten days¹ come and one of you intends to make sacrifice, he must not touch any of his hair or skin.” A version says, “he must not take hairs or clip nails.” Another says, “whoever sees the new moon of *Zul Hijjah* and intends to sacrifice, he must not take any of his hairs or nails.”² (*Muslim*) (*Mishkat, ibid, 1374/7*)

The ten days : Ibne 'Abbas has reported that the Messenger of Allah has said that, “there are no days in which a good deed is more pleasing to Allah than these ten days.” They asked : not even *Jihad* in the Path of Allah ? He said, “no even *Jihad* in the Path of Allah, except when a man went out with himself and property and did not return with anything of them.” (*Bukhari*) (*Mishkat, ibid, 1375/8*)

Supplication at sacrifice : Jabir has reported that on the day of sacrifice the Holy Prophet sacrificed two horned rams which were white with black markings and had been castrated. Then when he made them face the *Qiblah*, he said, “verily I have turned my face towards Him Who created the heavens and the earth, following Abraham’s religion being upright, and I am not one of the polytheists. My prayer, my sacrifice, my life and my death are all

-----1. The period to which reference is made is the first ten days of *Zul Hijjah*.

2. This is “*Mustahab*” (Commendable) and to act against this is “*Tarke Aula*” (i.e. leaving the better), and according to *Shaafe'ee*, to act against this is “*Makrooh*” (Abominable) (*Mazaahir-e-Haq*). But to act against it is not a sin

for Allah, the Lord of the worlds, Who has no partner. That is what I have been commanded to do, and I am one of the Muslims. ¹ O Allah, it comes from You and is given to You from Muhammad and his *Ummah*. ² In the Name of Allah, and Allah is the Greatest.” Then he made sacrifice. (*Ahmad, Abu Dawud, Ibne Majah and Daarimi*) (*Mishkat, ibid, 1376/9*)

Sacrifice on behalf of the dead one : Hanash has reported that : I saw Ali sacrificing two rams. I asked him : what is this ? He said, “the Messenger of Allah had enjoined me to sacrifice on his behalf, and so I am sacrificing on his behalf.” (*Abu Dawud and Tirmizi*) (*Mishkat, ibid, 1377/10*)

Defective animal : 'Ali has reported that, “the Messenger of Allah enjoined us to examine the eye and the ear (of the sacrificial animal) and not sacrifice an animal whose ear has been cut off in the front or the back of it, or with a lengthwise slit or a perforation in the ear.” (*Tirmizi, Abu Dawud, Nasa'ee, Daarimi and Ibne Majah*) (*Mishkat, ibid, 1378/11*)

'Ali has reported that, “the Messenger of Allah forbade us to sacrifice an animal with a broken horn or a ear torn off.” (*Ibne Majah*) (*Mishkat, ibid, 1379/12*)

Bara' bin 'Aazib has reported that the Messenger of Allah was asked : what should be avoided in sacrificial animals ? He pointed with his hand and said, “four types: a lame animal which obviously limps, a one-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, and a lean animal which has no marrow.” (*Maalik, Ahmad, Tirmizi, Abu Dawud, Nasa'ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 1380/13*)

-----1. *Qur'an, An'aam, 6:161-163.*

2. This does not mean that since the Holy Prophet offered the sacrifice for himself and for the Ummah, therefore the Ummah was absolved of the obligation to offer the sacrifice. It simply means that the Holy Prophet included his Ummah also in the reward (*Swaab*) for the sacrifice which he offered (*Ma'ariful Hadees, vol. III, p. 414*).

Lamb and Goat : Mujaashi, who belonged to the Banu Sulaim, reported that the Messenger of Allah used to say, “a lamb of more than six month is sufficient for what a year old goat is sufficient.” (*Abu Dawud, Nasa’ee and Ibne Majah*) (*Mishkat, ibid, 1382/15*)

Abu Hurairah has reported that : I heard the Messenger of Allah say, “how good are the sacrificial lambs which are six months old.” (*Tirmizi*) (*Mishkat, ibid, 1383/16*)

Blessings of sacrifice : ‘Aa’isha has reported that the Messenger of Allah has said that, “on the day of sacrifice no one does a deed more pleasing to Allah than the shedding of blood. The sacrifice will come on the Day of Resurrection with its horns, its hairs and its hoofs, and the blood finds acceptance with Allah before it falls on the ground, so be glad about it.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid,1385/18*)

No sacrifice before Prayer : Jundub bin ‘Abdullah has reported that : I was present at the festival on the day of sacrifice with the Messenger of Allah. He had done no more than finish his prayer and give the *Salam* (Salutation) when he saw the flesh of sacrificial animals which had been sacrificed before he finished his prayer. So he said, “anyone who has sacrificed before he prayed (or, we prayed) must sacrifice another in place of it.” (*Bukhari and Muslim*) (*Mishkat, ibid,1387/20*)

Days of sacrifice : Naafe’ has reported Ibne ‘Umar as saying, “sacrifice continues for two days after the day of sacrifice.” (*Maalik, saying that he had heard something similar from Ali bin Abi Talib.*) (*Mishkat, ibid, 1388/21*)

Trading of Abraham : Zaid bin Arqam has reported that the Companions of the Messenger of Allah asked : O Messenger of Allah, what is this sacrifice ? He said, “it is the way of your father Abraham.” They asked : what is for us in it ? He said, “for every hair, you will receive a blessing.” They asked : for the wool, O Messenger of Allah ? He said, “for every strand of wool you will receive a blessing.” (*Ahmad and Ibne Majah*) (*Mishkat ibid 1390/23*)

CHAPTER 10

THE TARAWEEH ¹ PRAYER

During Ramazan : Zaid bin Saabit has reported that the Messenger of Allah made a room of reed mats in the mosque and prayed in it for some nights until people gathered round him. One night they missed his voice and thought that he had slept. Some of them began to clear their throats in order that he might come out to them. He said, "what I have seen you doing has continued to be your practice, so I feared lest it should be prescribed for you ; and if it were prescribed for you, you would not fulfil it. O people, pray in your houses, because with the exception of the prescribed prayer, the most excellent prayer a man prays is that which he prays in his house." (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Qiyaame Shahre Ramazaan, No. 1221/1*)

-----1. "Taraweeh Prayer" is Sunnat-e-Mo'akkidah, i.e., Traditional Binding. To quote Al-Haaj Maulana Fazlul Karim, "this prayer is called *Tarawih*, meaning the act of taking rest. It seems that because the worshippers take a little rest after every four *Rak'ats*, it is called *Tarawih*, usually said in the month of fasting. The number of *Rak'ats* at first was eleven and it was increased to twenty.

The Holy Prophet fixed no time at night wherein it can be said, but it must be after 'Isha (night) prayer and before *Fajr* (morning) prayer. The Holy Prophet himself generally prayed it at the latter portion of the night after taking rest in the early part, and sometimes when one-third of the night passed away. At the time of the Holy Prophet and of Abu Bakr and of Omar, *Tarawih* prayer was said separately in respective houses. Then it was Omar who introduced the system of congregation in *Tarawih* and added it after the 'Isha (night) prayer. The Holy Prophet said this prayer in congregation only thrice or four times in his life." (*Al-Hadis, Vol. III, Note 1911*)

After every four *Rak'ats* there is a short sitting during which the following *Tasbeeh* is read : Glory be to the One having Kingdom and Power. Glory be to the Possessor of Honour, and Majesty, and Awe, and Power, and Greatness, and Might. Glory be to the Living King Who neither sleeps, nor dies ; and He is Glorious, Holy, our Lord, and the Lord of angels and spirit. O Allah, Protect us from the Fire, O Protector, O Protector, O Protector.

Then the following supplication is made :

"O God ! we seek to You of Paradise, and we seek refuge to You from the Fire, O Almighty, O Great Forgiver, O Generous One, O Great Coverer (of sins), O Merciful of the mercifuls."

Abu Hurairah has reported that the Messenger of Allah used to command for prayer at night in Ramazan, but did not command it as a duty. He said, “whoever prays during the night in Ramazan because of faith and seeking his reward from Allah, his former sins are forgiven.” When the Messenger of Allah died, this was the practice, and it continued thus during the caliphate of Abu Bakr and the early part of the caliphate of ‘Umar (*Muslim*) (*Mishkat, ibid, 1222/2*)

‘Abdur Rahman bin ‘Abdul Qari has reported that : I went out one night to the mosque with Umar bin Khattaab and we saw the people separate and apart from one another. One man was praying by himself, and another followed by a group. So Umar said, “Had I collected these people behind one reciter, it would be better.” He then made up his mind and collected them with Ubayy bin Ka’b as *Imam*. Afterwards I went out with him another night when the people were following the prayer of their reciter, and Umar said, “this is a good innovation, what you miss through sleeping is more excellent than what you are getting up for,” meaning at the end of the night, because the people were getting up during the early part of the night. (*Bukhari*) (*Mishkat, ibid, 1227/7*)

CHAPTER 11

MUSTAHAB (COMMENDABLE) PRAYER

In addition to the Farz (Compulsory) and Waajib (Obligatory) prayers, the Holy Prophet also used to offer, and commend, the “Tahajjud” (after midnight), “Duha” (after sunrise), and “Awwabain” (after Maghrib) prayers. The first one of these was “Waajib” (obligatory) for the Holy Prophet, but for the Ummah all the three are merely “Mustahab” (commendable).

TAHAJJUD PRAYER

QUR’AN :

And during a part of the night keep awake by it (i.e. prayer), beyond what is incumbent on you, (*Bani Israil*, 17 : 79). Only they believe in Our Messages who, when they are reminded of them, fall down prostrate and celebrate the praise of their Lord, and they are not proud. They forsake (their) beds, calling upon their Lord in fear and in hope (*Sajdah*, 32 : 15 – 16).

HADEES :

Between 'Isha and Fajr : 'Aa'isha has reported that between the time when he finished the 'Isha (night) prayer and the Fajr (morning) prayer the Holy Prophet used to pray eleven *Rak'ats* uttering the *Salaam* (salutation) at the end of every two and observing the *Witr*, with single one,¹ and during that he used to make a prostration as long as one of you would take to recite fifty verses before raising his head. When the *Mu'azzin* finished the call for the Fajr (morning) prayer and he saw the dawn clearly, he used to

1. This does not mean that he used to offer “*Witr*” in one single *Rak'at* separately. It means that “*Witr*” was and is of one single *Rak'at* only but it was offered along with two last *Rak'ats* of the *Tahajjud* prayer (*Mazaahir-e-Haq*)

stand up and pray two short *Rak'ats* and then lay down on his right side till the *Mu'azzin* came to him for the *Iqaamah*, whereupon he used to go out. (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Salaat-il-Lail, No.1120/1*)

Rak'ats of Tahajjud : 'Aa'isha has reported that the Holy Prophet used to pray thirteen *Rak'ats* during the night, including the *Witr* and two *Rak'ats* of the *Fajr* (morning) prayer. (*Muslim*) (*Mishkat, ibid, 1123/4*)

Musrūq has reported that : I asked Aa'isha about the prayers the Messenger of Allah used to pray during the night and she said, "seven, nine and eleven *Rak'ats* apart from the two *Rak'ats* of the *Fajr* (morning) prayer." (*Bukhari*) (*Mishkat, ibid, 1124/5*)

Two short Rak'ats : 'Aa'isha has reported that when the Holy Prophet stood up to pray at night, he used to begin his prayer with two short *Rak'ats* (*Muslim*) (*Mishkat, ibid, 1125/6*)

Abu Hurairah has reported that the Messenger of Allah has said that, "when anyone of you gets up at night, he should begin the prayer with two short *Rak'ats*" (*Muslim*) (*Mishkat, ibid, 1126/7*)

Tahajjud Prayer of the Holy Prophet : Zaid bin Khalid al-Juhani has reported that he said that : I must watch one night what prayers the Messenger of Allah offered. He prayed two short *Rak'ats*, then two long, long *Rak'ats*, then he prayed two *Rak'ats* which were less than the two preceding, then he prayed two *Rak'ats* which were less than the two preceding, then he prayed two *Rak'ats* which were less than the two preceding, then he prayed two *Rak'ats* which were less than the two preceding, then he prayed a single one, making a total of thirteen. (*Muslim*) (*Mishkat, ibid, 1129/10*)

Praying sitting : 'Aa'isha has reported that, "when the Messenger of Allah grew old and was ill, he mostly prayed ¹ sitting." (*Bukhari and Muslim*) (*Mishkat, ibid, 1130/11*)

1. The optional prayer (*Mazaahir-e-Haq*).

Recitation from Qur'an : 'Abdullah bin Mas'ud has reported that, "I know the comparable *Surahs* which the Holy Prophet used to join together ; " and mentioned twenty *Surahs* from the beginning of *Mufasssal*, according to Ibne Mas'ud's arrangement, two in a *Rak'at*, the last of them being *ad-Dukhan*,¹ and "Of what do they ask one another ?"² (*Bukhari and Muslim*) (*Mishkat, ibid, 1131/12*)

Recitation by the Holy Prophet : Abu Hurairah has reported that the Holy Prophet's recitation (of Qur'an) at night was partly in a loud voice and partly in a low voice. (*Abu Dawud*) (*Mishkat, ibid, 1134/15*)

Ibne 'Abbas has reported the Holy Prophet's recitation (of Qur'an) was loud enough for one who was in the inner chamber to hear it when he was in the house. (*Abu Dawud*) (*Mishkat, ibid, 1135/16*)

Constancy : Masruq has reported that : I asked 'Aa'isha : what action was most pleasing to the Messenger of Allah? She said : constancy. I asked : at what time he used to get up at night ? She said : he used to get up at the crowing of the cock. (*Bukhari and Muslim*) (*Mishkat, ibid, 1139/20*)

Supplication after getting up for Tahajjud : Ibne 'Abbas has reported that the Holy Prophet used to say when he got up during the night to pray, "O Allah, to You be Praise ; You are Supporter of the heavens and the earth and what is therein. To You be the Praise ; You are the Light of the heaven and the earth and what is therein. To You be the Praise ; You are the King of the heavens and the earth and what is therein. To You be the Praise ; You are the Truth, Your Promise is true, the meeting with You is true, Your Word is true, Paradise is true, Hell is true, the Prophets are true, Muhammad is True, the Last Hour is true. O Allah, to You I submit, in You I believe, upon You I trust, to You I repent, by Your Help I have fought, and to You I have come for decision, so forgive me my former and my latter sins, my secret and my open

sins, and what You know better than I. You are He Who brings forward, and You are He who defers. There is no god but You, and there is no god besides You.” (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Maa Yaqoolo Ezaa Qaama Minal-lail*, No.1143/1)¹

Our Lord comes down : Abu Hurairah has reported that the Messenger of Allah has said that : our Lord, the Blessed and Exalted, comes down every night to the lowest heaven when two-thirds of the night have passed and says, “who calls Me so that I may respond to him ? Who asks of Me so that I may give him ? Who asks My forgiveness so that I may forgive him ?” (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ut-Tehreese 'Ala Qiyam-il-Lail*, No.1155/5)

An hour during the night : Jabir has said that : he heard the Holy Prophet say, “there is an hour during the night in which no Muslim man asks Allah for good in this world and the next but that He gives it to him ; and that is in every night.” (*Muslim*) (*Mishkat, ibid*, 1156/6)²

DUHAA PRAYER³

Number of Rak'ats : Umme Haani has reported that the Holy Prophet entered her house on the day of the Conquest of Mecca, took bath and prayed eight *Rak'ats*, adding, “I never saw a shorter prayer than it, except that he performed the bowing and the prostration completely.” In another version she said, “that was in the forenoon.” (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Salaat-id-Duhaa*, No.1234/1)

1. There are also some other supplications which the Holy Prophet used to make after getting up for, and before offering, the Tahajjud Prayer, for which see Ahadees, No. 1144/2 to 1150/8 noted in the above noted Baab of Mishkat

2. There are also many other Ahadees relating to “Encouraging for Tahajjud Prayer” , for which see Ahadees No. 1157/7 to 1171/21 noted in the above mentioned “Baab” of Mishkat.

3. Prayer after full rising of the sun, also known as “Ashraq”.

Mu'aazah has reported that : I asked Aa'isha how many *Rak'ats* the Messenger of Allah prayed at the forenoon prayer ? She said, "four *Rak'ats* but sometimes more as Allah pleased." (*Muslim*) (*Mishkat, ibid, 1235/2*)

Timings : Zaid bin Arqam, on seeing some people praying in the forenoon, said : they know certainly that prayer at another time than this is more excellent. The Messenger of Allah has said, "the prayer of those who are penitent is observed when the young weaned camels feel the heat of the sun." (*Muslim*) (*Mishkat, ibid, 1237/4*)

Blessings : Abud Darda' and Abu Zar has reported that the Messenger of Allah has said that Allah the Blessed and Exalted says, "O son of Adam, if you perform four *Rak'ats* for Me at the beginning of the day, I will supply what you need till the end of it." (*Tirmizi, Abu Dawud and Daarimi*) (*Mishkat, ibid, 1238/5*)

Mu'aaz bin Anas Juhani has reported that the Messenger of Allah has said that, "whoever sits in his place of prayer when he finishes the *Fajr* (morning) prayer till he prays the two *Rak'ats* of the forenoon, saying nothing but what is good, his sins will be forgiven even if they are more than the foams of the sea." (*Abu Dawud*) (*Mishkat, ibid, 1241/8*)

ABWABAIN ¹

'Aa'isha has reported that the Messenger of Allah has said that, "whoever prays twenty *Rak'ats* after the Maghrib (sunset) prayer, Allah will build for him a house in Paradise." (*Mishkat, Kitab-us-Salaat, Baab-us-Sunan Wa Faza'ileha, No. 1106/16*)

Ibne Abbas has reported that the Messenger of Allah prolonged the recitation of the Qur'an in the two *Rak'ats* after Maghrib (sunset) prayer till the people in the mosque separated. (*Abu Dawud*) (*Mishkat, ibid, 1115/25*)

-----1. Abwabain
Prayer is offered immediately after the Maghrib (sunset) prayer.

Makhul, tracing it back, reported that the Messenger of Allah has said that, “whoever before engaging in conversation after the Maghrib (sunset) prayer, prays two Rak’ats (four Rak’ats according to another version), his prayer is taken up to ‘Illiyun.” It is given in Mursal form (*Razeen*) (*Mishkat, ibid*, 1116/26)

Huzaifah has something similar, adding that he used to say, “hasten the two Rak’ats after the Maghrib (sunset) prayer, because they are taken up along with the prescribed prayer.” (*Razeen*) (*Mishkat, ibid*, 1117/27)

CHAPTER 12

OPTIONAL PRAYERS (NAWAFIL)

After Ablution : Abu Hurairah has reported that the Messenger of Allah said to Bilal at the *Fajr* (morning) prayer, “tell me, O Bilal, of the act you have done since becoming a Muslim which is most calculated to cause hope in you, because I heard the sound of your sandals in front of me in Paradise.” He said, “I have done no act more calculated in my opinion to cause hope than that I have never performed ablution at any hour of the night or day but that immediately thereafter I prayed what was ordained for me to pray.” (*Bukhari* and *Muslim*) (*Mishkat, ibid*, No.1246/1). This prayer is known as “Tahiyatul Wuzu”.

After entering the mosque : See Hadees No. 622/15 noted in Chapter 4 (Mosques and Places of Prayer), This prayer is known as “Tahiyatul Masjid”.

Istikharah : Jabir has reported that : the Messenger of Allah used to teach us “*Istikharah*” (i.e. how to ask the Guidance of Allah) in all affairs just as he used to teach us a *Surah* of Qur’an, saying : when any of you intends to do something, he should pray two *Rak’ats* which are not compulsory, then say, “O Allah, I ask Your Guidance by Your Knowledge, I ask You for power by Your Power, and I ask You out of Your Great Abundance because You have Power and I have none, You know and I do not, and You are the One Who is Aware of Unseen. O Allah, if You know that this matter is good for me regarding my religion, my livelihood, and my future well-being (or he said, “my affairs in this world and the next”), ordain it for me and make it easy for me, then bless me in it. But if You know that this matter is bad for me regarding my religion, my livelihood, and my future well-being (or he said, “my affairs in this world and the next”), turn it away from me, turn me away from it, ordain good for me wherever it is, then make me pleased with it.” He said that he should name what he required. ¹ (*Bukhari*) (*Mishkat, ibid*,1247/2)

-----1. This is the supplication of “*Istikharah*”.

Forgiveness : 'Ali has reported that : Abu Bakr told me, and Abu Bakr spoke the truth. He said : I heard the Messenger of Allah say, “no man commits a sin, then gets up and purifies himself, then prays, then asks the Forgiveness of Allah but that Allah forges him.” Then he recited, “And those who, when they do something to be ashamed of, or who wrong themselves, remember Allah and ask forgiveness for their sins.”¹ (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 1248/3*)

Time of distress : Huzaifah has reported that when anything distressed the Holy Prophet, he used to pray. (*Abu Dawud*) (*Mishkat, ibid, 1249/4*)

In case of need : 'Abdullah bin Abi Aufa has reported that the Messenger of Allah has said that, “whoever wants something from Allah, or from a human being, he should perform ablution and do it well, then pray two *Rak'ats*, then extol Allah the Most High and invoke blessings on the Holy Prophet, then say “there is no god but Allah, the Clement and Generous. Glory be to Allah, the Lord of the Mighty Throne. Praise be to Allah, the Lord of the worlds. I ask You for words which will guarantee Your Mercy, actions which will make certain Your Forgiveness, a supply of every virtue, and freedom from every offence. Do not leave me a sin which You do not pardon, a care which You do not remove, or a want that meets with Your Pleasure which You do not supply, O Most Merciful of the merciful ones.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 1251/6*). This prayer is known as “*Salaat-ul-Haajaat*.”

PRAYER GLORIFYING ALLAH

Salaat-ut-Tasbeeh : Ibne 'Abbas has reported that the Holy Prophet said to Abbas bin Abdul Muttalib : O 'Abbas, my uncle, shall I not give you, shall I not present you, shall I not tell you, shall I not produce in you ten things, by your doing which Allah will forgive you your sin, first and last, old and new, involuntary, small and great, secret and open ? You should pray four *Rak'ats* reciting in

-----1.
Baqarah, 2 : 153. 2. *Qur'an, Chapter, 1.*

Qur'an,

each one *Fatihatul Kitab* and a *Surah* and when you finish the recitation in the first *Rak'at* you should say fifteen times while standing "Glory be to Allah." "Praise be to Allah." "There is no god but Allah." "Allah is the Greatest." Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should get down in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostrating yourself and say it ten times. Then you should prostrate yourself and say it ten times, then raise your head and say it ten times. That is, seventy-five times in every *Rak'at*. You should do that in four *Rak'ats*. If you can observe it once daily, do so ; if not, then once weekly ; if not, then once a month ; if not, then once a year ; if not, then once in your lifetime. (*Abu Dawud* and *Ibne Majah*) (*Mishkat, ibid,1252/7*)

OPTIONAL PRAYERS WILL PROVIDE FOR DEFICIT IN COMPULSORY PRAYER

Abu Hurairah has reported that : I heard the Messenger of Allah say, "the first of his deeds for which a man will be taken into account on the Day of Resurrection will be his prayer. If it is sound, he will be saved and successful. But if is unsound, he will be unfortunate and miserable. If any deficiency is found in his obligatory prayer, the Lord who is Blessed and Exalted will say : look whether My servant has said any voluntary prayers so that what is lacking in the obligatory prayer may be made up by it. Then the rest of his actions will be treated in the same fashion." In a version it says, "then *Zakaat* will be dealt with like that, and all his actions will be treated on the same principle." (*Abu Dawud*) (*Mishkat, ibid,1253/8*)

EXCELLENCE

Abu Umamah has reported that the Messenger of Allah has said that, "Allah does not listen to a servant of His engaged in anything more excellent than the two *Rak'ats* which he prays ; and virtue is spread over the head of a servant so long as he is engaged in prayer ; and men do not draw nearer to Allah with anything to be compared with what came forth from Him, that is the *Qur'an*". (*Ahmad* and *Tirmizi*) (*Mishkat, ibid,1254/9*)

PROSTRATION IN GRATITUDE

Prostration on getting pleasure : Abu Bakrah has reported that when anything came to the Messenger of Allah which caused pleasure (or by which he was made happy), he prostrated in gratitude to Allah the Most High. (*Abu Dawud and Tirmizi*) (*Mishkat, Kitab-us-Salaat, Baabun Fee Sujood-ish-Shukr*, No. 1407/1)

Prostration for thanks : Abu Ja'far has reported that the Holy Prophet saw a man out of the dwarfs and prostrated. (*Daara Qutni*) (*Mishkat, ibid*, 1408/2)

Sa'd bin Abi Waqqas has reported that : we went out with the Messenger of Allah from Mecca for Medinah. When we were near *Azwaza*, he alighted, then raised his hands and made supplication to Allah for a time. thereafter he prostrated, remaining a long time in prostration. Then he stood up and raised his hands for a time, after which he prostrated, remaining a long time in prostration. Then he stood up and raised his hands for a time, after which he prostrated. He then said, "I begged my Lord and made intercession for my Ummah, and He gave me a third of my *Ummah*. So I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my Ummah and He gave me a third of my *Ummah*. So I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my Ummah and He gave me the last third. So I prostrated myself in gratitude to my Lord." (*Ahmad and Abu Dawud*) (*Mishkat, ibid*, 1409/3)

CHAPTER 13

OCCASIONAL PRAYERS

Prayers relating to different occasions are Prayer in Journey, Prayer in time of Danger, Prayer of Eclipse, and Prayer for Rain. The Holy Prophet himself offered, and also guided the Ummah to offer, Prayers on all these occasions.

PRAYER IN JOURNEY

Qasr Prayer : Anas has reported that the Messenger of Allah prayed four *Rak'ats* at the *Zuhr* (noon) prayer in Medinah, and two *Rak'ats* at the '*Asr* (afternoon) prayer in Zul Hulaifah. (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Salaatis-Safar*, No. 1255/1)

Harisah bin Wahb al-Khuza'ee has reported that, "the Messenger of Allah led us in a prayer of two *Rak'ats* in Mina when we were so many and more secure than we had ever been before." (*Bukhari and Muslim*) (*Mishkat, ibid*,1256/2)

Qasr in four Rak'ats only : Ibne 'Umar has reported that, "when travelling I prayed along with the Holy Prophet two *Rak'ats* at the *Zuhr* (noon) prayer and two after it." In a version he said, "I prayed with the Holy Prophet both when resident and when travelling. When resident, I prayed along with him four *Rak'ats* at the *Zuhr* (noon) prayer and two after it ; and when travelling two at it and two after it ; two *Rak'ats* at the '*Asr* (afternoon) prayer after which he prayed no more; and both when resident and travelling alike three *Rak'ats* at the *Maghrib* (sunset) prayer, in which he never prayed less whether resident or travelling, this being the *Witr* of the daytime. After it he prayed two *Rak'ats*." (*Tirmizi*) (*Mishkat, ibid*,1265/11)

Even if there is no fear : Ya'la bin Umayyah has reported that : I said to Umar bin Khattaab that Allah had said, "You may shorten the

prayer,” only “if you fear those who are infidels may afflict you,”¹ whereas the people were now safe. He said : I had also wondered about the same matter. I asked the Messenger of Allah, and he said, “it is an act of charity which Allah has done to you, so accept His charity.”² (*Muslim*) (*Mishkat, ibid,1257/3*)

Proved by Sunnah : Ibne 'Abbas and Ibne 'Umar has reported that the Messenger of Allah established the practice of praying two *Rak'ats* when travelling, they constituting a complete observance and not an abbreviation ; and the *Witr* while travelling is a *Sunnah* (*Ibne Majah*) (*Mishkat, ibid,1272/18*)

Duration of stay : Anas has reported that : we went out from Medinah to Mecca with the Messenger of Allah and he prayed two *Rak'ats*³ at each time of prayer till we returned to Medinah. It was asked : did you stay for sometime at Mecca ? He said : we stayed there for ten days. (*Bukhari and Muslim*) (*Mishkat, ibid,1258/4*)

Ibne 'Abbas has reported that the Holy Prophet undertook a journey during which he stayed for nineteen days, and he prayed two *Rak'ats* (instead of four *Rak'ats* at) each time of prayer. Ibne Abbas said, “so when we are stopping nineteen days between here and Mecca, we pray two *Rak'ats* each time ; but when we stop more than that, we pray four.” (*Bukhari*) (*Mishkat, ibid,1259/5*)

'Imran bin Husain has reported that : I went on an expedition with the Holy Prophet, and I was present with him at the conquest. He stayed eighteen days in Mecca and prayed only two *Rak'ats* [instead of four *Rak'ats* at each time of prayer]. He said, “you who live in the town must pray four ; we are travellers.” (*Abu Dawud*) (*Mishkat, ibid, 1264/10*)

1. *Qur'an, Misa, 4 : 101.*

2. This shows that inspite of ease, comfort and security during the journey prayer should be shortened. If the journey is of 48 miles (78 kilo meter) or more the *Farz* (compulsory) prayer of four *Rak'ats* (as in *Zuhr, 'Asr* and *'Isha*) should be shortened by half i.e. only two *Rak'ats* should be offered.

As regards stay at any place, if the intention is to stay for fifteen or less than fifteen days, then also the prayer should be shortened as above.

3. instead of four *Rak'ats*.

Distance : Maalik has reported that he had heard that Ibne Abbas used to shorten the prayer on a journey equivalent to that between Mecca and Ta'if, or between Mecca and Usfan, or between Mecca and Jeddah. *Maalik* said : and that is the distance of four postal stages¹ (*Muwatta*). (*Mishkat, ibid, 1273/19*)

Combining of Prayer : Ibne 'Abbas has reported that the Messenger of Allah used to combine the *Zuhr* (noon) prayer and the 'Asr (afternoon) prayer while travelling, and also to combine the *Maghrib* (sunset) prayer and the 'Isha (night) prayer. (*Bukhari*) (*Mishkat, ibid, 1261/7*)

Mu'aaz bin Jabal has reported that the Holy Prophet was on the expedition to Tabuk.² If the sun passed the meridian before he moved, he combined the *Zuhr* (noon) and the 'Asr (afternoon) prayer. But if he moved before the sun had passed the meridian, he delayed the *Zuhr* (noon) prayer till he halted for the 'Asr (afternoon) prayer. He acted similarly regarding the *Maghrib* (sunset) prayer ; if the sun set before he moved, he combined the *Maghrib* (sunset) and the 'Isha (night) prayer. But if he moved before sunset, he delayed the *Maghrib* (sunset) prayer till he halted for the 'Isha (night) prayer and then combined them. (*Abu Dawud*) (*Mishkat, ibid, 1266/12*)

Prayer on the mount : Ibne 'Umar has reported that on a journey the Messenger of Allah used to pray on his mount in whatever direction it turned, making a sign with his head in prayer during the night, but not in the obligatory prayers ; and he used to pray *Witr* on his mount. (*Bukhari and Muslim*) (*Mishkat, ibid, 1262/8*)

Anas has reported that when the Messenger of Allah was on a journey and wished to say optional prayers he made his she-camel face the *Qiblah* and said that, "Allah is the Greatest," then prayed in whatever direction his mount made him face. (*Abu Dawud*) (*Mishkat, ibid, 1267/13*)

-----1. One postal stage was nearly twelve miles away from the other.

2. In 9 A.H.

Jabir has reported that, “the Holy Prophet sent me on some business. When I came to him, he was praying on his mount towards the east and making the prostration lower than the bowing.” (*Abu Dawud*) (*Mishkat, ibid, 1268/14*)

Optional Prayer : Hafsa bin 'Aasim has reported that : I accompanied Ibne Umar on the way to Mecca, and he led us in two *Rak'ats* at the *Zuhr* (noon) prayer, then went to the place where he had alighted and sat down. Seeing some people standing he asked what they were doing, and I said that they were engaged in glorifying Allah. He said, “had I done so I would have perfected my prayer. I accompanied the Messenger of Allah and he prayed two *Rak'ats* and nothing more while on a journey. I also accompanied Abu Bakr, Umar and Usman, and they did the same.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1260/6*)

PRAYER IN TIME OF DANGER

The Holy Prophet's Prayer-in-Company : Saalim bin Abdullah bin 'Umar has reported his father as saying : I went on an expedition with the Messenger of Allah to Najd. When we came in front of the enemy, we drew up in line facing them. The Messenger of Allah stood up and led us in prayer, and one party stood up with him while another faced the enemy. The Messenger of Allah prayed a *Rak'at* with those who were with him and made two prostrations, and then they changed places with those who had not prayed. Then the others came and the Messenger of Allah prayed a *Rak'at* with them and made two prostrations, then he uttered the *Salam* (Salutation). Each of them, then got up and prayed a *Rak'at* alone and made two prostrations.¹ Naafe' transmitted

-----1. This shows that Salaat-in-Company is not to be given up even in case of fear or danger or face to face with enemy.

According to this Tradition, the army was divided in two groups, first one group offered one *Rak'at* with the Holy Prophet and went to face the enemy. Then the other group offered the second *Rak'at* with him and went to face the enemy. Then the first group returned and offered the second *Rak'at* and went to its position in front of the enemy. Then the second group returned and offered its first *Rak'at*. Thus both the groups completed their prayer by offering one *Rak'at* each after the Holy Prophet completed his prayer (*Mazaahir-e-Haq*).

something similar, adding that when the fear was greater than that, they prayed standing on their feet or mounted, irrespective of the fact whether or not they were facing the *Qiblah*. Naafe' said : I don't think that Ibne 'Umar narrated that except from the Messenger of Allah. (*Bukhari*) (*Mishkat, Kitab-us-Salaat, Baabo Salaatil-Khauf*, No. 1336/1)

Another mode : Yazid bin Rumaan has reported from Swalih bin Khawwaat on the authority of one ¹ who prayed in time of danger with the Messenger of Allah at the battle of Zaatir-Riqa ² that a party formed a line with him and another party faced the enemy. He led the party which was with him in one *Rak'at*, then remained standing while they completed the remaining prayer by them-selves. They then departed and drew up in line facing the enemy ; and when the other party came, he led them in the remaining *Rak'at* of his prayer, after which he remained seated while they completed the prayer by themselves. He then led them in uttering the *Salam* (Salutation). ³ (*Bukhari and Muslim*) (*Mishkat, ibid, 1337/2*)

Jabir has reported that : we went with the Messenger of Allah and when we reached Zaatir-Riqa, we came to a shady tree which we left for the Messenger of Allah. One of the polytheists came along while the sword of the Messenger of Allah was hanging on a tree. He took the sword of the Holy Prophet from the scabbard and asked the Messenger of Allah, "are you afraid of me ?" "No" said he. He then asked : "who will protect you from me ?" He said, "Allah will protect me from you." Then the Companions of the Messenger of Allah threatened him, and he sheathed the sword and hung it up. The call for prayer was made and he led a party in two *Rak'ats* after which they withdrew and he led the other party in two *Rak'ats*, so that the Messenger of Allah prayed four *Rak'ats* and the people prayed two. (*Bukhari and Muslim*) (*Mishkat, ibid, 1338/3*)

1. His name was Sahal bin Abu Hasmah.

2. This was during an expedition against some sections of Ghatafan in 5 A.H.

3. According to this Tradition, both the groups completed their prayer and finished it with the Holy Prophet by offering one *Rak'at* with him and one by themselves and then offering the *Salam* (Salutation) with him. (*Ibid*).

Yet another mode : Jabir has reported that : the Messenger of Allah led us in prayer in time of danger and we drew up in two rows behind him with the enemy between us and the *Qiblah*. The Holy Prophet said, “Allah is the Greatest” and we all said it. Then he bowed and we all bowed. Then he raised up his head after bowing and we all raised ours. Then he and the row next to him went down in prostration while the rear row remained standing facing the enemy. Then when the Holy Prophet finished the prostration and the row next to him stood up, the rear row went down in prostration. Then they stood up and the rear row went to the front and the front row to the rear. Then the Holy Prophet bowed and we all bowed ; then he raised up his head after bowing and we all raised ours. Then he and the row next to him which had been in the rear in the first *Rak’at* went down in prostration while the rear row stood facing the enemy. Then when the Holy Prophet and the row next to him finished the prostration, the rear row went down and prostrated themselves. Then the Holy Prophet uttered the *Salam* (Salutation) and we all did so. ¹ (*Muslim*) (*Mishkat, ibid, 1339/4*)

A mode reserved for the Holy Prophet only : Jabir has reported that the Holy Prophet was leading the people in the *Zuhr* (noon) prayer in time of danger in a valley of *Nakhla*. ² He led a party in two *Rak’ats* after which he uttered the *Salam* (Salutation) ; then another party came and he led them in two *Rak’ats* after which he uttered the *Salam* (Salutation). ³ (*Sharhe as-Sunnah, by Baghawi*) (*Mishkat, ibid, 1340/5*)

Mode was suggested by Gabriel : Abu Hurairah has reported that the Messenger of Allah landed between Dajnan and Usfan. ⁴ The polytheists said that, “these people offer a prayer which is dearer to

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1. This was in a situation when enemy was face to face towards the *Qiblah*
 2. A place between Mecca and Ta’if.
 3. According to Tahawi, at that time *Fraz* prayer could be offered twice (*Mazaahir-e-Haq*).
 4. Zajnan is a mountain near Mecca and Usfan a place at two days’ journey from Mecca on the way to Medinah. (James Robson)

them than their fathers and their sons, and it is the 'Asr (afternoon) prayer, so join together and attack them in a single rush." ¹ But Gabriel came to the Holy Prophet and asked him to divide his Companions into two divisions and lead one party in prayer while another to remain standing behind them on guard and armed. They would pray one *Rak'at* and the Messenger of Allah two. (*Tirmizi and Nasa'ee*) (*Mishkat, ibid, 1341/6*)

QUNOOT (HUMBLE SUPPLICATION) ²

Invoking curse : Abu Hurairah has reported that when the Messenger of Allah wished to invoke a curse against anybody or to supplicate for anybody, he used to read the *Qunoot* after bowing and when he said, "Allah listens to him who praises Him," he often said, "Praise be to You, our Lord ! O Allah, rescue Waleed bin Waleed, Salamah bin Hishaam and Ayyash bin Abu Rabi'ah. ³ O Allah, trample severely on Muzar and cause them a famine like that of Joseph, " ⁴ saying that in a loud voice. And he would sometimes say in the course of his prayer, "O Allah, curse so and so and so and so of the tribes of the Arabs," till Allah revealed, "you have got nothing to do in the affair..." ⁵ (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Qunoot, No. 1215/1*)

Before or after bowing : 'Aasim al-Ahwal has reported that : I asked Anas bin Maalik whether the *Qunoot* during the prayer was before or after bowing. He said, "before it ; the Messenger of Allah observed it after bowing only for a month. He had sent out some people called Qur'an readers, to the number of seventy, on an expedition and they were smitten, ⁶ so for a month the Messenger of Allah read the *Qunoot* after bowing, invoking a curse on their murderers." (*Bukhari and Muslim*) (*Mishkat, ibid, 216/2*)

1. *Qur'an, Nisa, 4:102.*

2. During the times of danger the Holy Prophet used to recite the "Qunoot Naazilah" in the second *Rak'at* of the Fajr (morning) Prayer in the "Qaumah" i.e. after "Ruku" before performing the "Sajdah".

3. These were men who were persecuted for their faith and held prisoners.

4. The famine in the time of Prophet Joseph lasted seven years.

5. *Qur'an, Aale Imran, 3 : 128.*

6. The reference is to an incident of Beer Ma'unah in 4 A.H.

Ibne 'Abbas has reported that the Messenger of Allah read *Qunoot* daily for a month at the *Zuhr* (noon) *Asr* (afternoon), *Maghrib* (sunset) *Isha* (night) and *Fajr* (morning) prayer. When he said, "Allah listens to him who praises Him" in the last *Rak'at*, he invoked a curse on some clans of the Banu Sulaim, Ri'l, Zakwaan and Usayyah, and those standing behind him said "Aameen." (*Abu Dawud*) (*Mishkat, ibid, 1217/3*)

PRAYER OF ECLIPSE

Solar Eclipse : 'Aa'isha has reported that there was an eclipse of the sun in the time of the Messenger of Allah, and he sent one to call the people to congregational prayer. He then went forward and prayed two *Rak'ats* in which he bowed four times and prostrated four times. ¹ Aa'isha said, "I never performed a bow or a prostration which was longer than it." (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Salaat-il-Khusoof, No.1394/1*)

'Aa'isha has reported that the Holy Prophet recited the Qur'an in a loud voice in the prayer of eclipse. (*Bukhari and Muslim*) (*Mishkat, ibid, 1395/2*)

Samurah bin Jundub has reported that : the Messenger of Allah led us in prayer during an eclipse, but we did not hear what he said.² (*Tirmizi, Abu Dawud, Nasa'ee and Ibne Majah*) (*Mishkat, ibid, 1403/10*)

Signs of Allah : Abu Musa has reported that : there was an eclipse of the sun, and the Holy Prophet got up with horror fearing that the Last Hour had come. He then went to the mosque and prayed, standing, bowing and prostrating himself longer than I had ever seen him do. He then said, "these signs which Allah sends do not come on account of anybody's death or on account of his birth,

-----1. According to Abu Hanifah, the prayer of eclipse is like the usual prayer i.e. having one bowing and two prostrations in each *Rak'at*. This is also proved from other Tradition (*Mazaahir-e-Haq*)

2. This shows that in this prayer recitation of Qur'an is not by a loud voice (*Mazaahir-e-Haq*)

but Allah produces fear in His servants by means of them. so when you see anything of that nature, hasten to remember Him, supplicate to Him and ask pardon of Him.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1398/5*)

Slaves should be freed : Asma daughter of Abu Bakr has reported that during a solar eclipse the Holy Prophet gave command that slaves should be set free. (*Bukhari*) (*Mishkat, ibid, 1402/9*)

PRAYER FOR RAIN

The Prayer : ‘Abdullah bin Zaid has reported that the Messenger of Allah took the people out to the place of prayer and prayed for rain. He led them in two *Rak’ats* in the course of which he recited from the Qur’an in a loud voice. He faced the *Qiblah* for supplication, raised up his hands and turned his cloak when he faced the *Qiblah* (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Salaat-il-Istisqaa, No. 1410/1*)

Supplication : Anas has reported that the Holy Prophet did not use to raise up his hands in any supplication except in the prayer for rain. He used to raise them so high that the whiteness of his armpits was seen. (*Bukhari and Muslim*) (*Mishkat, ibid, 1411/2*)

Anas has reported that the Holy Prophet supplicated for rain raising the hands with their backs turned towards the sky. (*Muslim*) (*Mishkat, ibid, 412/3*)

‘Aa’isha has reported that whenever the Messenger of Allah saw the rain, he used to say, “O Allah send a beneficial down-pour.” (*Bukhari*) (*Mishkat, ibid, 1413/4*)

‘Amr bin Shu’aib has reported from his father who quoted his grandfather as saying that when the Holy Prophet supplicated for rain, he said, “O Allah, provide water for Your servants and Your cattle, display Your Mercy and give life to Your dead land.” (*Maalik and Abu Dawud*) (*Mishkat, ibid, 1419/10*)

Jabir has reported I saw the Messenger of Allah raising his hands in (supplication), and saying, “O Allah, give us rain which will replenish us, abundant, fertilising and profitable, not injurious, granting it now without delay.” He said that thereupon the sky became overcast. (*Abu Dawud*) (*Mishkat, ibid, 1420/11*)

Modest, humble and fearful : Ibne ‘Abbas has reported that the Messenger of Allah went out (that is) for prayer of rain, being modest, humble, fearful and obedient. (*Tirmizi, Abu Dawud, Nasa’ee and Ibne Majah*) (*Mishkat, ibid, 1418/9*)

The rain water : Anas has reported that : a shower of rain fell when we were with the Messenger of Allah. The Messenger of Allah removed his garment till some of the rain fell on him. We said : O Messenger of Allah : why have you done this ? He said, “because it has recently come from its Lord.” (*Muslim*) (*Mishkat, ibid, 1414/5*)

THE WINDS

East wind and west wind : Ibne ‘Abbas has reported that the Messenger of Allah has said that, “I have been helped by the east wind,¹ and ‘Aad² were destroyed by the west wind.” (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Salaat, Baabun Fir-Riyaah, No. 1425/1*)

Signs of fear : ‘Aa’isha has reported that, “I never saw the Messenger of Allah laugh so much that I could see his uvula. He used only to smile. And when he saw cloud or wind, his face showed signs [of fear].” (*Bukhari and Muslim*) (*Mishkat, ibid, 1426/2*)

Supplication on blowing of the wind : ‘Aa’isha has reported that when the wind was stormy, the Holy Prophet used to say, “O Allah, I ask You for the good of it, and the good of what it

-----1. Which destroyed the camps of the enemies in the battle of the *Trench* in 5 A.H. and they had to run away from the battle field.

2. An ancient people who were destroyed because of their rejection of the Prophet Hud. (James Robson)

contains and the good of what is sent with it ; and I seek refuge in You from what is evil of it, and the evil of what it contains and the evil of what is sent with it.” And when the sky became cloudy, his colour changed, and he went out and in, backwards and forwards. But when the rain came, his alarm was removed. Aa’isha noticed that and asked him about it, and he said, “perhaps, O Aa’isha, it may be as the people of ‘Aad said. When they saw a cloud formation coming towards their valley, they said : it is a cloud formation which will give us rain.” A version says that when he saw rain, he used to say, “make it a blessing.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1427/3*)

Ibne ‘Abbas has reported that : wind did never blew but the Holy Prophet sat upon his knees and said, “O Allah, make it a blessing and do not make it a punishment. O Allah make it light wind and do not make it a stormy wind.” Ibne Abbas said that the Book of Allah the Most High contains (these words), “We sent upon them a furious wind ;”¹ “We sent upon them the devastating wind ;”² “And We sent the winds fertilising ;”³ and “We sent the winds as heralds of glad tidings.”⁴ (*Shaafe’ee*). Baihaqi also noted it in *Ad-Da’awaatul-Kabeer*. (*Mishkat, ibid, 1433/9*)

Supplication on rising of clouds : ‘Aa’isha has reported that when the Holy Prophet saw something rising in the sky, meaning clouds, he left what he was doing, faced them and said, “O Allah, I seek refuge in You from the evil of what they contain.” If Allah cleared them away, he praised Him. And if rain fell, he said, “O Allah, give a beneficial fall.” (*Abu Dawud, Nasa’ee, Ibne Majah and Shaafe’ee*) (*Mishkat, ibid, 1434/10*)

Supplication on thunder : Ibne ‘Umar has reported that when the Holy Prophet heard the sound of thunder and of thunder-bolts, he used to say, “O Allah, do not kill us with Your anger and do not destroy us with Your punishment, but pardon us before that happens.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 1435/11*)

1. *Qur’an, Haa Meem, 41:16*

2. *Qur’an, Zaariyaat, 51:41.*

3. *Qur’an, Hijr, 15:22*

4. *Qur’an, Rum, 30:46*

'Abdullah bin Zubair has reported that when he heard the thunder, he used to stop talking and say, "Glory be to Him Whom the thunder glorifies with His Praise, and the angels (too) out of His fear." (*Maalik*) (*Mishkat, ibid, 1436/12*)

Do not revile the wind : Abu Hurairah has reported that : I heard the Messenger of Allah saying, "the wind comes from the Mercy of Allah, the Most High, bringing blessing as well as punishment, so do not revile it, but ask Allah for its good and seek refuge in Him from its evil." (*Shaafe'ee, Abu Dawud, Ibne Majah*) (*Mishkat, ibid, 1430/6*)

Ibne 'Abbas has reported that when a man cursed the wind in the presence of the Prophet of Allah, he said, "do not curse the wind, because it is under command. If anyone curses a thing which does not deserve it, the curse will return on himself." (*Tirmizi*) (*Mishkat, ibid, 1431/7*)

Ubayy bin Ka'b has reported that the Messenger of Allah has said that : do not curse the wind. But when you see what you dislike, say, "O Allah, we ask You for the good of this wind, and the good of what it contains and the good of what it has been commanded with; and we seek refuge in You from the evil of this wind, and the evil of what it contains and the evil of what it has been commanded with." (*Tirmizi*) (*Mishkat, ibid, 1432/8*)

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DU'AA

(SUPPLICATION)

Chapter – 1 – Supplication.

Chapter – 2 – Remembrance of Allah.

Chapter – 3 – Pardon and Repentance.

Chapter – 4 – Mercy of Allah.

Chapter – 5 – Supplications of Morning, Evening and sleeping.

Chapter – 6 – Supplications of various times.

Chapter – 7 – Seeking refuge in Allah.

Chapter – 8 – Comprehensive Supplications.

SUPPLICATION

Allah has created the human beings and He also provides sustenance to them and all that they need for sustenance of their lives in this world. He forgives their sins, shows mercy to them, and helps them in all of their affairs, during the time of ease as well as hardship. It is therefore the duty of the human beings to remember Allah, obey His Commands, and turn to Him in all matters, at all times, through Supplications to Him.

The Holy Prophet has himself made, and also taught the Ummah, Supplications for each and every act and occasion of the Human life. All these Supplications have been fully noted down in all authentic Compilations of Ahadees, including "*Mishkat-ul-Masabeeh*". In the present Section I am giving a mere selection of these Supplications from "*Kitab-ud-D'awaat*" of "*Mishkat-ul-Masabeeh*".

It may also be noted that Allah, the Almighty, has also guided us to supplicate to Him, and taught us many Supplications by revelations in the Holy Qur'an. Therefore, first let us note down the Qur'anic Verses relating to Supplications.

QUR'AN

GUIDANCE TO SUPPLICATE

And set upright your faces at every time of prayer and call on Him in obedience (*Aa'raaf*, 7:29)

Call on your Lord humbly and in secret.....and call on Him, fearing and hoping (*Aa'raaf*, 7:56-57)

And Allah's are the Best Names, so call on Him thereby and leave alone those who violate the sanctity of His Names (*Aa'raaf*, 7:180)

And if a false imputation from the Satan afflicts you, seek refuge in Allah (*Aa'raaf*, 7:200)

And if a false imputation from the Satan afflicts you, seek refuge in Allah. Surely He is the Hearing, the Knowing (*Haa Meem Sajdah*, 41:36).

And remember your Lord within yourself and fearing, and in a voice not loud, in the morning and the evening, and be not of the heedless (*Aa'raaf*, 7:205).

Say : my Lord, surely I have done harm to myself, so You protect me (*Qasas*, 28:16).

So call upon Allah, being sincere to Him in obedience, though the disbelievers are averse (*Mo'min*, 40:14).

And your Lord says : pray to Me, I will answer you. Those who disdain My Service will surely enter Hell, abased (*Mo'min*, 40:60)

He is the Living, there is no god but He ; so call on Him, being sincere to Him in obedience. Praise be to Allah, the Lord of the worlds (*Mo'min*, 40:65).

And He answers those who believe and do good deeds, and gives them more out of His Grace. And for the disbelievers is severe punishment (*Shura*, 42:26)

THE SUPPLICATIONS

(O Allah) Thee do we serve and Thee do we beseech for help (*Faatiha*, 1:4)

Guide us on the Right Path – the Path of those upon whom You have bestowed Favours, not those upon whom wrath is brought down, nor those who go astray (*Faatiha*, 1:5-7)

And when My Servants ask you (O Prophet) concerning Me, surely I am near. I answer the prayer of the suppliant when he calls on Me, so they should hear My Call and believe in Me so that they (may) walk in the Right Way (*Baqarah, 2:186*)

There are some who say : Our Lord, give us in this world. And for such there is no portion in the Hereafter. And there are some who say : Our Lord, give us Good in this world and Good in the Hereafter, and save us from punishment of the Fire (of Hell). For them there is a portion on account of what they have earned. And Allah is Swift in reckoning (*Baqarah, 2:200-202*)

(Pray) Our Lord, punish us not if we forget or make a mistake. Our Lord, do not lay on us a burden as You did lay on those before us. Our Lord, impose not on us (afflictions) which we have not the strength to bear. And pardon us, and grant us protection, and have Mercy on us. You are Our Patron. So grant us victory over the disbelieving people (*Baqarah, 2:286*).

Our Lord, make not our hearts to deviate after You have guided us, and grant us Mercy from Yourself (*Aale Imran, 3:8*)

Our Lord, we believe, so forgive our sins and save us from the punishment of the Fire (of Hell) (*Aale Imran, 3:16*)

Our Lord, grant us protection from our sins and our extravagance in our affair, and make firm our feet and grant us victory over the disbelieving people (*Aale Imran, 3:147*)

(Our Lord) save us from the punishment of the Fire (of Hell)..... Our Lord, grant us protection from our sins and remove our evils and make us die righteous. Our Lord, grant us what You have promised us through the Messengers and disgrace us not on the Day of Resurrection. Surely you never fail in (Your) promise (*Aale Imran, 3:191-194*).

Our Lord, we believe, so write us down with the witnesses (*Maa'idah, 5:83*)

Our Lord, make us not a trial for the unjust people, and deliver us by Your Mercy from the disbelieving people (*Yumus*, 10:85-86)

(Noah said) my Lord, I seek refuge in You from asking of You that of which I have no knowledge. And unless you forgive me and have mercy on me, I shall be of the losers (*Hud*, 11:47).

(Yusuf said) Originator of the heavens and the earth. You are my Friend in this world and the Hereafter. Make me die in submission and join me with the righteous (*Yusuf*, 12:101)

(Ibrahim said) my Lord, make me keep up prayer and from my offspring (too). Our Lord, and accept my prayer. Our Lord, grant me protection and my parents and the believers on the Day when the Reckoning comes to pass (*Ibrahim*, 14:40-41).

And say : my Lord, make me enter a truthful entering, and make me go forth a truthful going forth, and grant me from Your Presence an authority to help (me) (*Bani Israil*, 17:80).

(Moses said) my Lord, expand my breast ; and ease my affair for me ; and loosen the knot from my tongue (so that) they may understand my word (*Taa Haa*, 20:25-28)

Say : my Lord, increase me in knowledge (*Bani Israil*, 17:114).

(Zakaria said) my Lord, leave me not alone : You are the Best of inheritors (*Ambia*, 21:89).

My Lord, judge You with Truth (*Ambia*, 21:112).

My Lord, cause me to land a blessed landing and You are the Best of those who bring to land (*Mo'minoon*, 23:29).

My Lord, place me not with the unjust people (*Mo'minoon*, 23:94).

My Lord, I seek refuge in Thee from the evil suggestion of the Satans, and I seek refuge in Thee, my Lord, lest they come to me (*Mo'minoan*, 23:97-98)

Our Lord, we believe, so forgive us and have Mercy on us, and You are the Best of those who show Mercy (*Mo'minoan*, 23:109).

My Lord, forgive and have Mercy, and You are the Best of those who show Mercy (*Mo'minoan*, 23:118).

Our Lord, avert from us the punishment of Hell ; surely the punishment thereof is a lasting evil (*Furqan*, 25:65).

Our Lord, grant us in our wives and our offspring the Joy of our eyes, and make us leaders for those who guard against evil (*Furqan*, 25:74).

(Ibrahim said) My Lord, grant me Wisdom, and join me with the righteous, and ordain for me a goodly mention in later generations, and make me of the heirs of the Garden of Bliss, and forgive my sire, surely he is of the erring ones, and disgrace me not on the Day when they are raised – the Day when wealth will not avail, nor sons, except him who comes to Allah with a sound heart (*Shu'ara*, 26:83-89).

My Lord, deliver me from the iniquitous (*Qasas*, 28:21).

My Lord, I stand in need of whatever Good You may send to me (*Qasas*, 28:24)

(Loot said) my Lord, help me against the mischievous people (*'Ankaboot*, 29:30).

Our Lord, You embrace all things in Mercy and Knowledge, so protect those who turn (to You) and follow Your Way, and save them from the punishment of Hell. Our Lord, make them enter the Gardens of Perpetuity which You have promised them and such of their fathers and their wives and their offsprings as are good. Surely, You are the Mighty, the Wise. And guard them from evil. (*Mo'min*, 40:7-8).

My Lord, grant me that I may give thanks for Your Favour, which You have bestowed on me and on my parents, and that I may do good which pleases You ; and be good to me in respect of my offspring. Truly I turn to You, and truly I am of those who submit (*Ahqaaf*, 46:15).

And those in the Heavens and the earth ask of Him. Every moment He is in a State (of Glory) (*Rahman*, 55:29).

Our Lord, forgive us and our brethren who had precedence of us in Faith, and leave no spite in our hearts towards those who believe. Our Lord, surely You are Kind, Merciful (*Hashr*, 59:10)

(Noah said) my Lord, forgive me and my parents and him who enters my house believing and the believing men and the believing women. And increase not the wrongdoers in ought but destruction (*Noah*, 71:28).

Say : I seek refuge in the Lord of the dawn, from the evil of that which He has created, and from the evil of intense darkness, when it comes, and from the evil of those who cast (evil suggestions) in firm resolutions, and from the evil of the envier when he envies (*Chapter 113-Falaq*).

Say : I seek refuge in the Lord of men, the King of men, the God of men, from the evil of the whisperings of the slinking (Satan), who whispers into the hearts of men, from among the Jinn and the men (*Chapter 114-Naas*).

HADEES

CHAPTER 1

SUPPLICATION

Supplication is worship : Nu'man bin Bashir has reported that the Messenger of Allah has said that, "supplication is worship." He then recited, "And your Lord said, If you call on me, I will answer you." ¹ (*Ahmad, Tirmizi, Abu Dawud, Nasa'ee, and Ibne Majah*) (*Mishkat, Kitab-ud-D'awaat*, No. 2126/8)

Excellence : Abu Hurairah has reported that the Messenger of Allah has said that, "there is nothing more honourable to Allah than supplication." (*Tirmizi and Ibne Majah*) (*Mishkat, ibid*, 2128/10)

Allah is displeased : Abu Hurairah has reported that the Messenger of Allah has said that, "Allah is displeased with him who does not beg of Him." (*Tirmizi*) (*Mishkat, ibid*, 2133/15)

Averts the fate : Salman al-Farisi has reported that the Messenger of Allah has said that, "nothing but supplication averts the fate and nothing but righteousness increases the life." (*Tirmizi*) (*Mishkat, ibid*, 2129/11)

Ask from Allah : Anas has reported that the Messenger of Allah has said that, "let every one of you ask his Lord for all that he needs, even for the thong of his sandal when it is broken." (*Tirmizi*) (*Mishkat, ibid*, 2145/27)

Should be definite : Abu Hurairah has reported that the Messenger of Allah has said that, "when anyone of you makes supplication, he should not say, 'O Allah, forgive me if You will, show mercy to me if You will, provide for me if You will', but should make his supplication definite, because He does what He wills and there is none to compel Him." (*Bukhari*) (*Mishkat, ibid*, 2121/3)

1. Which means that supplication is not merely a means to get anything needed, but it is a worship in itself and therefore like worship it will also have its reward in the Hereafter (*Ma'ariful Hadees*, Vol. V, p. 117)

Do not give up : Abu Hurairah has reported that the Messenger of Allah has said that, “a servant is given response so long as he does not ask for anything sinful or for breaking ties of relationship, and so long as he does not demand an answer quickly.” It was asked : what does demanding an answer quickly mean, O Messenger of Allah ? He said, “it is when he says : I have prayed and prayed and I see no response, ¹ and then he grows weary in such circumstances and gives up Supplication.” (*Muslim*) (*Mishkat, ibid, 2123/5*)

Be certain : Abu Hurairah has reported that the Messenger of Allah has said that, “supplicate Allah being certain of the response, and know that Allah does not respond to the supplication of a careless and inattentive heart.” (*Tirmizi*) (*Mishkat, ibid, 2136/18*)

Ask for the Bounty : Ibne Mas’ud has reported that the Messenger of Allah has said that, “ask Allah of His Bounty, because Allah likes to be asked, and the best worship is the hope for relief.” (*Tirmizi*) (*Mishkat, ibid, 2132/14*)

Ask for security : Ibne ‘Umar has reported that the Messenger of Allah has said that, “for whomsoever among you the door of supplication is opened, the doors of mercy are also opened for him ; and Allah is not asked for anything He likes so much as to be asked for security.” (*Tirmizi*) (*Mishkat, ibid, 2134/16*)

No curse : Jabir has reported that the Messenger of Allah has said that, “do not invoke the curse on yourselves, or on your children, or on your possessions, lest you happen to do it at a time when Allah is invoked for something and it is granted to you.” (*Muslim*) (*Mishkat, ibid, 2125/7*)

1. This means that due to delay in the acceptance of Supplication one should not become disappointed and give up the Supplication.

Raising the hands very high : Ibne 'Umar used to say that, "your lifting your hands (high) up is an innovation. The Messenger of Allah did no more than this," meaning that he raised them to his breast. (*Ahmad*) (*Mishkat, ibid,2150/32*)

With the palms of hands : Maalik bin Yasaar has reported that the Messenger of Allah has said that, "when you make supplication to Allah, do so with the palms of your hands and not the backs upward." In the version of Ibne Abbas he said, "when you make supplication to Allah, do so with the palms of your hands and not the backs upward and when you are finished wipe your face with your hands." (*Abu Dawud*) (*Mishkat, ibid,2137/19*)

Wipe the face : 'Umar has reported that when the Messenger of Allah raised up his hands in supplication, he did not put them down till he wiped his face with them. (*Tirmizi*) (*Mishkat, ibid,2139/21*)

Acceptance : Salman has reported that the Messenger of Allah has said that, "your Lord is Munificent and Generous, and is ashamed to turn away empty the hands of a servant when he raises them to Him." (*Tirmizi, Abu Dawud*) *Baihaqi* also noted in *Ad-Da'awaatul Kabeer*) (*Mishkat, ibid,2138/20*)

One out of three things : Abu Sa'eed al-Khudri has reported that the Holy Prophet has said that, "any Muslim who makes a supplication containing nothing in it sinful or involving breaking ties of relationship will be given for it by Allah one of three things : He will give him a speedy answer, or reserve it for him in the next world, or turn away from him an equivalent evil." They said : we shall make many supplications. He said : Allah has got much more. (*Ahmad*) (*Mishkat, ibid,2152/34*)

Not rejected : Abu Hurairah has reported that the Messenger of Allah has said that, "there are three persons whose supplication is not rejected: a fasting man at the time he breaks the fast, a just ruler, and the one who has been oppressed whose supplication is raised by Allah above the clouds and for which the doors of heaven are opened. The Lord says, 'by My Honour, I will certainly help you, though it be after some time'." (*Tirmizi*) (*Mishkat, ibid,2143/25*)

Are answered : Abu Hurairah has reported that the Messenger of Allah has said that, “three supplications are answered, there being no doubt about them : that of a father, that of a traveller, and that of one who has been oppressed.”¹ (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 2144/26*)

Request for supplication : ‘Umar bin Khattaab has reported that : I asked permission from the Holy Prophet for *‘Umrah* and he gave me permission, saying, “include me in your supplication, O little brother, and do not forget me.” He then said a word to me in exchange of which I would not be willing to take (even) the world. (*Abu Dawud and Tirmizi*) (*Mishkat, ibid,2142/24*)

1. The sincerity of these supplications is beyond doubt.

CHAPTER 2

REMEMBRANCE OF ALLAH ¹

Remembrance of Allah : Abu Hurairah and Abu Sa'eed has reported that the Messenger of Allah has said that, "no people sit remembering Allah, but the angels surround them, mercy covers them, peace ² descends on them, and Allah mentions them among those who are near Him." (*Muslim*) (*Mishkat, Kitab-ud-D'awaat, Babo Zikrillahe Azza Wa Jall Wat Taqaarrub Ilaihe*, N0. 2154/1)

Living and dead : Abu Musa has reported that the Messenger of Allah has said that, "the parable of one who remembers his Lord and the one who does not remember is like the parable of the living and the dead." (*Bukhari and Muslim*) (*Mishkat, ibid, 2156/3*)

Nearness to Allah : Abu Hurairah has reported that the Messenger of Allah has said that Allah the Most High says, "I am near My servant when he thinks of Me, and I am with him when he remembers Me. If he remembers Me within himself, I remember him within Myself ; and if he remembers Me in an assembly, ³ I remember him in an assembly which is better than his."⁴ (*Bukhari and Muslim*) (*Mishkat, ibid,2157/4*)

Abu Hurairah has reported that the Messenger of Allah has said that : Allah says, "I am with My servant when he remembers Me and his lips move making mention of Me." (*Bukhari*) (*Mishkat, ibid, 2177/24*)

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1. It is by heart as well as by tongue, and also by both.
 2. A unique type of satisfaction and comfort of the heart and soul, which in the mystic terminology is known as the "*Jamee 'at-e-Qalbi*" (*Ma'ariful Hadees*, Vol. V , p. 29).
 3. This includes religions talks, lectures, admonitions exhortations, praise and glory of Allah propagation of Islam, etc, for the Pleasure of Allah (*Ma'ariful Hadees*, Vol. V. p. 33)
 4. i.e, the angels (*Ibid*)

Abu Zar has reported that the Messenger of Allah has said that Allah the Most High says, “whoever does a good deed will have ten times like it of blessings ; and I shall give more ; and whoever does an evil deed will have an equivalent recompense of it, or I shall grant forgiveness ; and whoever draws the length of a span near Me, I draw the length of a cubit near him; and whoever draws the length of a cubit near Me, I draw the length of a fathom near him ; and whoever comes to Me walking, I come to him running; and whoever meets Me with sins (even) equivalent to the earth, but has not associated anything with Me, I meet him with an equal amount of forgiveness.” (*Muslim*) (*Mishkat, ibid, 2158/5*)

Reward from Allah : Abu Hurairah has reported that the Messenger of Allah has said that Allah the Most High says, “whoever gives torture to a friend of Mine, I declare war against him. No servant of Mine draws near to Me with anything dearer to Me than what I have made obligatory for him. If My servant keeps drawing near to Me with optional prayer, I love him, and when I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he grasps and his foot with which he walks. If he asks from Me, I give him ; and if he seeks refuge in Me, I have no hesitation about anything I do as I hesitate about taking the soul of a believer who dislikes death, because I dislike grieving him, but he has no escape from it.” (*Bukhari*) (*Mishkat, ibid, 2159/60*)

Best among men ‘Abdullah bin Busr has reported that a desert Arab came to the Holy Prophet and asked : who is the best among men ? He said, “happy be the one whose life is long and whose deeds are good.” He said, O Messenger of Allah, what deed is the best ? He said, “that you leave the world with your tongue saturated with the remembrance of Allah.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 2163/10*)

Gardens of Paradise : Anas has reported that the Messenger of Allah has said that, “when you pass by the gardens of Paradise, enjoy (their fruits).” They asked : what the gardens of Paradise are ? He said : the circles of remembrance (of Allah). (*Tirmizi*) (*Mishkat, ibid, 2164/11*)

Not remembering Allah : Abu Hurairah has reported that the Messenger of Allah has said that, “if people sit in an assembly in which they neither remember Allah nor invoke a blessing on their Prophet, vengeance descends upon them. If Allah will, He may punish them ; or if He will, He may forgive them.” (*Tirmizi*) (*Mishkat, ibid,2167/14*)

Beneficial word : Umme Habibah has reported that the Messenger of Allah has said that, “everything the son of Adam says is against him and not for him, except enjoying what is good, prohibiting what is evil, or the remembrance of Allah.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 2168/15*)

Excellence : Abu Sa'eed has reported that the Messenger of Allah was asked : who of the servants (of Allah) will be most excellent and most exalted in degree near Allah on the Day of Resurrection? He said, “the men and women who remember Allah much. It was asked, O Messenger of Allah, will they be superior even to the man who has fought in the Way of Allah ? He said, “even though he plies his sword among infidels and polytheists till it is broken and smeared with blood the one who remembers Allah is better than him in rank.” (*Ahmad and Tirmizi*) (*Mishkat, ibid,2173/20*)

Satan Withdraws : Ibne 'Abbas has reported that the Messenger of Allah has said that, “the Satan reclines at the heart of the son of Adam. When he remember Allah, he withdraws. But when he is heedless he makes evil suggestions.” (*Bukhari* mentioned it in a Note) (*Mishkat, ibid,2174/21*)

Polish of Heart : 'Abdullah bin 'Umar has reported from the Holy Prophet that he used to say, “everything has a polish, and the polish for hearts is remembrance of Allah. Nothing is more calculated to save from the Punishment of Allah than remembrance of Allah.” They asked : not even the *Jihaad* in the Way of Allah ? He said : Not even if one plies his sword till it is broken.” (*Baihaqi* noted it in *Al-Da'awaatul-Kabeer*) (*Mishkat, ibid,2178/25*)

CHAPTER 3

PARDON AND REPENTANCE

The Holy Prophet : Abu Hurairah has reported that the Messenger of Allah has said that, “by Allah, I seek the Pardon of Allah and turn to Him in repentance more than seventy times a day.” (*Bukhari*) (*Mishkat, Kitab-ud-D’awaat, Baab-ul-Istighfaar*¹ *Wat Taubateh*², No. 2215/1)

Allah forgives : Aa’isha has reported that the Messenger of Allah has said that, “when a servant acknowledges his sin and repents, Allah forgives him.” (*Bukhari* and *Muslim*) (*Mishkat, ibid, 2222/8*)

Allah is pleased : Anas has reported that the Messenger of Allah has said that, “Allah is more pleased at the repentance of His Servant when he turns repentantly towards Him than one of you would be if his riding animal which was carrying his food and drink escaped from him in a waterless desert and he, despairing of recovering it, came and lay down in the shade of a tree, then suddenly saw it standing beside him and, seizing its halter, said out of excessive joy, ‘O Allah, You are my servant and I am Your lord’, committing a mistake on account of excess of joy.” (*Muslim*) (*Mishkat, ibid, 2224/10*)

Allah forgives again and again : Abu Hurairah has reported that the Messenger of Allah has said that a man committed a sin and said that, “O my Lord, I have sinned, so forgive me.” His Lord said, “does My servant know that he has Lord Who forgives sin and punishes for it ? I have forgiven My servant.” After remaining [obedient] for such time as Allah wished he committed a sin and said, “O my Lord, I have sinned, so forgive me.” His Lord said, “does My servant know that he has a Lord Who forgives sin and punishes for it ? I have forgiven My servant.” Then after remaining [obedient] for such time as Allah wished he committed a sin and said, “O my Lord, I have committed another sin, so forgive me.” He said, “does My servant know that he has a Lord Who forgives sin and punishes for it ? I have forgiven My servant, so let him do what he likes.” (*Bukhari* and *Muslim*) (*Mishkat, ibid, 2225/11*)

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1. To seek forgiveness from Allah for the sins.
 2. Determination not to repeat the sin.

No limit of forgiveness : Anas has reported that the Messenger of Allah has said that : Allah the Most High says, “O son of Adam, so long as you supplicate Me and hope in Me I will pardon you inspite of what you have done, and I do not care. O son of Adam, if your sins are so numerous as to reach the lofty regions of the sky, then you ask My forgiveness, I will forgive you, and I do not care. O son of Adam, if you were to meet Me with an earthful of sins, not associating anything with Me, I would meet you with an earthful of forgiveness.” (*Tirmizi*) (*Mishkat, ibid,2228/14*)

Till the last moment : Ibne ‘Umar has reported that the Messenger of Allah has said that, “Allah accepts a servant’s repentance till he is not at the verge of death.”¹ (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 2234/20*)

Till seeking forgiveness : Abu Sa’eed has reported that the Messenger of Allah has said that Satan said that, “by Your Might, O my Lord, I shall continue to lead Your servants astray so long as their souls are in their bodies.” Allah the Great and Glorious said, “by My Might, Glory and Exalted Station, I shall continue to forgive them as long as they ask My forgiveness.” (*Ahmad*) (*Mishkat, ibid,2235/21*)

Manner of seeking forgiveness : Shaddaad bin Aus has reported that the Messenger of Allah has said that the best manner of seeking forgiveness is to say, “O Allah, You are my Lord ; there is no god but You. You have created me, and I am Your servant and hold to Your Covenant and Promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your Favour to me, and I acknowledge my sin. Forgive me, because none but You forgive the sin.” He said that whoever says it during the daytime with firm belief in it and dies that day before evening, he will be of the inmates of Paradise ; and whoever says it during the night with firm belief in it and dies before morning, he will be of the inmates of Paradise. (*Bukhari*) (*Mishkat, ibid,2227/13*)

1. Also see *Qur’an, Nisa, 4:18*.

Associating partners with Allah : Abu Zar has reported that the Messenger of Allah has said that, “Allah the Most High forgives His servant as long as the veil does not fall down.” They asked : O Messenger of Allah, what is the veil ? He said, “that a soul should die while associating partner with Allah.” (*Ahmad*). *Baihaqi* noted it in *Kitabul Ba’s Wan-Nushur* (*Mishkat, ibid, 2252/38*)

Excellence of seeking forgiveness : Ibne ‘Abbas has reported that the Messenger of Allah has said that, “whoever sticks to seeking forgiveness, Allah makes for him a way out of every distress and a relief from every anxiety, and provides (sustenance) for him from where he does not imagine.” (*Ahmad, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 2230/16*)

Abu Bakr Siddiq has reported that the Messenger of Allah has said that, “he who seeks forgiveness is not a confirmed sinner, even though he returns to his sin seventy times a day.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 2231/17*)

Anas has reported that the Messenger of Allah has said that, “all the sons of Adam are sinners, but the best of sinners are those who are given to repentance.” (*Tirmizi, Ibne Majah and Daarimi*) (*Mishkat, ibid, 2232/18*)

Be not despair of mercy : Asma’ daughter of Yazid has reported that : I heard the Messenger of Allah reciting, “O My servants, who have transgressed against their souls, do not despair of the Mercy of Allah because Allah pardons all sins,”¹ [adding] “and He does not care.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 2239/25*)

Ibne Abbas has reported about the Words of Allah the Most High “Except for slight faults”² the Messenger of Allah said, “if You forgive, O Allah, forgive major sins, because which of Your servants has not committed slight faults ?” (*Tirmizi*) (*Mishkat, ibid, 2240/26*)

1. *Qur’an, Zumar, 39:53* 2. *Qur’an, Najam, 53:32*

Ask pardon for the dead : Abu Hurairah has reported that the Messenger of Allah said that, “Allah the Great and Glorious raises a righteous servant’s rank in Paradise, and when he asks : my Lord, how this has been granted to me ?, He says : it is because your son has asked pardon for you.” (*Ahmad*) (*Mishkat, ibid,2245/31*)

‘Abdullah bin ‘Abbas has reported that the Messenger of Allah said that, “a dead man in his grave is just like a drowning man seeking for help, waiting for a supplication from a father, a mother, a brother, or a friend, reach him ; and when it reaches, it is dearer to him than the world and what is therein. Allah the Most High brings to those who are in the graves blessings as great as the mountains because of the supplication of those who are on the earth, and verily the gift of the living to the dead is to ask pardon for them.” (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid,2246/32*)

Do not disappoint anybody : Jundub has reported that the Messenger of Allah narrated that a man said that, “by Allah, Allah will not forgive so and so.” Then Allah the Most High said, “who is he who swears that I will not forgive so and so ? I have forgiven so and so and have nullified your deeds.” (*Muslim*) (*Mishkat, ibid, 2226/12*)

Rust over the heart : Abu Hurairah has reported that the Messenger of Allah has said that, “when a believer commits a sin, there comes a black spot in his heart. If he repents and seeks forgiveness, his heart is cleared ; but if he does more, it increases till it covers his heart. That is the rust mentioned by Allah the Most High, “Nay, but what they were committing has spread like rust over their hearts’.”¹ (*Ahmad, Tirmizi and Ibne Majah*) (*Mishkat, ibid, 2233/19*)

1. *Qur’an, Tafseef, 83:14.*

CHAPTER 4

MERCY OF ALLAH

Mercy has surpassed Anger : Abu Hurairah has reported that the Messenger of Allah has said that, “when Allah created the creation, He wrote the following which is with Him above His Throne, ‘My Mercy has surpassed My Anger’.” A version says, “has prevailed over My Anger.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ud-D’awaat, Baabo Fi Sa’ateh Rahmatehi*, No. 2255/1)

Allah has one hundred Mercies : Abu Hurairah has reported that the Messenger of Allah has said that, “Allah has one hundred Mercies of which He has sent down one Mercy among Jinn and men, animals and creeping things. By it they are kind to one another, by it they show mercy to one another, and by it the wild beast is kind to its young. But Allah has kept back ninety-nine Mercies by which He will show Mercy to His servants on the Day of Resurrection.” (*Bukhari and Muslim*). (*Mishkat, ibid*, 2256/2)

Allah is more Merciful than the mother : ‘Umar bin Khattaab has reported that captives came to the Holy Prophet among whom was a woman whose breast was oozing with milk. She was running ; and when she found a boy among the captives, she took him, put him to her breast and suckled him. The Holy Prophet said to us, “do you think this woman will cast her child into fire ?” We said, “No, so long as she is in a position not to do so.” He said, “Allah is more affectionate to His servants than this woman is to her child. ¹” (*Bukhari and Muslim*) (*Mishkat, ibid*, 2260/6)

‘Aamir ar-Raam has reported that : while we were with him, meaning with the Holy Prophet, a man came forward wearing a blanket and carrying something wrapped up in his hand. He said, “O Messenger of Allah, I passed by a thicket of trees in which I heard the chirping of young birds. I caught them and put them in my blanket. Then their mother came and began to fly round over my head. I uncovered them and when she fell down upon them. I wrapped them all up in my blanket, and these are with me.”

1. Also see Ahadees No. 2267/13 and 2268/14

He said : put them down. I did so, but their mother would not leave them. Then the Messenger of Allah said, “do you wonder at the affection of the young birds’ mother for her young ones ? By Him Who sent me with the Truth, Allah is more affectionate to His servants than the mother of young birds to her young ones. Take them back and put them where you got them, their mother being with them.” So he took them back. (*Abu Dawud*) (*Mishkat, ibid, 2267/13*)

Mercy of Allah is the only source of Salvation : Abu Hurairah has reported that the Messenger of Allah has said that, “the deeds of any one of you will not save him.” They asked : not even you, O Messenger of Allah ? He said, “not even I unless Allah covers me with His Mercy. So keep to the Straight Path, be moderate, pray morning and evening and part of the night, and earnestly practice moderation, and you will reach the goal.” (*Bukhari and Muslim*) (*Mishkat, ibid, 2261/7*)

Jabir has reported that the Messenger of Allah has said that, “your deed will not bring any of you into Paradise or protect you from the Fire, not even mine, except by the Mercy of Allah.” (*Muslim*) (*Mishkat, ibid, 2262/8*)

One who seeks to please Allah : Sauban has reported that the Holy Prophet has said that a servant seeks to please Allah and keeps on doing so, till Allah the Great and Glorious says to Gabriel, “My servant so and so seeks to please Me, behold ! My Mercy is upon him.” Gabriel says, “the Mercy of Allah is upon so and so,” and the Bearers of the Throne say it and those who are around them say it, till the inhabitants of the seven heavens say it, after which it comes down to him on the earth. (*Ahmad*). (*Mishkat, ibid, 2269/15*)

CHAPTER 5

SUPPLICATIONS OF MORNING, EVENING AND SLEEPING

Morning and evening : ‘Abdullah ¹ has reported that when evening came, the Messenger of Allah used to say, “we have come to the evening, and the dominion enters evening for Allah, the Praise be to Allah; there is no god but Allah ; He is One ; there is no partner to Him, to Him belongs the dominion, to Him Praise is due, and He is Omnipotent. O Allah, I ask You for the good of this night and the good of what is therein, and I seek refuge in You from its evil and the evil of what is therein. O Allah, I seek refuge in You from indolence, decrepitude, the evil of old age, temptation of this world, and the punishment of the grave.” When there was morning, he used to say the same, saying (in the beginning), “we have come to the morning, and the dominion enters the morning for Allah.....” A version has, “O Lord, I seek refuge in You form the punishment of the Fire and the punishment of the grave.” (*Muslim*) (*Mishkat, Kitab-ud-D’awaat, Baabo Maa Yaqoolo Indas-Sabaah Wal Masaa’e Wal Manaame*, No. 2271/1)

Sleeping and awaking : Huzairah has reported that when the Holy Prophet went to his bed at night, he used to place his hand under his cheek, and then say, “O Allah, in Your Name I die and live”; and when he awoke, he used to say, “Praise be to Allah Who has given us life after causing us to die, and to Him shall be the Resurrection.” (*Bukhari*) (*Mishkat, ibid,2272/2*)

Sleeping : Abu Hurairah has reported that the Messenger of Allah has said that when anyone of you goes to bed, he should dust his bedding with a corner of his cloth, because he does not know what has come on to it since he left it, and then say, “In Your Name, my Lord, I lay down my side and in Your Name I raise it up. If You keep my soul, have Mercy on it, but if You send it (back), guard it with that with which You guard Your upright servants.” A version says that he should then lie down on his right side and say, In Your Name.....” (*Bukhari and Muslim*) (*Mishkat, ibid, 2273/3*)

1. i.e. Abdullah ibne Mas’ud

Anas has reported that whenever the Messenger of Allah went to his bed, he used to say, “Praise be to Allah Who has fed us, given us drink, sufficiency and shelter. Many are there to whom no one provides sufficiency or give them shelter”. (*Muslim*) (*Mishkat, ibid, 2275/5*)

Abu has Hurairah reported that Fatimah came to the Holy Prophet and asked him for a servant. He said, “should I not guide you to something which is better than a servant. Say ‘Glory be to Allah’ thirty-three times, ‘Praise be to Allah’ thirty-three times, and ‘Allah is the Greatest’ thirty four times at each time of prayer, and when you go to bed. (*Muslim*) (*Mishkat, ibid, 2277/7*)

CHAPTER 6

SUPPLICATIONS OF VARIOUS TIMES

Refuge from Satan for children : Ibne ‘Abbas has reported that the Messenger of Allah has said that when anyone of you intends to have sexual intercourse with his wife, he should say, “In the Name of Allah, O Allah, keep us away from the Satan and keep the Satan away from what You provide us.” If it is ordained that a child be born to them thereby, the Satan will never harm it. ¹ (*Bukhari and Muslim*) (*Mishkat, Kitab-ud-D’awaat, Baab-ud-D’awaate Fil Awqaat, No. 2304/1*)

On anxiety : Ibne ‘Abbas has reported that the Messenger of Allah used to say at the time of anxiety, “there is no god but Allah, the Great, the Forbearing ; there is no god but Allah, the Lord of the Mighty Throne ; there is no god but Allah, the Lord of the heavens, and the Lord of the earth, and the Lord of the Noble Throne.” (*Bukhari and Muslim*) (*Mishkat, ibid, 2305/2*)

On anger : Sulaiman bin Surad has reported that : two men abused each other in the Holy Prophet’s presence while we were sitting near him. One of them who had become red in the face abused the other angrily. Then the Holy Prophet said : I know a phrase which, if he recites, will remove from him his anger : “I seek refuge in Allah from the accursed Satan.” They said to the man : don’t you hear what the Holy Prophet is saying ? He said, “I am not a mad man.” (*Bukhari and Muslim*) (*Mishkat, ibid, 2306/3*)

Cock and ass : Abu Hurairah has reported that the Messenger of Allah has said that, “when you hear the cock’s crowing, invoke Allah for His Grace, because they have seen an angel ; but when you hear an ass braying, seek refuge in Allah from the Satan, because it has seen a Satan.” (*Bukhari and Muslim*) (*Mishkat, ibid, 2307/4*)

1. Shah Waliullah says that if one engages with his wife without making any such supplication, and is totally unmindful towards Allah, the child born out of such cohabitation does not remain safe from the Satan, and this appears to be the reason for the bad character which is generally found in the present generations. (*Ma’ariful Hadees, Vol. V, p. 215*)

Journey : Ibne ‘Umar has reported that when the Messenger of Allah used to ride on his camel to go out on a journey, he used to say “Allah is the Greatest” three times, and then say, “Glory be to Him Who has made this subservient to us, because we had no power over it, and to our Lord shall we return. O Allah, we ask you in this journey of ours for uprightness, piety and the deeds which may please you. O Allah, make easy for us this journey of ours and make its distance short for us. O Allah, You are the Companion in the journey and the One Who looks after the family. O Allah, I seek refuge in You from hardships of the journey, unhappiness in what I see, and unpleasant happenings in my property and family.” When he returned, he used to say these (words) and (also) added therewith, “we are those who return, those who repent, those who serve our Lord, and those who praise Him.” serving and praising our Lord.” (*Muslim*) (*Mishkat, ibid, 2308/5*)

Staying some where : Khaulah daughter of Hakeem has reported that : I heard the Messenger of Allah say that whoever says when he gets down somewhere, “I seek refuge with the Perfect Words of Allah from the evil of what He has created,” nothing will injure him till he departs from that place of his. (*Muslim*) (*Mishkat, ibid, 2310/7*)

Safety from creatures : Abu Hurairah has reported that a man came to the Messenger of Allah and said that, “O Messenger of Allah, I have suffered from a scorpion which stung me last night !” He said : behold had you said in the evening, “I seek refuge with the Perfect Words of Allah from the evil of what He has created,” it would not have harmed you. (*Muslim*) (*Mishkat, ibid, 2311/8*)

Return from Jihad, Hajj and Umrah : Ibne ‘Umar has reported that when the Messenger of Allah returned from an expedition, a *Hajj*, or an *Umrah*, on every lofty place he used to say three times, “Allah is the Greatest,” and then say, “there is no god but Allah, He is One, there is no partner to Him, to Him the dominion belongs, to Him is all Praise, and He is Omnipotent. We are returning repentant, serving, prostrating ourselves before our Lord, and expressing Praise. Allah has fulfilled His Promise, helped His servant, and routed the Confederates.”

¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 2313/10*)

For the host : ‘Abdullah bin Busr has reported that : the Messenger of Allah came to my father and we presented to him some food and a mixture of dates, dried curd and clarified butter. ² Some of it he ate. Then some dates were brought to him and he ate them, throwing away the stones between two fingers, joining the forefinger and the middle finger. A version says that he began to throw away the stones on the outside of his forefinger and middle finger. Then water was brought to him, and he drank it. My father took hold of the bridle of his beast and said, “supplicate Allah for us.” He said, “O Allah, give them blessing in that which You have provided them, forgive them and show mercy to them.” (*Muslim*) (*Mishkat, ibid, 2315/12*)

New moon : Talha bin ‘Ubaidullah has reported that when the Holy Prophet saw the new moon, he used to say, “O Allah, make the new moon rise on us with security, faith, peace and Islam. My Lord and your Lord is Allah.” (*Tirmizi*) (*Mishkat, ibid, 2316/13*)

Getting up from assembly : Abu Hurairah has reported that the Messenger of Allah has said that whoever sits in an assembly where there is vain discourse and says before getting up, “Glory be to You, O Allah, and Praise be to You ; I testify that there is no god but You ; I seek forgiveness from You and turn to You in repentance,” he will be forgiven for what took place in that assembly where he was. (*Tirmizi*). *Baihaqi* also noted it in *Ad- Da’awaatul-Kabeer*. (*Mishkat, ibid, 2320/17*)

1. The reference is to the battle of the Trench in 5 A.H.

2. The word used is ‘*Watbah*’ which is a kind of light food

Farewell : Ibne 'Umar has reported that when the Holy Prophet bade farewell to a man, he used to take him by his hand and did not let it go till the man let go the Holy Prophet's hand, and he used to say, "I entrust to Allah your religion, your safety and the end of your deeds." A version has "the finality of your actions." (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 2322/19*)

Night in journey : Ibne 'Umar has reported that when the Messenger of Allah was travelling and night came on, he used to say, "O earth, my Lord and your Lord is Allah ; I seek refuge in Allah from your evil, the evil of what you contain, and the evil of what has been created in you, and the evil of what creeps upon you. I seek refuge in Allah from lions, and from large black snakes and from other snakes, and from scorpions, and from the evil of the inmates of the world and the evils of the begetter and what he begets." (*Abu Dawud*) (*Mishkat, ibid, 2326/23*)

In Jihad : Anas has reported that when the Messenger of Allah fought, he used to say, "O Allah, You are my Aider and Helper ; by You I move, by You I attack, and by You I fight." (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 2327/24*)

Abu Musa has reported that when the Holy Prophet feared a people, he used to say, "O Allah, we put You in front of them, and we seek refuge in You from their evils." (*Ahmad and Abu Dawud*) (*Mishkat, ibid, 2328/25*)

Leaving the house : Umme Salamah has reported that whenever the Holy Prophet went out of his house, he used to say, "In the Name of Allah ; I trust in Allah ; O Allah, we seek refuge in You from slipping, or straying, or causing injustice, or suffering injustice, or doing wrong, or have wrong done to us." (*Ahmad, Tirmizi and Nasa'ee*). (*Mishkat, ibid, 2329/26*)

Anas has reported that the Messenger of Allah has said that when a man goes out of his house and says, "In the Name of Allah, I trust in Allah ; there is no might and no power but in Allah," at that time it is said to him, "you are guided, defended and protected." The Satan goes away from him and another Satan says, "how can you overpower a man who has been guided, defended and protected ?" (*Abu Dawud*) (*Mishkat, ibid, 2330/27*)

Entering the house : Abu Maalik al-Ash'ari has reported that the Messenger of Allah has said that when a man enters his house, he should say, "O Allah, I ask You for a good entry and a good coming out. In the Name of Allah we have entered and in Allah our Lord we trust." He should then greet his family. (*Abu Dawud*) (*Mishkat, ibid,2331/28*)

Bride and bridegroom : Abu Hurairah has reported that when the Holy Prophet* congratulated a man on his marriage, he used to say, "may Allah bless you, and may He bless you both, and unite you both in good." (*Ahmad, Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 2332/29*)

Marrying a woman, buying a servant or an animal : 'Amr bin Shu'aib has reported from his father who said that his grandfather told that the Holy Prophet* said that when anyone of you marries a woman, or buys a servant, he should say, "O Allah, I ask You for the good in her and the good of the disposition You have given her, and I seek refuge in You from the evil in her and the evil of the disposition You have given her." When he buys a camel, he should catch hold of the top of its hump and say the same thing. In a version regarding a woman and a servant it is said that he should catch her forelock and make supplication for a blessing. (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid,2333/30*)

Distressed one : Abu Bakrah has reported that the Messenger of Allah has said that the supplication of one who is distressed is, "O Allah, Your Mercy I hope for. Do not leave me to myself even for the twinkling of an eye, and put all my affairs in good order for me. There is no god but You."(*Abu Dawud*) (*Mishkat, ibid, 2334/31*)

Debt : Abu Sa'eed Khudri has reported that a man ¹ said : O Messenger of Allah, anxieties and debts have entangled me. He said that, "shall I not teach you a word by which, when you say it, Allah will remove your anxiety and settle your debt ?" He said : yes. He said : say morning and evening, "O Allah, I seek refuge in You from anxiety and grief ; and I seek refuge in You from incapacity and slackness ; and I seek refuge in You from niggardliness and cowardice ; and I seek refuge in You from being overcome by debt and being put in oppression by men." He said : when I did that, Allah removed my anxieties and settled my debts (*Abu Dawud*) (*Mishkat, ibid,2335/32*)

Before entering the privy : Anas has reported that when the Messenger of Allah entered the privy, he used to say : O Allah, I seek refuge in You from male and female spirits (*Bukhari and Muslim*) (*Mishkat, Kitab-ut-Taharat, Baabo Aadab-il-Khala, No. 309/3*)

After coming out of the privy : Aa'isha has reported that when the Holy Prophet came out from the privy, he said that, "Ghufranaka" (*Tirmizi, Ibne Mahah and Daarimi*) (*Mishkat, ibid,331/25*).

Ascending and Descending : Jabir has reported that whenever we ascended a high place, we used to say, "Allah is the Greatest" and whenever we descended, we used to say, "Glory be to Allah." (*Bukhari*) (*Mishkat, ibid,2340/37*)

In the market : Buraidah has reported that when the Holy Prophet entered a market, he used to say, "in the Name of Allah. O Allah, I ask You for the good of this market and the good of what is therein, and I seek refuge in You from its evil and the evil of what is therein. O Allah, I seek refuge in You lest I get a losing bargain in it." (*Baihaqi* noted it in *Ad-Da'awaatul-Kabeer*) (*Mishkat, ibid, 2343/40*)

1. His name was Abu Umamah, but he was other than Abu Umamah Baahili the famous Companion of the Holy Prophet (*Ma'ariful Hadees, Vol. V, pp. 234*)

CHAPTER 7

SEEKING REFUGE IN ALLAH

Seek refuge in Allah : Abu Hurairah has reported that the Messenger of Allah has said that, “seek refuge in Allah from severe calamity, attacks of misfortune, evil destiny, and the joy of enemies.”¹ (*Bukhari and Muslim*) (*Mishkat, Kitab-ud-D'awaat, Baab-ul-Isti'aazah, No. 2344/1*)

The Holy Prophet* sought refuge : Anas has reported that the Holy Prophet* used to say, “O Allah, I seek refuge in You from care, grief, incapacity, slackness, cowardice, miserliness, burden of debt, and being overpowered by men.” (*Bukhari and Muslim*) (*Mishkat, ibid, 2345/2*)

'Aa'isha has reported that the Holy Prophet* used to say, “O Allah, I seek refuge in You from indolence, old age, debt and sin. O Allah, I seek refuge in You from the punishment of the Fire, and the trial² of the Fire, and the trial of the grave, and the punishment of the grave, and the evil of the trial of riches, and the evil of the trial of poverty, and the evil of the testing of the Antichrist. O Allah, wash away my sins with snow and hail water, and purify my heart as a white cloth is purified from impurity, and put the distance between me and my sins as far as the distance You have put between the East and the West.” (*Bukhari and Muslim*) (*Mishkat, ibid, 2346/3*)

Zaid bin Arqam has reported that the Messenger of Allah used to say, “O Allah, I seek refuge in You from incapacity, indolence, cowardliness, niggardliness, old age, and the punishment of the grave. O Allah, give my soul its piety and purify it. You are the Best of those who purify it. You are its Patron and Master. O Allah, I seek refuge in You from learning which does not profit, from a heart which is not submissive, from a desire which is not satisfied, and from a supplication which is not responded to.” (*Muslim*) (*Mishkat, ibid, 2347/4*)

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1. The four things mentioned in this Hadees cover all troubles and mishaps, whether physical or spiritual, of this world or of the Hereafter. (*Ma'ariful Hadees, Vol. V, p. 294*).
 2. Trial is something less than punishment, and it will be for the lower grade culprits (*Ma'ariful Hadees, Vol. V, p. 297*)

'Abdullah bin 'Amr has reported that one of the supplications of the Messenger of Allah was, "O Allah, I seek refuge in You from the decline of Your Favour, and the changes in Your security, and the suddenness of Your Punishment, and all Your displeasures." (*Muslim*) (*Mishkat, ibid, 2348/5*)

Abu Hurairah has reported that the Messenger of Allah used to say, "O Allah, I seek refuge in You from hunger, because it is an evil bed-companion ;¹ and I seek refuge in You from treachery, because it is an evil secret habit."² (*Abu Dawud, Nasa'ee and Ibne Majah*) (*Mishkat, ibid, 2355/12*)

Anas has reported that the Messenger of Allah used to say, "O Allah, I seek refuge in You from leprosy, elephantiasis, madness and evil diseases." (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid,2356/13*)

A comprehensive supplication : Shutair bin Shakal bin Humaid has reported from his father who said that : O Prophet of Allah, teach me a formula by which I may seek refuge in Allah. He said : O Allah, I seek refuge in You from the evils of my ears, the evils of my eyes, the evils of my tongue, the evils of my heart, and the evils of semen (i.e. sex)." (*Abu Dawud, Tirmizi and Nasa'ee*) (*Mishkat, ibid,2358/15*)

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1. Naturally because hunger disturbs the sleep.
 2. Literally, 'lining.' It is a secret habit because it is known only to the one who commits treachery.

From accidents : Abul Yasaar has reported that the Messenger of Allah used to say, “O Allah, I seek refuge in You from the house falling on me ; I seek refuge in You from falling into an abyss, drowning, burning and old age ; I seek refuge in You from the Satan harming me at the time of my death ; I seek refuge in you from dying while fleeing from (fighting in) Your Way ; and I seek refuge in You from dying of the sting of a poisonous creature.”¹ (*Abu Dawud and Nasa'ee*). (*Mishkat, ibid, 2359/16*)

1. In case of accidental death sometime a man has no chance to make any prayer to, or repent and seek forgiveness from, Allah, and therefore one should always seek refuge from such deaths.

Refuge should also be sought from death while running away from fighting in the Way of Allah, as well as from the death while Satan leads one astray. These deaths are obviously with the unfortunates result of suffering in the Hereafter (*Ma'ariful Hadees, Vol. V, p. 304*).

CHAPTER 8

COMPREHENSIVE SUPPLICATIONS

For forgiveness : Abu Musa al-Ash'ari has reported from the Holy Prophet that he used to make this supplication : "O Allah, forgive me my sin, my ignorance, and my extravagance in my affairs, and what You know better than me. O Allah, forgive me my serious and my frivolous sins, my unintentional and intentional sins, and it is all with me. O Allah, forgive me my former and my latter sins, what I have kept secret and what I have done openly, and what You know better than me. You are the Advancer, and You are the Delayer, and You are the Omnipotent." (*Bukhari and Muslim*) (*Mishkat, Kitab-ud-D'awaat, Baabo Jaami-id-Du'aa*, No. 2368/11)

Betterment of world and Hereafter : Abu Hurairah has reported that the Messenger of Allah used to say, "O Allah, set aright for me my religion which is the protection of my affairs ¹ ; and set aright for me my world in which there is my livelihood ² ; and set aright for me my Hereafter where is my ultimate destination ³ ; and make life for me a means of increase in all that is good ⁴ ; and make death a rest for me from every evil." ⁵ (*Muslim*) (*Mishkat, ibid, 2369/2*)

For guidance : 'Abdullah bin Mas'ud has reported from the Holy Prophet that he used to say, "O Allah, I ask You for guidance, piety, self-control and contentment." (*Muslim*) (*Mishkat, ibid, 2370/3*)

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1. If a man is on the right religion, all affairs of his life are in the right direction.
 2. Which means earning the livelihood through lawful means.
 3. One should always be eager for it.
 4. i.e. make me pass my life for the sake of Your Pleasure.
 5. i.e. save me from future troubles

'Ali has reported that : the Messenger of Allah told me to say, "O Allah, guide me and dispose me to do what is right," keeping in mind 'the right way' when asking for guidance, and 'the exactitude of an arrow' when asking for disposal to do what is right. (*Muslim*) (*Mishkat, ibid, 2371/4*)

New convert of Islam : Abu Maalik al-Ashja'ee has reported from his father who said that : when a man accepted Islam, the Holy Prophet used to teach him the prayer, and then direct him to make supplication with these words, "O Allah, forgive me, show mercy to me, guide me, grant me security, and grant me provision." (*Muslim*) (*Mishkat, ibid, 2372/5*)

A comprehensive Supplication : Ibne 'Abbas has reported that the Holy Prophet used to make this supplication, "O Lord, help me and do not help against me ; grant me victory and do not grant victory over me ; plan for me and do not plan against me ; guide me and make right guidance easy for me ; grant me victory over those who act wrongfully towards me. O Lord, make me grateful to You, mindful of You, full of fear towards You, devoted to Your obedience, humble before You, earnest in supplication, and penitent. O Lord, accept my repentance, wash away my sin, accept my supplication, establish my evidence, make true my tongue, guide my heart, and draw out the malice from my breast." (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 2374/7*)

Peace of mind : Abu Bakr has reported that the Messenger of Allah ascended the pulpit, then wept and said that, "ask Allah for forgiveness and peace of mind, because nobody has certainly been given a better thing after certainty of Faith than peace of mind." (*Tirmizi and Ibne Majah.*) (*Mishkat, ibid, 2375/8*)

Love of Allah : 'Abdullah bin Yazid al-Khatami has reported from the Messenger of Allah that he used to say in his supplication, "O Allah, provide me with Your Love and the love of those whose love will benefit me with You. O Allah, make the things I love, with which You have provided me, a strength to me regarding what You love. O Allah, make the things I love, which You have turned away from me, a means of my devoting myself to what You love." (*Tirmizi*) (*Mishkat, ibid, 2377/10*)

Knowledge and action : Abu Hurairah has reported that the Messenger of Allah used to say, “O Allah, give me benefit from what You have taught me, teach me what will give me benefit, and increase my Knowledge. All Praise is for Allah in all circumstances. I seek refuge in Allah from the condition of those who go to the Fire.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 2379/12*)

Good conduct : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah used to say, “O Allah, I ask You for health, chastity, trust, good conduct, and satisfaction with what is decreed.” *Baihaqi* noted in *At-Da’awaatul-Kabeer* (*Mishkat, ibid, 2386/19*)

Bad habits : Umme Ma’bad has reported that : I heard the Messenger of Allah say, “O Allah, purify my heart from hypocrisy, my actions from show, my tongue from falsehood and my eyes from treacherous looks. Surely You know the treacherous looks of the eyes and what is concealed in the breasts.” ¹ (*Baihaqi* noted in *At-Da’awaatul-Kabeer*) (*Mishkat, ibid, 2387/20*)

1. *Qur’an, Hujurat, 49:19.*

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SOM

(FAST)

Chapter – 1 – Fasting and its Blessings.

Chapter – 2 – Sighting of the New Moon.

Chapter – 3 – Sehri and Aftaar.

Chapter – 4 – The Imperfections.

Chapter – 5 – Fasting during journey.

Chapter – 6 – Left over Fasts.

Chapter – 7 – Optional Fasting.

Chapter – 8 – Lailat-ul-Qadr.

Chapter – 9 – E'tikaaf.

SOM (FAST)

Som (Fast) is “Farz” (compulsory) for every Muslim during the entire month of Ramazan (9th month of the Islamic Calendar). It means complete abstinence from eating, drinking, smoking and sexual intercourse through out the day from dawn till sunset.

Sehri and Aftaar: According to Traditions of the Holy Prophet, one must take some food and drink before dawn in order to sustain the rigours of hunger and thirst ahead in the day. This is known as the “*Sehri*”. Fast is broken immediately after sun-set which is known as “*Aftaar*.” Thereafter throughout the night one may eat, drink, smoke and have sexual intercourse with his wife.

Violation : Un-intentional violation of the fast during the day needs repetition of the fast after the month of Ramazan, but intentional violation makes one liable to the penalty of fasting for complete two months without break, or if that is not possible, then freeing of a slave, and if that is also not possible, then feeding sixty poor ones at a time with the food which he normally takes himself.

Postponement : The sick and those in journey may, however, postpone the fast and keep the same after recovery or end of the journey, in equal numbers. Those who are extremely unable to fast, e.g., due to prolonged illness from which there is no chance of recovery or old age, they may give ransom for the fast.

Abnormal duration of day : In countries where the day is too long, the duration of fasting may be measured in accordance with the duration of an ordinary day, or, where practicable, fasting may also be postponed to a shorter day of normal duration.

Taraweeh Prayer : During the night, immediately after the ‘*Isha*’ prayer, the Muslims also offer additional prayer of twenty “*Rak’ats*” known as “*Taraweeh*” in which the whole Qur’an is recited and completed during the month of Ramazan. This prayer is offered “*Bil Jama’at*” i.e. in congregation in the mosque behind the Imam. But in exceptional cases and for lawful reasons one may also offer it individually in his house.

Lailatul Qadr and E'tikaaf : In the last one-tenth part of Ramazan, there is a night known as "*Lailatul Qadr*" in which the reward of prayer is of more than one thousand months. During this period some of the devout Muslims also completely retire to the mosque which is known as "*E'tikaaf*" and is Sunnah of the Holy Prophet. It is *Sunnat-e-Mo'akkadah Kifaayah* which means that if any one or more persons of the locality observe it, all others of the locality are absolved of the responsibility. But if none observes it, then all are to share the responsibility of disobedience.

Commands : Basic commands for the Fast are contained in the Holy Qur'an and the details thereof are in the Ahadees of the Holy Prophet.

Supplication for keeping the Fast : The "*Neeyat*" (intention) for keeping the Fast should be expressed by the following supplication : I resolve to keep the Fast tomorrow in the month of Ramazan.

Supplication for breaking the Fast : Fast should be broken by the following supplication : O Allah, I have fasted for you ; and I have placed reliance on you ; and I have broken the Fast by your provision.

Physical benefits : Scientifically examined, *Som* (Fast) provides complete safeguard from stomach, liver and intestinal diseases by finishing injurious elements of food remaining therein, psychic and cardiac diseases, body congestion, mental depression, reduces pressure on muscles, particularly diastolic pressure on heart, gives relief from hypertension, strengthens the nerves, muscles and the cells, gives rest to stomach, liver, intestines, nerves as well as the body as a whole and re-vitalises it, and ensures better development and maintenance of good health (see *Sunnate Nabawi Aur Jadeed Science*, by Hakeem Muhammad Tariq Mahmood Chughta'ee, Vol. I , pp. 162 to 185)

QUR'AN

O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil (*Baqarah*, 2:183).

Eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till nightfall (*Baqarah*, 2:187)

It is made lawful for you to go to your wives on the night of the Fast..... be in contact with them and seek what Allah has ordained for you (Ibid).

Whoever among you is sick or on a journey (he shall fast) a like number on other days. And those who find it extremely hard may effect redemption by feeding a poor man. But whoever does good spontaneously, it is better for him, ; and that you fast is better for you if you know (*Baqarah*, 2:184).

The month of Ramazan is that in which Qur'an was revealed-a Guidance to man and Clear Proof of the Guidance and the Criterion. So whoever is present in the month (of Ramazan) he shall fast therein, and whoever is sick or on a journey (he shall fast) a (like) number on other days. Allah desires ease for you, and he desires not hardship for you, and (He desires) that you should complete the number and that you should exalt the Greatness of Allah for having guided you and that you may give thanks (*Baqarah*, 2:185).

CHAPTER 1

FASTING AND ITS BLESSINGS

Paradise, Hell and Satan : Abu Hurairah has reported that the Messenger of Allah has said that, “when Ramazan begins, the doors of heaven are opened.” A version has, “the doors of Paradise are opened, ¹ the doors of Hell are closed, and the Satans are chained.” ² Another has, “the doors of Mercy are opened.” ³ (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Som*, No. 1860/1)

Reward : Abu Hurairah has reported that the Messenger of Allah has said that, “every good deed which the son of Adam does receives a tenfold to seven hundredfold reward, Allah the Most High has said, “With the exception of fasting, because it is for My sake and I give a reward for it, (as) one abandons his passion and his food for My sake. The one who fasts has two occasions of joy, one when he breaks his fast and one when he meets his Lord. The smell of one who fasts is sweeter to Allah than the fragrance of musk. Fasting is a protection. On the day when anybody of you keeps the fast, he should not use vile language or raise his voice ; and if anybody reviles him or tries to fight with him, he should tell him that he is fasting.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 1863/4)

Month of Blessings : Salman Faarisi has reported that on the last day of Sha’baan the Messenger of Allah delivered a sermon. He said, “O people, verily, there has come to you a great month, a blessed month, a month wherein there is a night which is better than a thousand months. Allah has made the observance of fasting during it as obligatory, and the standing (in prayer) in its nights ¹ as optional. Whoever draws near to Allah during it with some good act he is like the one who fulfils an obligatory duty in what is besides it (i.e. in any other month), and whoever fulfils an obligatory duty in it is like the one who fulfils seventy obligatory duties in what is besides it (i.e. in any other month).

1. Meaning the coming down of the Mercy of Allah in abundance (*Mazaahir-e-Haq*).

2. Meaning that they are kept away from deviating the servants of Allah. (*Ibid*).

3. But all these virtues are only for those Muslims who sincerely devote themselves to fasting, prayers, and remembrance of Allah, and also do other righteous deeds, for the Pleasure of Allah (*Hujjatillahil Baaligha* by Shah Waliullah, and *Maariful Hadees*, Vol. IV, pp. 96 and 97).

It is the month of endurance and the reward of endurance is Paradise. It is the month of sharing with others, and a month in which the believer's provision is increased. Whoever gives one who has been fasting something with which to break his fast it will provide forgiveness of his sins and save him from Hell, and he will have a reward equal to his without his reward being diminished in any respect." We said : O Messenger of Allah, everybody of us has no means to give one who is fasting something with which to break his fast. He said, "Allah gives this reward to him (also) who gives one who is fasting a sip of milk, or a date, or a sip of water, with which to break his fast, and whoever gives a full meal to one who is fasting Allah will give him the drink from my Pond and he will not feel the thirst till he enters the Paradise. It is a month whose beginning is Mercy, whose middle is Forgiveness, and whose end is Freedom from Hell. Whoever makes things easy for his slave during it, Allah will forgive him and free him from Hell." (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 1868/9*)

Paradise is decorated : Ibne 'Umar has reported that the Messenger of Allah has said that, "Paradise is decorated for Ramazan from the beginning of the year till a following year. When the first day of Ramazan comes, a wind under the Throne blows from the leaves of Paradise on the maidens with bright large eyes,² and they say, 'my Lord, appoint us husbands from among Your servants with whom we shall be happy and who will be happy with us'." (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 1870/11*)

1. This refers to the "*Taraweeh*" prayer which is "*Sunnat-e-Mo'akkadah*" (*Mazaahir-e-Haq*).

2. *Qur'an, Dukhan, 44:54* and *Waaqi'ah, 56:22*.

Forgiveness : Abu Hurairah has reported that the Holy Prophet has said that : my Ummah is granted forgiveness in the last night of Ramazan. It was asked : O Messenger of Allah, is it "*Lailatul Qadr* ? He said, "No, but a workman is paid his wages in full when he finishes his work." (*Ahmad*) (*Mishkat, ibid, 1871/12*)

CHAPTER 2

SIGHTING THE NEW MOON

No fasting or breaking without new moon : Abu Hurairah has reported that the Messenger of Allah has said that, “fast when you see it, and break your fast when you see it. But if the weather is cloudy, complete thirty days of Sha’baan.” (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Som, Baabo Ruyatil Hilal, No. 1873/2*)

Fasting before Ramazan : Abu Hurairah has reported that the Messenger of Allah has said that, “none of you should fast one day or two days just before Ramazan, except the one who is in the habit of observing the fast. He may fast on these days also.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1876/5*)

Fasting in the later half of Sha’baan : Abu Hurairah has reported that the Messenger of Allah has said that, “when the middle of Sha’baan passes, do not fast.” (*Abu Dawud, Tirmizi, Ibne Majah and Daarimi*) (*Mishkat, ibid, 1877/6*)

Moon of Sha’baan : Abu Hurairah has reported that the Messenger of Allah has said that, “calculate on the basis of the new moon of Sha’baan when Ramazan begins.” (*Tirmizi*) (*Mishkat, ibid, 1878/7*)

’Aa’isha has reported that the Messenger of Allah used to count the days in *Sha’baan* in a manner he did not practise any other month, then fasted when he saw the new moon of Ramazan. But if the weather was cloudy, he counted thirty days and then fast.” (*Abu Dawud and Daarimi*) (*Mishkat, ibid, 1883/12*)

Testimony of moon : Ibne ’Abbas has reported that a desert-Arab came to the Holy Prophet and said that, “I have seen the new moon i.e. the new moon of Ramazan.” He asked, “do you testify that there is no god but Allah ?” He said : yes. He then asked, do you testify that Muhammad is the Messenger of Allah ?” He said : yes. He said, “O Bilal, announce to the people that they must fast tomorrow.” (*Abu Dawud, Tirmizi, Nasa’ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 1881/10*)

CHAPTER 3

SEHRI AND AFTAAR

(TAKING MEAL BEFORE DAWN AND BREAKING THE FAST AT SUNSET)

Command for Sehri : Anas has reported that the Messenger of Allah has said that, “take *Sehri* (meal before dawn), because there is blessing in taking *Sehri*.” (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Som, Baabun*, NO. 1885/1)

Distinction : ‘Amr binul ‘Aas has reported that the Messenger of Allah has said that, “the difference between our fasting and the fasting of the People of the Book is eating before dawn.” (*Muslim*) (*Mishkat, ibid*, 1886/2)

End of Sehri : Abu Hurairah has reported that the Messenger of Allah has said that, “when any of you hears the call for prayer, while he has a cup in his hand, he should not lay it down till he satisfies his want from it.” (*Abu Dawud*) (*Mishkat, ibid*, 1891/7)

Intention to fast : Hafsah has reported that the Messenger of Allah has said that, “whoever does not before dawn express his intention of fasting, there is no fast for him.” (*Tirmizi, Abu Dawud, Nasa’ee and Daarimi*) (*Mishkat, ibid*, 1890/6)

Quickness in Aftaar ¹ : Sahl has reported that the Messenger of Allah has said that, “the people will continue to prosper as long as they are quick in breaking of the fast.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 1887/3)

Abu Hurairah has reported that the Messenger of Allah has said that Allah the Most High has said that, “Those of My Servants who are quickest in breaking their fast are dearest to Me.” (*Tirmizi*) (*Mishkat, ibid*, 1892/8)

1. i.e. breaking of the fast.

Time of Breaking the Fast : ‘Umar has reported that the Messenger of Allah has said that, “when the night approaches on this side and the day retreats on that side and the sun sets, the one who fasts has reached the time to break it.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1888/4*)

Breaking the Fast with dates and water : Salman bin ‘Aamir has reported that the Messenger of Allah has said that, “when one of you breaks his fast, he should do so with dates because they provide blessing. But if he cannot get any, he should break his fast with water because it is purifying.” (*Ahmad, Tirmizi, Abu Dawud, Ibne Majah and Daarimi*) (*Mishkat, ibid, 1893/9*)

Breaking of the Fast by the Holy Prophet : Anas has reported that the Holy Prophet used to break his fast before praying with some fresh dates ; but if there were no fresh dates, then with dry dates ; and if there were no dry dates, he took some mouthfuls of water.

(*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 1894/10*)

On Breaking of the Fast : Ibne ‘Umar has reported that when the Holy Prophet broke his fast, he used to say, “thirst has gone, the arteries are moist, and the reward is sure, if Allah will.” (*Abu Dawud*) (1896/12)

Supplication of Aftaar : Mu‘aaz bin Zuhrah has reported that when the Holy Prophet broke his fast, he used to say, “O Allah, for You I have fasted and with Your provision I have broken my fast.” (*Abu Dawud*) (*Mishkat, ibid, 1897/13*)

Providing for breaking the Fast : Zaid bin Khalid has reported that the Messenger of Allah has said that, “whoever gives one who has been fasting something with which to break his fast, or who equips a fighter, has a reward equivalent to his.” (*Baihaqi* noted it in *Shu‘abul-Iman*) (*Mishkat, ibid, 1895/11*)

Continous Fasting : Abu Hurairah has reported that the Messenger of Allah has prohibited uninterrupted fasting. A man said that, “you fast uninterruptedly, O Messenger of Allah.” He said, “which of you is like me ? I pass my night while my Lord gives me food and drink.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1889/5*)

CHAPTER 4

THE IMPERFECTIONS

Abu Hurairah has reported that the Messenger of Allah has said that, "if one does not give up falsehood and action according to it, Allah has no need that he should give up his food and his drink." (*Bukhari*) (*Mishkat, Kitab-us-Som, Baabo Tanzeeh-is-Som*, No. 1902/1)

Kissing and Embracing : 'Aa'isha has reported that the Messenger of Allah used to kiss and embrace while he was fasting, but he was the one among you who had the greatest control over his passions." (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 1903/2)

Embracing : Abu Hurairah has reported that a man asked the Holy Prophet whether one who is fasting can embrace his wife. He gave him permission. Another came to him and asked him (the same question) but he prohibited. The one to whom he gave permission was an old man and the one whom he prohibited was a youth. (*Abu Dawud*) (*Mishkat, ibid*, 1909/8)

Cupping : Ibne 'Abbas has reported that the Holy Prophet got himself cupped while he was wearing the *Ehraam* and he got himself cupped while he was fasting. (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 1905/4)

Forgetting : Abu Hurairah has reported that the Messenger of Allah has said that, "whoever forgets when he is fasting and eats or drinks he should complete his fast, because it is only Allah who has fed him and given him drink." (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 1906/5)

Miswaak¹ : 'Aamir bin Rabi'ah has reported that : I saw the Holy Prophet more often than I can count using a tooth-stick while he was fasting. (*Tirmizi* and *Abu Dawud*) (*Mishkat, ibid*, 1912/11)

1. Toothstick.

Pouring water over the head : One of the Holy Prophet's Companions has reported that : I have seen the Holy Prophet in 'Aij¹ pouring water over his head while he was fasting, either because of thirst or because of the heat. (*Maalik and Abu Dawud*) (*Mishkat, ibid, 1914/13*)

Breaking without excuse : Abu Hurairah has reported that the Messenger of Allah has said that, "whoever breaks his fast one day in Ramazan without excuse² or without illness, (even) a perpetual fast will not compensate for it even if he observes it." (*Ahmad, Tirmizi Abu Dawud, Ibne Majah, Daarimi and Bukhari*) (*Mishkat, ibid, 1916/15*)

Ransom for intentional breaking : Abu Hurairah has reported that : while we were sitting with the Holy Prophet a man came to him and said that, "O Messenger of Allah, I am undone." He asked him : what has happened to you ? He said : I had sexual intercourse with my wife while I was fasting. The Messenger of Allah then asked him : will you get a slave to free ? He said : No. He asked : can you fast two consecutive months ? He said : No. He asked : have you means to provide food for sixty poor people? He said : No. He said : sit down. The Holy Prophet then waited for a while, and meanwhile an 'Araq containing dates was brought to him, an 'Araq being a huge basket.³ He asked : where is the man who had questioned me ? He said, "[here] I am." He said, "take this and give it as *Sadaqah*." The man said "am I to give it to one who is poorer than I am, O Messenger of Allah ? By Allah, there is no poorer family than mine between the two lava plains of Madinah," i.e. the two *Harras*. The Holy Prophet there-upon laughed so that his eye-teeth became visible and said, "give it to your family to eat." (*Bukhari and Muslim*) (1907/6)

1. A valley in the neighbourhood of *Ta'if*.

2. e.g. while travelling.

3. In explaining the word 'Araq the Tradition calls it a huge *Miktal*. The *Miktal* was basket containing fifteen *Saa's*. It is also said to have had double that capacity. (James Robson)

CHAPTER 5

FASTING DURING JOURNEY

The permission : 'Aa'isha has reported that Hamzah bin 'Amr al-Aslami, who was very much devoted to fasting, asked the Holy Prophet : should I fast when on a journey ? He said, "fast if you like, or break it if you like." (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Som, Baabo Som-il-Musaafir*, No. 1922/1)

Abu Sa'eed al-Khudri has reported that : we went out on an expedition with the Messenger of Allah on the sixteenth of Ramazan. Some of us fasted and some did not fast. But neither those who were fasting found fault with those who were not fasting, nor those who were not fasting found fault with those who were fasting. (*Muslim*) (*Mishkat, ibid, 1923/2*)

Jabir has reported that in the course of journey the Messenger of Allah saw a crowd and a man who had been put in the shade. He asked : what is it ? They said : this man is fasting. He said, "fasting while on a journey is not a part of righteousness." (*Bukhari and Muslim*) (*Mishkat, ibid, 1924/3*)

Commendable : Salamah bin Muhabbiq has reported that the Messenger of Allah has said that, "whoever has a riding animal which carries him to where he can get sufficient food, he should observe the fast of Ramazan wherever he is when it comes." (*Abu Dawud*) (*Mishkat, ibid, 1928/7*)

The Disobedient ones : Jabir has reported that the Messenger of Allah left for Mecca in Ramazan in the year of the Conquest, and he and the people kept the fast till he came to Kura al-Ghameem.¹ He then called for a cup of water, raised it up so that the people could see it, and then he drank. He was told afterwards that some of the people had continued to fast. He said, "those are the disobedient ones ; those are the disobedient ones." (*Muslim*) (*Mishkat, ibid, 1929/8*)

1. A valley two stages from Mecca on the way to Medinah. (James Robson)

CHAPTER 6

LEFT OVER FASTS

Hazrat 'Aa'isha : 'Aa'isha has reported that : I had left over fasts of Ramazan due upon me. (but) I could not make them up except in Sha'baan. (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Som, Baab-ul-Qazaa*, No. 1932/1)

Menstruation : Mu'aazah 'Adawiyah has reported that she asked 'Aa'isha : how is it that a menstruating woman is to make up for her fast but not for her prayer ? She said, "that happened to us, and we were ordered to make up for the fast, but were not ordered to make up for prayer." (*Muslim*) (*Mishkat, ibid*, 1934/3)

Responsibility of the heir : 'Aa'isha has reported that the Messenger of Allah has said that, "if anybody dies when some fast due upon him has remained unfulfilled, his heir should fast on his behalf." (*Bukhari and Muslim*) (*Mishkat, ibid*, 1935/4)

Naafe' has reported from Ibne Umar that the Holy Prophet has said that, "if anybody dies when fasting in the month of Ramazan has remained unfulfilled by him, a poor man should be fed on his behalf for every day." (*Tirmizi*) (*Mishkat, ibid*, 1936/5)

CHAPTER 7

OPTIONAL FASTING

'Abdullah bin Shaqeeq has reported that : I asked Aa'isha : has the Holy Prophet fasted the whole of any month ? She said, "I never knew him to fast a whole month except Ramazan, nor to refrain from fasting some part of every month till he died." (*Muslim*) (*Mishkat, Kitab-us-Som, Baabo Siyaam-it-Tatawwu*, No. 1939/2)

Fasting on Aashurah : Ibne 'Abbas has reported that, "I did not see the Holy Prophet singling out any day's fast and considering it more excellent than another, except this day-the day of 'Aashurah, ¹ and this month (that is) the month of Ramazan." (*Bukhari and Muslim*) (*Mishkat, ibid, 1942/5*)

Ibne 'Abbas has reported that when the Messenger of Allah kept fast on the day of 'Aashurah and ordered that it should be observed as a fast, the Companions said : O Messenger of Allah, this is a day held in honour by Jews and Christians. He said, "if I live next year, I shall (also) fast on the ninth." ² (*Muslim*) (*Mishkat, ibid, 1943/6*)

Fasting on Monday : Abu Qatadah has said that the Messenger of Allah was asked about fasting on Monday. He said, "on it I was born and on it the Revelation was first sent down to me." (*Muslim*) (*Mishkat, ibid, 1947/10*)

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1. The 10th of Muharram.
 2. This means (1) will fast on the 9th instead of 10th, or (2) will fast on the 9th also along with fasting on the 10th. Majority of the scholars are of the second view and accordingly the Muslims fast on 9th and 10th, or 10th and 11th if for any reason anybody is unable to fast on the 9th.

From this Hadees, it is also clear that the Muslims should avoid similarity with the Jews and Christians in their deeds (*Ma'ariful Hadees*, Vol. IV, pp. 170-171).

Fasting on Monday and Thursday : ‘Aa’isha has reported that the Messenger of Allah used to keep fast on Monday and Thursday. (*Tirmizi and Nasa’ee*) (*Mishkat, ibid, 1957/20*)

Abu Hurairah has reported that the Messenger of Allah has said that, “deeds (of people) are presented (to Allah) on Monday and Thursday, so I like that my deeds may be presented when I am fasting.” (*Tirmizi and Nasa’ee*) (*Mishkat, ibid, 1958/21*)

Three Days in a month : Mu’aazah al - ‘Adawiyah has reported that she asked Aa’isha : was the Messenger of Allah accustomed to keep the fast three days every month ? She said : yes. I asked : which days in the month he fasted ? she said : he did not care which days of the month he should have fasted. (*Muslim*) (*Mishkat, ibid, 1948/11*)

Abu Zar has reported that the Messenger of Allah has said that, “O Abu Zar, when you fast three days in the month, fast on the thirteenth, fourteenth and fifteenth.” (*Tirmizi and Nasa’ee*) (*Mishkat, ibid, 1959/22*)

First six days of Shawwaal : Abu Ayyub al-Ansari has reported that the Messenger of Allah has said that, “whoever fasts during Ramazan, then follows it with six days in Shawwaal, it will be like a perpetual fast.” (*Muslim*) (1949/12)

Fasting in the Way of Allah : Abu Sa’eed al-Khudri has reported that the Messenger of Allah has said that, “whoever fasts for a day in the Way of Allah,¹ Allah will remove him² seventy years distance from Hell.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1955/18*)

Prohibited Fast : Abu Sa’eed al-Khudri has reported that the Messenger of Allah prohibited fasting on the day of *Fitr* and the day of *Azha*. (*Bukhari and Muslim*) (*Mishkat, ibid, 1950/13*)

1. The Way of Allah signifies the *Jihad*, or *Hajj* or journey for ‘*Ilm* (knowledge)

2. Literally, ‘his face’.

Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, "no fast is to be observed on two days, *Fitr* and *Azha*. (*Bukhari and Muslim*) (1951/14)

Days of Tashreeq : Nubaishah Huzali has reported that the Messenger of Allah has said that, "the days of *Tashreeq*¹ are days of eating, drinking and remembrance of Allah." (*Muslim*) (*Mishkat, ibid*, 1952/15)

Friday : Abu Hurairah has reported that the Messenger of Allah has said that, "none of you should fast on a Friday unless he fasts the day before or the day after." (*Bukhari and Muslim*) (*Mishkat, ibid*, 1953/16)

Moderation : 'Abdullah bin 'Amr bin 'Aas has reported that : the Messenger of Allah said to me, "have I not been informed, O Abdullah, that you fast during the day and get up at night for prayer?" He said : yes, O Messenger of Allah. He said, "do not do it. Fast and break your fast, get up for prayer and sleep, because you have a duty to your body, your eye, your wife and your visitors. May he who observe a perpetual fast never fast ! Fasting three days every month is equivalent to a perpetual fast. Fast three days every month and recite the Qur'an every month." I said : I am able to do more than that. He said, "observe the most excellent fast, that of David, fasting every second day, and recite the Qur'an once every seven nights, but do no more than that."² (*Bukhari and Muslim*) (*Mishkat, ibid*, 1956/19)

OPTION IN RESPECT OF OPTIONAL FAST

Intention : 'Aa'isha has reported that : the Holy Prophet came to me one day and said : have you anything [to eat] ? I said : No. He said, "then I shall observe a fast." He came to me another day and I said : O Messenger of Allah, I have been given a present of some *Hais*¹³ He said, "show it to me, because I began the day fasting." Then he ate.⁴ (*Muslim*) (*Mishkat, Kitab-us-Som, Baabun*, No. 1976/1)

1. The 11th to 13th of Zul Hijja.

2. This does not, however, mean that doing more "*Ibaadat*" is a sin. It only means that there should be moderation even in "*Ibaadat*".

3. A mixture of dates and clarified butter.

4. This shows that optional fast can be broken, and no ransom becomes due on it. (*Ma'ariful Hadees*, Vol. IV, p. 181).

Optional Fast and Feast : Anas has reported that : the Holy Prophet visited Umme Sulaim, who brought to him some dates and clarified butter. He said, “put your butter back in its container and your dates in their pot, because I am fasting.” He then went to a corner of the house and offered an optional prayer, and invoked a blessing on Umme Sulaim and the inhabitants of her house. (*Bukhari*) (*Mishkat, ibid, 1977/2*)

Abu Hurairah has reported that the Messenger of Allah has said that, “when one of you is invited to a meal at a time when he is fasting, he should say : I am fasting.” In a version he said, “when one of you receives an invitation, he should accept it. If he is fasting, he should pray, but if not, he should eat.” (*Muslim*) (1978/3)

Umme Haani has reported that on the day of the victory over Mecca Fatimah came and sat on the left side of the Messenger of Allah and Umme Haani on his right side. The maidservant brought a vessel containing drinking water and handed it to him. He drank some of it and handed it to Umme Haani who drank some of it. She then said, “O Messenger of Allah, I was fasting and I have broken my fast.” He said : were you making up for anything ? She said : No. He said, “it will not harm you if it was an optional fast.” (*Abu Dawud, Tirmizi and Daarimi*) (*Mishkat, ibid, 1979/4*)

Zuhri has reported from 'Urwah that 'Aa'isha said : Hafsah and I were both fasting. We were offered food which we liked very much and ate some of it. Hafsah then said : O Messenger of Allah, we both were fasting and food was offered to us which we liked and we ate it. He said., “make up for it by fasting on another day.” (*Tirmizi*) (*Mishkat, ibid, 1980/5*)

Eating before one fasting : Umme 'Umaarah daughter of Ka'b that reported that : once the Holy Prophet went to her and she called for food for him. He said to her : eat. She said : I am fasting. The Holy Prophet said : when something is eaten before a man who is fasting, the angels invoke blessing on him till they finish eating. (*Ahmad, Tirmizi, Ibne Majah and Dacrimi*) (*Mishkat, ibid, 1981/6*)

Buraidah has reported that once Bilal came to the Messenger of Allah while he was having his breakfast. The Messenger of Allah said : eat, O Bilal. He said : I am fasting, O Messenger of Allah. Then the Messenger of Allah said, "we are eating our provision and Bilal's superior provision is in Paradise. Do you know, O Bilal, that the bones of one who fasts glorify Allah and that the angels seek forgiveness for him as long as people eat beside him?" (*Baihaqi* noted it in *Shu'abul-Iman*) (*Mishkat, ibid, 1982/7*)

CHAPTER 8

LAILAT-UL-QADR (THE NIGHT OF MAJESTY)

Odd nights of last ten days : ‘Aa’isha has reported that the Messenger of Allah has said that, “seek *Lailatul Qadar* on an odd nights among the last ten (nights) of Ramazan.” (*Bukhari*) (*Mishkat, Kitab-us-Som, Baabo Lailatil Qadr, No.19831*)

Abu Sa’eed al-Khudri has reported that the Messenger of Allah remained in *E’tikaaf*¹ during the first ten (nights) of Ramazan. Then he remained in *E’tikaaf* during the middle ten (nights) in a round Turkish tent. Then he raised his head and said, “I have remained in *E’tikaaf* during the first ten (nights) seeking this night, then I remained in *E’tikaaf* during the middle ten (nights), and after that I had a heavenly visitant and was told that it is in the last ten. So whoever has remained in *E’tikaaf* with me should do so during the last ten (nights), because I was shown this night, then was caused to forget it, but I have seen myself prostrating in water and clay on the following morning, so seek it among the last ten and seek it in every odd night.” He² said : rain fell that night, the mosque which was made of date-palm leaves dripped, and my eyes saw the Messenger of Allah with traces of water and clay on his forehead on the morning of the twenty-first night. (*Bukhari and Muslim*) (*Mishkat, ibid, 1986/4*)

Last ten nights : ‘Aa’isha has reported that the Messenger of Allah used to strive hard in devotion in the last ten nights more than at any other time. (*Muslim*) (*Mishkat, ibid, 1988/6*)

‘Aa’isha has reported that when the last ten nights began, the Messenger of Allah used to prepare himself for devotion, remain awake at night and (also) keep his family awake. (*Bukhari and Muslim*) (*Mishkat, ibid, 1989/7*)

1. For definition see *Chapter 10, “E’tikaaf”*

2. i.e. the Narrator.

Supplication : ‘Aa’isha has reported that : I asked : O Messenger of Allah, tell me what should I say (pray) on *Lailatul Qadr* if I know which night it is ? He said : say, “O Allah, You are forgiving and love forgiveness, so forgive me.” (*Ahmad, Ibne Majah and Tirmizi*) (*Mishkat, ibid, 1990/8*)

Night of Lailatul Qadr : Abu Bakrah has reported that : I heard the Messenger of Allah say, “seek it (meaning *Lailatul Qadr*), on the twenty-first, twenty-third, twenty-fifth, twenty-seventh, or on the last night.” (*Tirmizi*) (*Mishkat, ibid, 1991/9*)

In the Ramazan : Ibne ‘Umar has reported that the Messenger of Allah was asked about the *Lailatul Qadr*. He said, “it is in every Ramazan.” (*Abu Dawud*) (*Mishkat, ibid, 1992/10*)

Knowledge withdrawn : ‘Ubadah bin Saamit has reported that : the Holy Prophet came out to inform us about *Lailatul Qadr*. Two Muslims were quarrelling together. So he said, “I came out to inform you about the *Lailatul Qadr*, but so and so were quarrelling, and (the knowledge of) it has been withdrawn. That, perhaps, may be better for you. So seek it on the ninth, the seventh or the fifth.”¹ (*Bukhari*) (1994/12)

Blessings : Anas has reported that the Messenger of Allah has said that : when *Lailatul Qadr* comes, Gabriel comes down with a company of angels who invoke blessings on everyone who is standing or sitting and remembering Allah the Great and Glorious. Then when their ‘Eid (festival) day comes, i.e. the day when they break their fast, He (i.e. Allah) speaks proudly of them to His angels saying, “O My angels, what is the reward of a hired servant who has fully accomplished his work ?” They say, “our Lord, his reward is that he should be paid his wages in full.”

1. i.e. the twenty-ninth, twenty-seventh and twenty-fifth.

He says, “My angels, My male and female servants have fulfilled what I have made obligatory for them, and then have come out raising their voices in supplication. By My Might, Glory, Honour, High dignity and Exalted Station, I will certainly answer them.” Then He says, “Return, I have forgiven you and changed your evil deeds into good deeds.” He said : then they return having received forgiveness. (*Baihaqqi* noted it in *Shu’abul-Iman*) (*Mishkat, ibid, 1995/13*)

CHAPTER 9

E'TIKAAF

E'tikaaf : 'Aa'isha has reported that the Holy Prophet used to observe *E'tikaaf*, (i.e. engage in private devotions in the mosque) during the last ten nights of Ramazan till Allah took him. After him his wives observed the *E'tikaaf*. (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Som, Baab-ul-E'tikaaf*, No. 1996/1)

Reading of Qur'an twice with Gabriel : Abu Hurairah has reported that Qur'an was read (by Gabriel) to the Holy Prophet once annually, but it was read to him twice in the year in which he died. He used to observe *E'tikaaf* in the mosque for ten nights every year, but he observed *E'tikaaf* twenty nights in the year in which he died. (*Bukhari*) (*Mishkat, ibid*, 1998/3)

Combing and relieving : 'Aa'isha has reported that : during his *E'tikaaf* the Messenger of Allah used to extend his head towards me when he was in the mosque, and I used to comb it ; and he used to enter not the house except to relieve himself." (*Bukhari and Muslim*) (*Mishkat, ibid*, 1999/4)

Left over E'tikaaf : Anas has reported that the Holy Prophet used to observe *E'tikaaf* in the mosque during the last ten nights of Ramazan. But one year he did not observe the *E'tikaaf*. So he observed *E'tikaaf* during twenty nights the next year. (*Tirmizi*) (*Mishkat, ibid*, 2001/6)

Resuming the E'tikaaf : 'Aa'isha has reported that when the Messenger of Allah intended to observe *E'tikaaf* in the mosque, he offered the *Fajr* (morning) prayer and then entered his place of E'tikaaf. (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid*, 2002/7)

Visiting the sick : 'Aa'isha has reported that the Holy Prophet used to visit the sick while he was engaged in *E'tikaaf*. But he used to pass on straight ahead without pausing to ask for him. (*Abu Dawud*) (*Mishkat, ibid*, 2003/8)

Conditions for E'tikaaf : 'Aa'isha has reported that the *Sunnah* for one who is observing *E'tikaaf* is not to visit the sick, or attend a funeral, or touch or embrace his wife, or go out for anything but for necessity from which there is no escape. There is no *E'tikaaf* without fasting, and there is no *E'tikaaf* except in a congregational mosque. (*Abu Dawud*) (*Mishkat, ibid, 2004/9*)

Place of E'tikaaf of the Holy Prophet : Ibne 'Umar has reported that when the Holy Prophet observed the *E'tikaaf*, his bedding was placed for him, or his cot was put down for him, behind the pillar of repentance. ¹ (*Ibne Majah*) (*Mishkat, ibid,2005/10*)

Reward for E'tikaaf : Ibne 'Abbas has reported that the Messenger of Allah has said about one who observes *E'tikaaf* that, "he isolates himself from sins, and he is rewarded for good deeds like one who does all good deeds." (*Ibne Majah*) (*Mishkat, ibid, 2006/11*)

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1. A column in the Holy Prophet's Mosque in Medinah said to have got this name because the repentance of Abu Lubabah was accepted near it. (James Robson)

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HAJJ AND 'UMRAH
(PILGRIMAGE AND VISIT TO MECCA)

Chapter – 1 – Hajj and Umrah.

Chapter – 2 – Ehraam and Talbiyah.

Chapter – 3 – Hajjatul Wadaa'.

Chapter – 4 – Entry in Mecca and Tawaaf.

Chapter – 5 – Presence in 'Arafaat.

Chapter – 6 – Stay in Muzdalifah and Mina.

Chapter – 7 – Detained from Hajj.

Chapter – 8 – Mecca.

Chapter – 9 – Medinah.

HAJJ

(PILGRIMAGE TO MECCA)

Hajj is one of the five pillars of Islam. It is Farz (Compulsory) for every Muslim, male as well as female, who is major, sane and able to undertake the journey to Mecca and bear its expense, once in life.

Basic Rites : The basic rites of Hajj are three i.e. *Ehraam* (wearing of *Ehraam*, *Niyyat* and *Talbiah*), presence in 'Arafaat and *Tawaful Ziyarat*. These are Farz (Compulsory) while other rites are *Wajib* (Obligatory) or Sunnat (Traditional).

Rites of Hajj : The rites of Hajj start from the morning of 8th Zil Hijj and end on the 13th of Zil Hijj. In the morning of 8th Zil Hijj the pilgrims wear the *Ehraam* and leave Mecca for Mina where they stay for one day and night. On the morning of 9th Zil Hijj they leave Mina for 'Arafaat where they stay till sunset. By the sunset they leave 'Arafaat for Muzdalifah to stay for the night. On the morning of 10th Zil Hijj they leave Muzdalifah and return to Mina where they first stone the big *Jamrah* (symbol of Satan), then sacrifice the animal, then shave off their heads or cut short their hairs, and then put off the *Ehraam*. Then they go to Mecca and perform the *Tawaful Ziyarat* (i.e. circuit round the Ka'bah) and perform the *Sa'ee* (i.e. run between *Safa* and *Marwah*). They stay in Mina and stone all the three *Jamrahs* (symbols of Satan) on the 11th and 12th of Zil Hijj also. They can leave Mina before sunset of 12th Zil Hijj. But if they do not, then they have to stay there for the 13th Zil Hijj also and stone all the three *Jamrahs*. Thus are completed the rites of Hajj.

Kinds of Hajj : Hajj is of three kinds, viz ; *Qiran*, *Tamatto* and *Mufrad*. The first two are for the foreigners and the third one is for those who reside within the limits of Haram. In the *Qiran* form of Hajj the pilgrim wears the *Ehraam* with the intention of 'Umrah and Hajj at one and the same time, and, therefore, after performing 'Umrah, he neither shaves off or cuts short the hair or takes off the *Ehraam*. He continues in the *Ehraam* till performance of the Hajj. In the *Tomatto* form of Hajj, the pilgrim wears the *Ehraam* firstly with the intention of Umrah only, and, after performing 'Umrah, he shaves off or cuts short the hair and puts off the *Ehraam*. Then he again wears the *Ehraam* with the intention of Hajj when he proceeds for Hajj on the morning of 8th Zil Hijj.

In the *Mufrad* form of Hajj the pilgrim who resides within the limits of Haram wears the *Ehraam* merely with the intention of Hajj but before proceeding to the Hajj he has to perform a Tawaaf of the Kab'ah which is known as *Tawaaf-ul-Qudoom*.

UMRAH

(Visit to Mecca)

'Umrah can be performed at any time during the year (except 8th to 13th of Zil Hijj) and as many times as one may like. The basic rites of 'Umrah are *Ehraam* and *Tawaaf* (circuiting round the Ka'bah), which are Farz (compulsory). *Sa'ee* (i.e. running between *Safa* and *Marwah*) and shaving off the head or cutting short the hair are *Wajib* (Obligatory).

Basic commands for Hajj and 'Umrah are given in verses of the Holy Qur'an, and details regarding their performance are given in the Ahadees of the Holy Prophet.

QUR'AN

The Ka'bah : Certainly the First House appointed for men is the one at Bakkaah (i.e. Mecca), Blessed and a Guidance for nations. In it are Clear Signs-the Place of Abraham, and whoever enters it is safe ; and Hajj (pilgrimage) to the House is a duty which men owe to Allah, whoever can find a way to it. And whoever disbelieves, surely Allah is above need of the worlds (*Aale Imran*, 3:96-97).

The First House i.e. Ka'bah is also mentioned by Qur'an as *Bait-ul-Ateeq* or the Ancient House (*Hajj*, 22:29), and also as *Bait-ul-Ma'moor* or the Oft-visited House (*Toor*, 51:4), and *Bait-ul-Haraam* or the Sacred House (*Maa'idah*, 5:97).

Call for the Hajj : Allah says : and We pointed to Abraham the place of the House (i.e. Ka'bah), saying : associate naught with Me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves. And proclaim to men the Hajj (pilgrimage). They will come to you on foot and on every lean camel, coming from every remote path. That they may witness benefits (provided) for them, and mention the Name of Allah on appointed days over that which He has given them of the cattle quadrupeds ; then eat of them and feed the distressed one-the needy (*Hajj*, 22:26-28).

Tawaaf : Then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House (i.e. Ka'bah) (*Hajj*, 22:29).

After completing the "*Tawaaf*", i.e. seven circuits round the Ka'bah, "take place of Abraham for a place of prayer" (*Baqarah*, 2:125)

Sa'ee : Then there is the "*Sa'ee*" between the Hills of *Safa* and *Marwah*. It is said, "the *Safa* and *Marwah* are truly amongst the Signs of Allah, so whoever makes a Hajj to the House (i.e. Ka'bah), or (performs) 'Umrah, there is no blame on him if he goes (seven times) round them (*Baqarah*, 2:158).

Detention and Ailment : And accomplish the Hajj and the 'Umrah for Allah. But if you are prevented, (send) whatever offering is easy to obtain : and shave not your heads until the offering reaches its destination. Then whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or alms or sacrificing. And when you are secure, whoever profits by combining the 'Umrah with the Hajj (should take) whatever offering is easy to obtain. But he who cannot find an offering should fast for three days during the Hajj and for seven days when you return. These are ten (days) complete. This is for him whose family is not present in the Sacred Mosque (*Baqarah, 2:196*).

Months of Hajj : The months of Hajj are well known ; so whoever determines to perform Hajj therein there shall be no immodest speech, nor abusing, nor altercation in the Hajj. And whatever good you do, Allah knows it. And make provision for yourselves-the best provision being to keep one's duty. And keep your duty to Me, O men of understanding (*Baqarah, 2:197*)

Rites of Hajj : On the 8th of Zil Hijj the pilgrims wear the Ehraam and go to Mina. On the 9th of Zil Hijj they go to, and stay in, 'Arafaat during the day upto the sunset. It is known as the "*Waqoof*" of 'Arafaat and is the main "*Rukn*" of Hajj. Immediately after the sunset the pilgrims have to leave 'Arafaat and proceed to Muzdalifah for the night's stay. Qur'an says, "then when you press on from Arafaat, remember Allah near the Holy Monument (i.e. *Mash'arul Haraam* in Muzdalifah), and remember Him as He has guided you (through his worthy Prophet), though before that you were certainly the erring ones (*Baqarah, 2:198*)

Then hasten on from where the people hasten on (i.e., from 'Arafaat), and ask the forgiveness of Allah. Surely Allah is Forgiving, Merciful. And when you have performed your acts of devotions, laud Allah as you lauded your fathers, rather a more hearty lauding. But there are some people who say : our Lord, give us in the world. And for such there is no portion in the Hereafter (*Baqarah, 2 : 199 – 200*)

On the 10th of Zil Hijj the pilgrims return to Mina, and on the same day, first there is “*Rami*” i.e. stoning of the big Satan. Then offering of the sacrifice. Qur’an says, “mention the Name of Allah on appointed days over what Allah has given them of the cattle quadrupeds ; then eat of them and feed the distressed one and the needy” (*Hajj*, 22:28) ; and “when they (i.e. the camels) fall down on their sides, eat of them and feed the contended one and the beggar. Thus We have made subservient to you that you may be grateful” (*Hajj*, 22:36) ; and “thus has He made them subservient to you, that you may magnify Allah for guiding you aright. And give good news to those who do good” (*Hajj*, 22:37)

After the sacrifice there is “*Halq*” (shaving off the head) or “*Taqseer*” (cutting short the hair of the head). Qur’an says, “shave not until the offering reaches its destination. Then whoever among you is sick or has ailment of the head, he may effect a compensation by fasting or giving alms or sacrificing” (*Baqarah*, 2:196).

After the “*Halq*” or “*Taqseer*”, the “*Ehraam*” is put off. Then the pilgrims go to Mecca, perform the “*Tawaful Ziyarat*”, and come back to Mina.

Stay in Mina is upto the 13th of Zil Hijj but one can leave Mina, if he so chooses, before the sunset of 12th . Qur’an says, “and remember Allah during the appointed days. Then whoever hastens off in two days, it is no sin for him ; and whoever stays behind, it is no sin for him, for one who keeps his duty. And keep your duty to Allah, and know that you will be gathered to Him (on the Day of Resurrection) (*Baqarah*, 2:203).

During the stay in Mina, from 11th to 13th, on each day, there is “*Rami*” of all the three “*Jamrahs*” (symbols of Satan).

Violate not the Signs of Allah : O you who believe, violate not the Signs of Allah, nor the Sacred Month, nor the offering, nor the animals (for sacrifice) with garlands, nor those repairing to the Sacred House seeking the Grace and Pleasure of their Lord. And when you are free from pilgrimage obligations, then hunt (*Maa'idah*, 5:1 and 2)

The Games : O you who believe, Allah will certainly try you in respect of game (i.e. hunting of animals) which your hands and your lances can reach, that Allah may know who fears Him in secret. Whoever exceeds the limit after this, for him is a painful punishment (*Maa'idah, 5:94*)

O you who believe, kill not the animals while you are in the *Ehraam*. And whoever among you kills it intentionally, the compensation thereof is the like of what he killed, from the cattle, as two just persons among you judge, as an offering to be brought to the Ka'bah, or the expiation thereof is the feeding of the poor or equivalent of it in fasting, that he may taste the unwholesome result of his deed. Allah pardons what happened in the past. And whoever returns (to it) Allah will punish him. And Allah is Mighty, Lord of Retribution (*Maa'idah, 5:95*).

Lawful to you is the hunting of the sea and its food, a provision for you and for the travellers, and the hunting (of the animals) of the land is forbidden to you so long as you are in the *Ehraam*, and keep your duty to Allah, to Whom you shall be gathered (*Maa'idah, 5:96*)

Means of Support : Allah has made the Ka'bah, the Sacred House, a means of support for the people, and the Sacred Month, and the offerings, and the animals (for sacrifice) with garlands. That is that you may know that Allah knows whatever is in the heaven and whatever is in the earth, and that Allah is Knower of all things (*Maa'idah, 5:67*)

HADEES

CHAPTER 1

HAJJ AND 'UMRAH

Hajj only once in life : Abu Hurairah has reported that : the Messenger of Allah addressed us saying, “O people, Hajj has been ordained for you, so perform it.” A man ¹ asked : O Messenger of Allah, is it every year ? He gave no reply till he asked the question three times. Then he said, “if I would have said “yes”, it would have become obligatory, and you would not have been able to perform it.” Afterwards he said, “leave me as long as I leave you, because your predecessors ² perished simply on account of their much questioning and their disagreement with their Prophets. So when I command you to do anything, obey it as much as you can ; and when I forbid you to do anything, leave it alone.” (*Muslim*) (*Mishkat, Kitab-ul-Hajj, Baab-ul-Manaasik*, No. 2391/1)

Most excellent action : Abu Hurairah has reported that the Messenger of Allah was asked : what action is most excellent ? He said : Faith in Allah and His Messenger. He was asked : what is next ? He said : *Jihaad* in the Way of Allah. He was asked : what is next ? He said : Hajj which is accepted. (*Bukhari and Muslim*) (*Mishkat, ibid,2392/2*)

Only for the sake of Allah : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever performs the Hajj for the sake of Allah without talking immodestly ³ or acting wickedly, he returns [free from sin]as on the day his mother bore him.” (*Bukhari and Muslim*) (*Mishkat, ibid,2393/3*)

Reward for Umrah and Hajj : Abu Hurairah has reported that the Messenger of Allah has said that, “an ‘*Umrah* is an expiation for sins committed between it and the next, but a *Hajj* which is accepted has no less a reward than Paradise.” (*Bukhari and Muslim*) (*Mishkat, ibid,2394/4*)

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1. He was Aqra' bin Habis. (see Hadees No. 2406/16, *Mishkatul Masabeeh*).
 2. i.e. the Jews and Christians.
 3. The word “*Rafasa*” also means sexual intercourse.

Umrah in Ramazan : Ibne 'Abbas has reported that the Messenger of Allah has said that, "an 'Umrah in Ramazan is equal to a Hajj" (*Bukhari and Muslim*) (*Mishkat, ibid,2395/5*)

Reward for a child : Ibne 'Abbas has reported that the Holy Prophet met some riders at Rauha ¹ and asked who they were. They replied : we are Muslims. They asked : who are you ? He said: I am the Messenger of Allah. A woman lifted up a boy to him and asked : is there any Hajj for him ? He replied, "yes", and you (also) have a reward." (*Muslim*) (*Mishkat, ibid,2396/6*)

Hajj for another during his life : Ibne 'Abbas has reported that a woman of Khash'ama said that, "O Messenger of Allah, the Ordinance of Allah that His servants should perform the Hajj has come when my father is a very old man and is unable to sit firmly on a camel. May I perform the Hajj on his behalf ?" He said : yes. That was at the Farewell Hajj. (*Bukhari and Muslim*) (*Mishkat, ibid,2397/7*)

Abu Razeen 'Uqaili has reported that he went to the Holy Prophet and said that, "O Messenger of Allah, my father is a very old man who is unable to perform the Hajj and 'Umrah ,or to ride." He said, "perform Hajj and 'Umrah on behalf of your father." (*Tirmizi, Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 2413/23*)

Hajj for another after his death : Ibne 'Abbas has reported that a man came to the Holy Prophet and said that : my sister had made a vow to perform the Hajj, but she has died. The Holy Prophet asked : would you pay a debt, supposing she owed one ? He said : yes. He said, "well, pay the debt due to Allah, because it is the one which most deserves to be paid." (*Bukhari and Muslim*) (*Mishkat, ibid, 2398/8*)

On behalf of others after one's own Hajj : Ibne 'Abbas has reported that the Messenger of Allah heard a man say, "*Labbaik* on behalf of Shubrumah." He asked : who is Shubrumah ? The man replied, "a brother of mine," or "a relative of mine." He asked : have you performed the Hajj on your own behalf ? He replied : No. He said, "perform the Hajj on your own behalf, then perform it on behalf of Shubrumah." (*Shaafe'ee, Abu Dawud and Ibne Majah*) (*Mishkat, ibid,2414/24*)

1. A place between thirty and forty miles from Medinah on the way to Mecca.
(James Robson)

For a woman Mehram ¹ is necessary : Ibne 'Abbas has reported that the Messenger of Allah has said that, "a man should not be alone with a woman, and a woman should travel only when accompanied by a man who is within the prohibited degrees." A man said, "O Messenger of Allah, I have been enrolled for such and such an expedition, and my wife intends to go out to perform the Hajj." He said : go and perform the Hajj with your wife. (*Bukhari and Muslim*) (*Mishkat, ibid, 2399/9*)

Women's Jihaad : 'Aa'isha has reported that : I asked the Holy Prophet's permission to take part in *Jihaad*. He said, "the *Jihaad* of you women is the Hajj." (*Bukhari and Muslim*) (*Mishkat, ibid, 2400/10*)

Mawaqeeet : Ibne 'Abbas has reported that the Messenger of Allah appointed the following places for putting on the *Ehraam* ² : Zul Hulaifah ³ for the people of Medinah, Juhfah for the people of Syria, Qarn al-Manazil ⁴ for the people of Najd, and Yalamlam ⁵ for the people of the Yemen. So these spots are for these regions and for people of other regions who come through them intending to perform the *Hajj* and *'Umrah*. The place from where those who live nearer to Mecca should put on the *Ehraam* is where they live, and so on up to the inhabitants of Mecca itself who put on the *Ehraam* in it. ⁶ (*Bukhari and Muslim*) (*Mishkat, ibid, 2402/12*)

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1. i.e. a man related within the prohibited degrees.
 2. The pilgrim dress.
 3. A place twelve miles away from Medinah to the south.
 4. A place near Ta'if.
 5. A chain of Hills two sections off from Mecca to the south west.
 6. In the next Hadees a fifth one is also mentioned i.e. Zaat-e-'Irq for the people of Iraq. It is fifty miles from Mecca towards north east.

Jabir has reported that the Messenger of Allah has said that, “the place for the people of Medinah to put on the *Ehraam* is Zul Hulaifah and on the other road *Juhfah*, for the people of 'Iraq it is Zaat-e-'Irq, for the people of Najd it is Qarn, and for the people of the Yemen it is *Yalamlam*.” (*Muslim*) (*Mishkat, ibid,2403/13*)

Hajj and 'Umrah of the Holy Prophet : Anas has reported that the Messenger of Allah performed the '*Umrah* four times, each of them in Zul Qadah except the one which was combined with his Hajj-one from Hudaibiyah in Zul Qadah, one in the following year in Zul Qadah, one from Ji'raanah where he divided the spoils of Hunain ¹ in Zul Qadah, and one along with his Hajj. (*Bukhari and Muslim*) (*Mishkat, ibid,2404/14*)

What makes Hajj necessary : Ibne 'Umar has reported that a man came to the Holy Prophet and asked : O Messenger of Allah, what makes it necessary for one to perform the *Hajj* ? He replied, “provisions ² and conveyance.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 2411/21*)

Begging during Hajj : Ibne 'Abbas has reported that the people of the Yemen used to perform the *Hajj* without brining provisions, declaring that, “we put our trust in Allah.” But when they came to Mecca, they used to beg from the people. So Allah the Most High revealed, “And bring provisions, but the best provision is piety.” ³ (*Bukhari*) (*Mishkat, ibid,2418/28*)

Not performing Hajj : Abu Umamah has reported that the Messenger of Allah has said that, “whoever is not prevented from performing the *Hajj* by an obvious necessity, a tyrannical ruler, or a disease which confines him at home, and he dies without having performed the *Hajj*, he may die if he wishes as a Jew, or if he wishes as a Christian.” ⁴ (*Daarimi*) (*Mishkat, ibid, 2420/30*)

1. The battle in which the Holy Prophet defeated Hawazin after the conquest of Mecca in 8 A.H. (James Robson).

2. For himself as well as for the dependants left behind (*Ma'ariful Hadees*, Vol. IV , p. 194).

3. Qur'an, *Baqarah*, 2:197.

4. Since Jews and Christians used to offer the prayer but did not perform the *Hajj*, the one who did not perform the *Hajj* even though it became due was likened to the Jews and Christians ; just as the one who did not offer the prayer at all was likened, in another Hadees, to polytheists and infidels because they used to perform the *Hajj* but did not offer the prayer. (*Ma'ariful Hadees*, Vol. IV, p. 193)

Guests of Allah : Abu Hurairah has reported that the Holy Prophet has said that, “those who perform the *Hajj* and those who perform *'Umrah* are the guests of Allah. If they supplicate Him, He responds to them : and if they ask Him for forgiveness, He forgives them.” (*Ibne Majah*) (*Mishkat, ibid, 2421/31*)

Abu Hurairah has reported that : I heard the Messenger of Allah say, “the guests of Allah are three : the warrior, the one who performs the *Hajj*, and the one who performs the *'Umrah*.” (*Nasa'ee*). *Baihaqi* noted it in *Shu'abul Iman*. (*Mishkat, ibid, 2422/32*)

Meeting the Pilgrim : Ibne 'Umar has reported that the Messenger of Allah has said that, “when you meet one who has performed the *Hajj*, greet him, shake hands with him, and tell him to ask forgiveness for you before he enters his house, because he has been forgiven.” (*Ahmed*) (*Mishkat, ibid, 2423/33*)

Dying during Hajj : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever goes out to perform *Hajj* or *'Umrah*, or to fight with infidels, and dies on the way, Allah will record for him the reward of him who fights with infidels, him who performs the *Hajj* and him who performs the *'Umrah*” (*Baihaqi* noted it in *Shu'abul Iman*.) (*Mishkat, ibid, 2424/34*)

CHAPTER 2

EHRAAM¹ AND TALBIYAH²

Prayer for Ehraam : Ibne 'Umar has reported that the Messenger of Allah used to perform two *Rak'ats* in Zul Hulaifah, then when the she-camel stood up with him (on its back) at the mosque of Zul Hulaifah, he recited these words aloud saying, "*Labbaik, O Allah, Labbaik Wa Sa'daik ; good is in Your Hands ; Labbaik ; desire and action are directed towards You.*" (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Hajj, Baab-ul-Ehraame Wat Talbiyah, No. 2436/12*)

Talbiyah : Ibne 'Umar has reported that : I heard the Messenger of Allah say the *Talbiyah* with a loud voice with his hair matted : *Labbaik Alla - Humma Labbaik - Labbaik Laa Sharika Laka Labbaik-Innal Hamda wan Naimata Laka wal Mulk-Laa Sharika Lak*, saying nothing more than these words. (*Bukhari and Muslim*) (*Mishkat, ibid, 2426/2*)

Abu Saeed al-Khudri has reported that : we went out with the Messenger of Allah reciting aloud (the *Talbiyah*) at the *Hajj*. (*Muslim*) (*Mishkat, ibid, 2428/4*)

Anas has reported that : I was riding behind Abu Talha, and they (the people) were reciting aloud (the *Talbiyah*) for both, i.e. *Hajj* and *'Umrah*. (*Bukhari*) (*Mishkat, ibid, 2429/5*)

All recite Talbiyah : Sahl bin Sa'd has reported that the Messenger of Allah has said that, "no Muslim raises his voice in the *Talbiyah* but all on his right and left, stones, or trees, or clods, utter the same till the earth is resounded from both sides." (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 2435/11*)

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1. "*Ehraam*" means to prohibit. The pilgrim dress is known as "*Ehraam*" because after wearing it with the intention of *Hajj* or *'Umrah* many things become prohibited till it is taken off.
 2. Recitation of the words *Labbaik... ..Laa Sharika Lak* as mentioned in Hadees No. 2426/2.

PROHIBITIONS OF EHRAAM

Clothes and shoes : 'Abdullah bin 'Umar has reported that a man asked the Messenger of Allah : what dress the one who is on pilgrimage should wear ? He said, “do not wear shirts, nor turbans, nor trousers, nor garments with head coverings, nor shoes, unless one cannot get sandals and wears shoe (or socks) in which case he should cut them to come below the ankles. Do not wear clothing which has any dye of Saffron or *Wars*.¹ (*Bukhari and Muslim*). *Bukhari* added in a version, “a woman who is on pilgrimage should not be veiled,² nor wear gloves.” (*Mishkat, Kitab-ul-Hajj, Baabo Maa Yajtanebohul Mohremo, No. 2559/1*)

Ibne 'Abbas has reported that : I heard the Messenger of Allah say, while delivering a sermon, “when one who is on pilgrimage cannot get sandals, he may wear shoes (or socks)³ and when he cannot get a lower garment he may wear trousers.”⁴ (*Bukhari and Muslim*) (*Mishkat, ibid, 2560/2*)

Perfume : Ya'la bin Umayyah³ has reported that : we were with the Holy Prophet at Ji'rana. A desert Arab came to him wearing long garment which was copiously smeared with Khaluq⁴ and said, “O Messenger of Allah, I entered the *Ehraam* for the 'Umrah while wearing this.” He said, “wash the perfume which is on you three times, take off the long garment, then do in your 'Umrah as you do in your *Hajj*. (*Bukhari and Muslim*) (*Mishkat, ibid, 2561/3*)

Antimony : 'Usman has reported from the Messenger of Allah that when a man has a complaint in his eyes while he is in the *Ehraam*, he should apply “aloes” to them. (*Muslim*) (*Mishkat, ibid, 2567/9*)

1. A plant of yellow colour in the Yemen, like sesame, used for dying. It is also used for colouring matter shaken out when the flower opens. (James Robson)

2. Veil should be used in such a way that it should not touch the face. (*Mazaahir-e-Haq*). Also see *Ahadees* No. 2570/12 and 2571/13

3. Umayyah was Ya'la's mother.

4. A perfume composed of saffron and other elements, yellow and red being the predominant colours. (James Robson)

Unperfumed oil : Ibne 'Umar has reported that the Holy Prophet used to grease himself with unperfumed olive-oil while he was in the *Ehraam*. (*Tirmizi*) (*Mishkat, ibid,2572/14*)

Cupping : Ibne 'Abbas has reported that the Holy Prophet had himself cupped while he was in the *Ehraam*. (*Bukhari and Muslim*) (*Mishkat, ibid,2566/8*)

Washing the head : Abu Ayyub has reported that the Holy Prophet used to wash his head while he was in the *Ehraam*. (*Bukhari and Muslim*) (*Mishkat, ibid,2565/7*)

Sheltering the head : Ummil Husain has reported that : I saw 'Usman and Bilal-one of them holding the halter of the she-camel of the Messenger of Allah, while the other raised his garment to protect him from the heat till he had thrown pebbles at the Jamrah of the 'Aqabah (*Muslim*) (*Mishkat, ibid, 2568/10*)

Shaving the head : Ka'b bin 'Ujrah has reported that the Holy Prophet passed by him at Hudaibiyah while he was still in the *Ehraam* before entering Mecca. He was kindling fire under a pot and lice were falling in large numbers over his face. He asked him: your lice are annoying you ? He said : yes. He said, "shave your head, and give a *Faraq* (i.e. three *Saa's*) to six poor people, or fast three days, or sacrifice an animal." (*Bukhari and Muslim*) (*Mishkat, ibid, 2569/11*)

Prohibitions for the women : Ibne 'Umar has reported that he heard the Messenger of Allah forbidding women to wear gloves or veils or any garment with dye of *Wars* or *Saffron* on it while they were in the *Ehraam*. But afterwards ¹ they could wear any kind of clothing they liked dyed yellow, or silk, or jewellery, or trousers, or shirts, or shoes. (*Abu Dawud*) (*Mishkat, ibid, 2570/12*)

1. It either means "after coming out of *Ehraam*," or "leaving the prohibited things." (*Mazaahir-e-Haq*).

Covering the face : 'Aa'isha has reported that : riders used to pass us when we were in the *Ehraam* with the Messenger of Allah ; and when they passed by us, every one of us would let down her outer garment from her head over her face ; and when they had passed on, we would uncover our faces. ¹ (*Abu Dawud* and *Ibne Majah*) (*Mishkat, ibid, 2571/13*)

Marriage : 'Usman has reported that the Messenger of Allah has said that, "the one in *Ehraam* should neither marry, nor give someone in marriage, nor make a betrothal." (*Muslim*) (*Mishkat, ibid, 2562/4*)

Yazid bin Asam, Maimunah's nephew, reported from Maimunah that the Messenger of Allah married her when he was not in the *Ehraam* (*Muslim*) (*Mishkat, ibid, 2564/6*)

Abu Raafe' has reported that : the Messenger of Allah married Maimunah when he was not in the *Ehraam* and cohabited with her when he was not in the *Ehraam*, and I was the messenger between them. (*Ahmad* and *Tirmizi*) (*Mishkat, ibid, 2576/18*)

HUNTING PROHIBITED ²

Animal hunted by a person not in Ehraam : Abu Qatadah has reported that he went out with the Messenger of Allah and remained behind with some of his Companions who were in the *Ehraam*, but he (Abu Qatadah) was not in *Ehraam*. They saw a wild ass before he (Abu Qatadah) saw it. When they saw it, they ignored it. When Abu Qatadah saw it, he mounted a horse of his and asked them to hand him his whip. When they refused, he took it, chased the wild ass and killed it. Both he and they ate it, but thereafter they repented. When they came to the Messenger of Allah, they asked him about it. He asked : have you got anything of it with you ? They said : there is its leg. The Holy Prophet took it and ate it. (*Bukhari* and *Muslim*). In a version by both of them it says that when they came to the Messenger of Allah, he asked : did any of you order or hunt it to be chased ? They said : No. He said : then eat the meat that remained (*Mishkat, Kitab-ul-Hajj, Baab-ul-Mohrim Yajtaneb-us-Sayd, No. 2578/2*)

1. This shows that even in the state of *Ehraam* a woman is not permitted to expose her face to the strangers.

2. A *Mohrim*, i.e. a person in *Ehraam*, is prohibited from hunting. If anybody in *Ehraam* himself hunts or assists anybody else in hunting, he is liable to pay the ransom.

Meat of hunted animal : Jabir has reported that the Messenger of Allah has said that “the meat of game is lawful for you when you are wearing the *Ehraam* as long as you do not hunt it or have it hunted on your behalf.” (*Abu Dawud, Tirmizi and Nasa’ee*) (*Mishkat, ibid, 2581/5*)

Hyena : Jabir has reported that : I asked the Messenger of Allah about Hyena. He replied, “it is a game, and if one who is in the *Ehraam* kills it, he should give a sheep as atonement.” (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 2585/9*)

Locusts : Abu Hurairah has reported that the Holy Prophet has said that, “locusts are counted with what is caught in the sea.”¹ (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 2582/6*)

Creatures of which the killing is permitted : Ibne ‘Umar has reported that the Holy Prophet has said that, “there are five creatures which it is not a sin for anyone to kill in the sacred territory and when in the *Ehraam* : the rat, the crow, the kite, the scorpion and the biting dog.” (*Bukhari and Muslim*) (2579/3)

Abu Sa’eed al-Khudri has reported that the Holy Prophet has said that, “one who is in the *Ehraam* may kill a dangerous wild beast.” (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 2583/7*)

1. Literally, ‘the game of the sea.

CHAPTER 3

HAJJATIL WADAA' ¹

Hajjatil Wadaa' : Jabir bin 'Abdullah has reported that : the Messenger of Allah stayed in Medinah for nine years, during which he had not performed the *Hajj*. Then made a public announcement in the tenth year to the effect that the Messenger of Allah was about to perform the *Hajj*. Large numbers came to Medinah, and we went out with him. When we reached Zul Hulaifah, Asma, daughter of 'Umais, gave birth to Muhammad bin Abu Bakr and sent (news) to the Messenger of Allah asking : what should I do. He replied, "take bath, bandage your private parts with a cloth, and put on the *Ehraam*." The Messenger of Allah then prayed in the mosque, and after he had mounted *Qaswa'* and his she-camel stood erect with him (on its back) at Baida', he raised his voice declaring Allah's Unity and saying, "*Labbaik, Allahumma Labbaik, Labbaik, Laa Shareeka Laka Labbaik, Innal Hamda Wan Nai'mata Laka Wal Mulk, Laa Shareeka Lak.*" Jabir said : we did not express our intention of performing anything but the *Hajj*, being unaware of the *'Umrah* [at that season], but when we came with him to the House [i.e. Ka'bah], he touched the Corner ² and made seven circuits, running three of them and walking four. Then going forward to the Place of Abraham," he recited, "*Wat-Takhezu Mim Maqaam-e-Ibrahima Musalla*" (i.e. and take the Place of Abraham as a place of prayer)." ³ He then prayed two *Rak'ats*, having the Place of Abraham between him and the House [i.e. Ka'bah]. A version says that he recited in the two *Rak'ats*, "*Qul Huwa-Allah-O-Ahad*" (i.e. say, He is Allah, One)," and, "*Qul Yaa Ayyohal Kaafiroona*" (i.e. say : O infidels)." ⁴ He then returned to the Corner and touched it, after which he went out by the gate to as-Safa, on coming near to which he recited, "Safa and Marwah are among the Signs appointed by Allah," ¹ adding, "I begin with what Allah began with."

1. Performed by the Holy Prophet with his Companions in the 10th Hijrah. It was his last Hajj and is therefore known as *Hajjatil Wadaa'* or the Farewell Pilgrimage. He and his Companions left for Mecca on Saturday the 25th of *Zee Qa'ad* after the *Zuhr* prayer, encamped for one night at Zul Hulaifah and after wearing the *Ehraam* they left for Mecca on the next day after the *Zuhr* prayer and reached Mecca on the 4th of *Zil Hijjah*. (*Ma'ariful Hadees*, Vol. IV, p. 212)

2. Corner of Ka'bah having the "Black Stone".

3. *Qur'an, Baqarah*, 2:125 4. *Qur'an, Chapters*, 112 and 109

So he went first to Safa and climbing upon it till he could see the House, he faced the *Qiblah*, declared the Unity of Allah, proclaimed His Greatness, and said, "There is no god but Allah, He is one, there is no partner to Him, to Him belongs the Dominion, to Him Praise is due, and He is Omnipotent ; there is no god but Allah, He is One, He fulfilled His Promise, helped His Servant and routed the confederates." He then made supplication in the course of that, saying such words three times. He then descended and walked towards Marwah and when his feet came down into the bottom of the valley, he ran ; and when he began to ascend, he walked till he reached Marwah. There he did as he had done at Safa, and when he came to Marwah for the last time, he called out, he being on Marwah and the people below him, saying, "if I had known before what I have come to know afterwards regarding my religion, I would not have brought sacrificial animals but made it an 'Umrah; so if any of you has no sacrificial animals, he may take off the *Ehraam* and treat it as an 'Umrah." Suraqah bin Maalik bin Jo'shum then got up and asked, "O Messenger of Allah, does this apply to the present year, or does it apply for ever?" The Messenger of Allah interwined his fingers and said twice, "the 'Umrah has become incorporated in the *Hajj*," adding "no, but for ever and ever." ² 'Ali came from the Yemen with the Holy Prophet's sacrificial animals and he ³ asked him : what Had you said when you undertook the duty of performing the *Hajj* ? He said : I had said, "O Allah, I am putting on the *Ehraam* for the same purpose as Your Messenger has put it on." He said, "I have with me the sacrificial animals, so do not put off the *Ehraam*." [Jabir] said : the total of those sacrificial animals brought by 'Ali from the Yemen and of those brought by the Holy Prophet was one hundred. Then all the people, except the Holy Prophet and those who had with them sacrificial animals, took off the *Ehraam* and clipped their hair.

1. *Qur'an, Baqarah, 2:158*

2. Before the advent of Islam performance of 'Umrah in the months of *Hajj*, i.e. *Shawwal*, *Zee-Qa'ad* and *Zil Hijjah* was thought to be a great sin. The Holy Prophet by this Tradition finished that ideology and permitted performance of 'Umrah even in these months for ever (*Ma'ariful Hadees*, Vol. IV, p. 221-223).

3. i.e. the Holy Prophet.

When *Yaumat-Tarwiyah*¹ came, they went towards *Mina* having put on the *Ehraam* for the *Hajj*, and the Holy Prophet rode and prayed there the noon, afternoon, sunset, night and dawn prayers. After that he waited a little till the sun rose, and gave orders for a tent of hair to be set up for him at Namirah.² The Messenger of Allah then set out, and Quraish did not doubt that he would observe a halt at the Sacred Site,³ as Quraish used to do in the pre-Islamic period ; but he passed on till he came to ‘Arafaat and found that the tent had been set up for him at Namirah. There he dismounted, and when the sun had passed the meridian he ordered Qaswa’ to be brought, and when it was saddled for him he went down into the valley and addressed the people, saying, “your lives and your property must be respected by one another like the sacredness of this day of yours in this month of yours in this town of yours. Everything pertaining to the pre-Islamic period has been put under my feet, and claims for blood-vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood-vengeance I remit is the son of Rabi’ah bin Haris⁴ who was suckled among the Banu Sa’d and killed by Huzail. The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of ‘Abbas bin ‘Abdul-Muttalib, because it is all abolished. Fear Allah regarding women, because you have got them under Allah’s Security, and have the right to intercourse with them by Allah’s Word. They should not bring into your houses anyone whom you dislike ; but if they do that beat them, though not severely. You are responsible for providing them with their food and clothing in a fitting manner.

1. The 8th of *Zil Hijjah*, the day when the pilgrims leave Mecca and go to Mina. The name is commonly explained as meaning that this was the day when the pilgrims provided themselves with a supply of water for the arid journey before them. (James Robson)

2. A place or a hill near ‘Arafaat.

3. At Muzdalifah, *Mash’arul-Haraam*, a hill sacred to the god Quzah in the days of Ignorance (Ibid)

4. Rabi’ah was a grandson of ‘Abdul-Muttalib. The name of the child who had been killed is variously given as Adam, Tammaam and Ilyas. Ibne ‘Abdul Barr says Adam is a mistake, but does not commit himself to either of the other two names. (James Robson)

I have left among you a thing, i.e. the Book of Allah by which, if you hold to it, you will never again go astray. You will be asked about me, so what will you say ?” They replied, “we testify that you have conveyed and fulfilled the Message and given counsel.” Then raising his forefinger towards the sky and pointing it at the people, he said, “O Allah, be witness ; O Allah, be witness,” saying it three times. Bilal then uttered the *Azaan* (call to prayer), and the *Iqamah* and he prayed the *Zuhr* (noon) prayer ¹ ; he then uttered the *Iqamah* and he prayed the *’Asr* (afternoon) prayer, engaging in no prayer between the two. He then mounted his camel and came to the place of standing, making his she-camel Qaswa’ turn its back to the rocks and having the path taken by those who went on foot ² in front of him. He faced the *Qiblah* and remained standing till sunset ³ when the Yellow light had some-what gone and the disc of the sun had disappeared. He took Usamah up behind him and went quickly till he came to Muzdalifah, where he prayed the *Maghrib* (sunset) prayer and the *’Isha* (night) prayer with one *Azaan* and two *Iqamahs* without saying anything else between them. He then lay down till dawn and prayed the *Fajr* (morning) prayer with an *Azaan* and an *Iqamah* when the morning light was clear. He then mounted Qaswa’ and when he come to the Sacred Site, he faced the *Qiblah*, supplicated Allah, declared his Greatness, His Uniqueness and His Unity, and kept standing till the daylight was very clear. He then went quickly before the sun rose, taking Fazl bin ’Abbas up behind him, and came to the valley of Muhassir.

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1. Although it was a Friday, which means that on the Day of ’Arafah the pilgrims, while they are in the plain of Aafaat, are exempted from the *Jumu’ah* prayer (*Ma’ariful Hadees*, Vol. IV , p. 231)
 2. The Arabic is *Hablal-Mushaat*, which is variously explained as above or as ‘the concourse of hose on foot’, or as the name of place. (James Robson)
 3. This is exactly the “*Wuqoof-e-’Arafah*” (*Ma’ariful Hadees*, Vol. IV, p. 235).

¹ He urged the camel a little and following the middle road which comes out at the greatest *Jamrah*, ² he came to the *Jamrah* which is beside the tree. At this he threw seven small pebbles, ³ saying “Allah is the Greatest” each time he threw a pebble. He threw them from the bottom of the valley, then went to the place of sacrifice and sacrificed sixty-three animals, ⁴ with his own hand. Then he gave some to ‘Ali who sacrificed the remainder, ⁵ and he shared with him in his sacrificial animals. After that he ordered that a piece of flesh from each sacrificed camel should be put in a pot, and when it was cooked the two of them ate some of it and drank some of its broth. Then the Messenger of Allah mounted, and going quickly to the House [i.e. Ka’bah]⁶ prayed the *Zuhr* (noon) prayer in Mecca. He came to the Banu ‘Abdul Muttalib who were supplying water at *ZamZam* and said, “Draw water, O Banu ‘Abdul Muttalib. Were it not that people would take from you the right to draw water, I would have drawn it with you.” So they handed him a bucket and he drank from it. (*Muslim*) (*Mishkat, Kitab-ul-Hajj, Baabo Qissateh Hajjatil Wadaa*, No. 2440/1)

1. Between Muzdalifah and Mina.

2. *Jamrah*, originally a pebble, is applied to a heap of stones, of which there are three in the valley of *Mina*. One of the rites of the *Hajj* is to throw small stones at them. (James Robson)

3. Literally, ‘pebbles that are thrown’ ; used to indicate small pebbles about the size of a date-stone (Ibid).

4. These was perhaps those which he had himself brought with him from Madinah. (*Ma’ariful Hadees*, Vol. IV, p. 236). Here it is also worth nothing that at that time the age of the Holy Prophet was of 63 years, and perhaps he sacrificed one camel by way of thanks for each year of his life (Ibid)

5. i.e. the 23 camels which ‘Ali had brought from Yemen. (*Ma’ariful Hadees*, Vol. IV, p. 236).

6. For the “*Tawaful Ziyarat*”, which is better to be performed (after the sacrifice, shaving off the head and putting off the *Ehraam*) on the 10th of *Zil Hijjah*, though it can be performed upto the sunset of the 12th *Zil Hijjah* (Ibid)

CHAPTER 4

ENTERING MECCA, TAWAAF AND SA'EE

Entry in and exit from Mecca : 'Aa'isha has reported that when the Holy Prophet came to Mecca, he entered it at its upper end and went out at its lower. (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Hajj, Baabo Dukhoole Mecca Wat Tawaaf*, No. 2447/2)

Raml ¹ : Ibne 'Umar has reported that when the Messenger of Allah did the *Tawaaf* (circumambulation) at the *Hajj* or the *'Umrah* immediately on his arrival, he ran three circuits and walked four, then after making two prostrations he went between Safa and Marwah. (*Bukhari and Muslim*) (*Mishkat, ibid*, 2449/4)

Tawaaf and Sa'ee ² : Ibne 'Umar has reported that the Messenger of Allah ran three circuits beginning from the Black Stone, and walked four, and he ran in the bottom of the Maseel ³ when he went between Safa and Marwah. (*Muslim*) (*Mishkat, ibid*, 2450/5)

Kissing the Black Stone : Jabir has reported that when the Messenger of Allah came to Mecca, he went to the Black Stone and kissed it, then moved to his right, running three circuits and walking four. (*Muslim*) (*Mishkat, ibid*, 2451/6)

Touching the Yamaani Corners : Ibne 'Umar has reported that : I had not seen the Holy Prophet touching anything in the House but the two Yamaani Corners. ⁴ (*Bukhari and Muslim*) (*Mishkat, ibid*, 2453/8)

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1. Running in first three circuits round the Ka'bah.
 2. Going between Safa and Marwah.
 3. The place between Safa and Marwah.
 4. The Corner Known as "Rukn-e-Yamaani, and the Corner containing the Black Stone are both towards the Yemen.

Tawaaf on the mount : Ibne 'Abbas reported that the Holy Prophet performed the *Tawaaf* (circumambulation) at the Farewell *Hajj* on a camel ¹ and touched the Corner with a crooked stick. (*Bukhari and Muslim*) (*Mishkat, ibid, 2454/9*)

Umme Salamah has reported that : I complained to the Messenger of Allah of being ill. He said : do the *Tawaaf* (circumambulation) behind the people riding. ² I did the *Tawaaf*, and the Messenger of Allah was praying towards the side of the House and reciting, "*Wat-Tur-e-Wa Kitab-im-Masturin*" (i.e., by *Tur* and a Book inscribed.) ³" (*Bukhari and Muslim*) (*Mishkat, ibid, 2472/27*)

Pointing to the Black Stone : Ibne 'Umar has reported that the Messenger of Allah went round the House on a camel, and whenever he came to the Corner, ⁴ he pointed to it ⁵ with something in his hand and said, "Allah is the Greatest." (*Bukhari*) (*Mishkat, ibid, 2455/10*)

Menstruating woman : 'Aa'isha has reported that : we went out with the Holy Prophet mentioning nothing but the *Hajj*, and when we were a Sarif, ⁶ I began to menstruate. The Holy Prophet came in and finding me weeping he said, "perhaps you are menstruating." I said : yes. He said, "that is something which Allah has decreed for the daughter of Adam. So do what the pilgrims do, with the exception of going round the House, till you are purified." ⁷ (*Bukhari and Muslim*) (*Mishkat, ibid, 2457/12*)

1. This was the "*Tawaful Ziyarat*" which is performed on the 10th to 12th of *Zil Hijjah* after sacrifice and shaving off the head (*Ma'ariful Hadees*, Vol. IV , p . 248). On the authority of this Hadees, *Tawaaf* on the mount became permissible in exceptional cases (Ibid), also see the Hadees of 'Umme Salamah (No. 2472/27).

2. In exceptional cases *Tawaaf* can be performed on the mount. Also see the Hadees of Ibne 'Abbas (No. 2454/9).

3. *Qur'an, Chapter 52.*

4. having the Black Stone.

5. i.e. the Black Stone.

6. A place near Tan'eem at a distance of twelve miles from Mecca.

7. She performed this 'Umrah later on the 13th of *Zil Hijjah* (see Hadees No. 2549/9)

Polytheists prohibited : Abu Hurairah has reported that : on the day of sacrifice at the *Hajj*, before the Farewell *Hajj*, over which the Holy Prophet had appointed Abu Bakr, he sent me with a group whom he had ordered to announce among the people, “After this year no polytheist shall perform the *Hajj*¹ and no naked person shall go round the House.” (*Bukhari and Muslim*) (*Mishkat, ibid, 2458/13*)

Supplication in Sa’ee : Abu Hurairah has reported that the Messenger of Allah came and entered Mecca, and, after he had gone forward to the Black Stone and kissed it, he went round the House. He then went to Safa and climbed upon it so that he could look at the House, then he raised his hands, began to make mention of Allah as much as he wished and make Supplication. (*Abu Dawud*) (*Mishkat, ibid,2459/15*)

Tawaaf is like Prayer : Ibne ’Abbas has reported that the Holy Prophet has said that, “the *Tawaaf* (circumambulation) of the House is like Prayer, except that you can speak while performing it. But whoever speaks must speak only what is good.” (*Tirmizi, Nasa’ee and Daarimi*) (*Mishkat, ibid, 2461/16*)

The Black Stone : Ibne ’Abbas has reported that the Messenger of Allah has said that, “the Black Stone came down from Paradise. It was whiter than milk, but the sins of the children of Adam made it black.” (*Ahmad and Tirmizi*) (*Mishkat, ibid,2462/17*)

Testimony of the Black Stone : Ibne ’Abbas has reported that the Messenger of Allah has said about the Black Stone, “by Allah, Allah will certainly raise it up on the Day of Resurrection with two eyes with which it will see, and a tongue with which it will speak, and it will give testimony about him who kissed it with sincerity.” (*Trimizi, Ibne Majah and Daarimi*) (*Mishkat, ibid, 2463/18*)

Black Stone and Place of Abraham : Ibne ’Umar has reported that : I heard the Messenger of Allah say, “the Corner and the Place (of Abraham) are two of the sapphires of Paradise whose light Allah has obliterated. Had He not done so, they would have illuminated everything between the East and the West.” (*Tirmizi*) (*Mishkat, ibid, 2464/19*)

1. *Qur’an, Taubah, 9:28.*

Supplication between Black Stone and Yamaani Corner : 'Abdullah bin Saa'ib has reported that : I heard the Messenger of Allah say between the two Corners, "O our Lord, bring us a blessing in this world and a blessing in the Hereafter, and guard us from the punishment of Fire." (*Abu Dawud*) (*Mishkat, ibid, 2466/21*)

Sa'ee on the mount : Qudamah bin 'Abdullah bin 'Ammar has reported that : I saw the Messenger of Allah running between Safa and Marwah on a Camel. ¹ There was no striking, no driving, no saying : move aside, move aside (*Sharhe as-Sunnah, by Baqhawwi*) (*Mishkat, ibid, 2468/23*)

Iztibaagh : Ya'la bin Umayyah has reported that the Messenger of Allah went round the House wearing a green Yamani mantle under his right armpit with the end over his left shoulder. ² (*Tirmizi, Abu Dawud, Ibne Majah and Daarimi*) (*Mishkat, ibid, 2469/24*)

Ibne 'Abbas has reported that the Messenger of Allah and his Companions performed 'Umrah from Ji'ranah. ³ and ran three times round the House. They put their upper garments under their armpits and threw the ends over their left shoulders. (*Abu Dawud*) (*Mishkat, ibid, 2470/25*)

Itilaam : Ibne 'Umar has reported that, "we did not give up touching these two Corners, the Yamaani and the Black Stone, whether it was difficult or easy, since I saw the Messenger of Allah touch them." (*Bukhari and Muslim*) (*Mishkat, ibid, 2471/26*)

1. In exceptional cases running between Safa and Marwah on conveyance is allowed (*Mazaahir-e-Haq*).

2. This is technically known as *Iztibaagh*.

3. A place where there was water less than half way from Mecca to Ta'if. (James Robson)

Tasbeeh during Tawaaf : Abu Hurairah has reported that the Holy Prophet has said that, “whoever goes round the House not talking except to say, ‘Glory be to Allah ; Praise be to Allah ; there is no god but Allah ; Allah is the Greatest ; there is no Might and no Power except in Allah, ten evil deeds are blotted out from him, ten blessings are recorded for him, and he is raised by ten degrees. And whoever goes round (the House) and talks while doing so, he walks through like the one who walks through water.” (*Ibne Majah*) (*Mishkat, ibid, 2475/30*)

CHAPTER 5

PRESENCE IN 'ARAFAT ¹

Takbeer and Talbiah : Muhammad bin Abi Bakr Saqafi has reported that he asked Anas bin Maalik when they were going in the morning from Mina to 'Arafaat : how you use to conduct yourselves on that day with the Messenger of Allah ? He said, "those of us who recited the *Talbiyah* did so without any objection (from anybody), and those of us who recited the *Takbeer* did so without any objection (from anybody)." (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Hajj, Baab-ul-Wuqoof Be 'Arafaat*, No. 2476/1)

Place of Sacrifice and place of Waiting : Jabir has reported that the Messenger of Allah has said that, "I have sacrificed here, but the whole of Mina is a place of sacrifice, so sacrifice where you are staying. I have waited here, but all 'Arafaat' is a place for waiting. I have waited here, but all Muzdalifah is a place for waiting." (*Muslim*) (*Mishkat, ibid*, 2477/2)

Days of 'Arafaat : 'Aa'isha has reported that the Messenger of Allah has said that, "there is no day when Allah sets free more servants from the Fire (of Hell) than the day of 'Arafaat. He draws near, ² then praise them³ to the angels saying, 'What do these want ?'" (*Muslim*) (*Mishkat, ibid*, 2478/3)

Jabir has reported that the Messenger of Allah has said that, "when the day of 'Arafaat comes, Allah gets down to the lowest heaven and praises them ⁴ to the angels saying, "look at My servants who have come to Me dishevelled, dusty and crying out from every distant corner.

1. A plain where the pilgrims gather and stay till sunset on the 9th *Zil Hijjah*. It is about 25 kilo meter away from Mecca. It is known as 'Arafaat because after coming down to earth Adam and Eve met here.

2. those present in 'Arafaat for the Hajj.

3. *ibid*.

4. *ibid*

I call you to witness that I have forgiven them.” Then the angels say, “our Lord, so and so was being suspected of sin, also so and so and such and such a woman.” He said that Allah the Greatest and Glorious says, “I have forgiven them.” The Messenger of Allah said, “no day has more people set free from Hell than the day of ‘Arafaat.” (*Sharhe as-Sunnah, by Baqhawī*) (*Mishkat, ibid, 2484/9*)

Waiting at a distance from Imam : ‘Amr bin ‘Abdullah bin Safwan has reported from his maternal uncle called Yazid bin Shaibaan who said : we were in a place of waiting of ours at ‘Arafaat (which ‘Amr indicated was far away from where the *Imam* was waiting). Ibne Mirba’ Ansari came to us and told us : I am the messenger of the Messenger of Allah to you to tell you, “wait where you are performing your devotion, because you are conforming to the practice of your father Abraham. (*Tirmizi, Abu Dawud, Nasa’ee and Ibne Majah*) (*Mishkat, ibid, 2479/4*)

Supplication in ‘Arafaat : ‘Amr bin Shu’aib has reported from his father who said that his grandfather informed that the Holy Prophet had said that, “the best supplication is that on the day of ‘Arafaat, and the best thing which I and the Prophets before me have said is, ‘there is no god but Allah ; He is One ; there is no partner to Him ; to Him belongs the Dominion, to Him Praise is due, and He is Omnipotent’.” (*Tirmizi*).(*Mishkat, ibid, 2482/7*)

The Satan : Talha bin ‘Ubaidullah bin Kareez has reported that the Messenger of Allah has said that, “on no day is the Satan seen more contemptible, more insultingly repelled one, more humiliated, or more angry than on the day of ‘Arafaat, which is for no other reason but that he sees the Mercy being sent down and Allah’s forgiveness of great sins, except for what was seen on the day of Badr, because (on that day) he saw Gabriel keeping the angels in battle-oder.” (*Maalik*) (*Mishkat, ibid, 2483/8*)

CHAPTER 6

STAY IN MUZDALIFAH AND MINA

Ibne 'Abbas has reported that he returned with the Holy Prophet on the day of 'Arafaat. The Holy Prophet heard the people behind him shouting loudly at their camels and beating them. He pointed his whip at them and said, "O men, preserve a quiet demeanour, because piety does not consist in running." (*Bukhari*) (*Mishkat, Kitab-ul-Hajj, Baab-ud-Daf 'e Min 'Arafaat wal Muzdalifah*, No. 2488/2)

Timings of leaving 'Arafaat and Muzdalifah : Muhammad bin Qais bin Makhramah has reported that the Messenger of Allah addressed the people as follows, "the people of the Days of Ignorance used to return from 'Arafaat when the sun before setting was shining in their faces like men's turbans, and from Muzdalifah after the sun rose when it was shining in their faces like men's turbans. But we do not return from 'Arafaat till the sun sets, and we return from Muzdalifah before the sun rises. Our guidance differs from that of the worshippers of idols and those who attribute partners to Allah." (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid*, 2495/9)

Waiting in 'Arafaat and stay in Mina : 'Abdur Rahman bin Ya'mur ad-Diyali has reported that : I heard the Holy Prophet say, "the *Hajj* is 'Arafaat. Whoever reaches 'Arafaat in the night of Muzdalifah ¹ before dawn has attained the *Hajj*. The days at Mina are three, but if anyone hurries over matters in two days he is guilty of no sin ; and if anyone is late, he is guilty of no sin." (*Tirmizi, Abu Dawud, Nasa'ee, Ibne Majah* and *Daarimi*) (*Mishkat, Kitab-ul-Hajj, Baab-ul-Ihsaare Wa Fautil Hajj*, No. 2595/8)

1- This would suggest that one is credited with taking part in the halt at 'Arafaat if he gets there at any time before dawn on the night when the pilgrims are at Muzdalifah. (James Robson)

Prayers in Muzdalifah : Ibne ‘Umar has reported that the Holy Prophet combined the *Maghrib* (sunset) and the *‘Isha* (night) prayers, each with *Iqamah*, without any optional prayer between the two or at the end of each one of them (*Bukhari*) (*Mishkat, Kitab-ul-Hajj, Baab-ud-Daf’e Min ‘Arafaat wal Muzdalifah*, No. 2490/4)

‘Abdullah bin Mas’ud has reported that : I never saw the Messenger of Allah observe a prayer out of its usual time with the exception of two, the *Maghrib* (sunset) and the *‘Isha* (night) prayers, which he combined, ¹ and the *Fajr* (morning) prayer which he observed that day a bit earlier than its usual time. ² (*Bukhari and Muslim*) (*Mishkat, ibid, 2491/5*)

Taking pebbles from Muzdalifah : Ibne ‘Abbas has reported that Fazl bin ‘Abbas who rode behind the Messenger of Allah said that on the evening of ‘Arafaat and the morning of Muzdalifah, when the people returned, he said to them ; “preserve a quiet demeanour.” He held back his she-camel till he entered Muhassir which is a part of Mina, and said, “get small pebbles of *Khazf* for stoning the *Jamrah*.” He said that the Messenger of Allah kept on raising his voice in the *Talbiyah* till he threw pebbles at the *Jamrah* (*Muslim*) (*Mishkat, ibid, 2493/7*)

LEAVING MUZDALIFAH

Ibne ‘Abbas has reported that, “I was among the weak members of his family ³ whom the Holy Prophet sent ahead on the night of Muzdalifah. (*Bukhari and Muslim*) (*Mishkat, ibid, 2492/6*)

Jabir has reported that the Holy Prophet hastened from Muzdalifah with a quiet demeanour and ordered the people to preserve a similar demeanour. He hastened in the valley of Muhassir, and ordered them to throw small pebbles, and he said, “perhaps I shall not see you after this year.” (*Tirmizi*) (*Mishkat, ibid, 2494/8*)

1. i.e. at-Muzdalifah.

2. but within the prescribed time limits (*Mazaahir-e-Haq*).

3. i.e. the women and children

STONING THE JAMRAHS ¹ AT MINA

Time of stoning : Jabir has reported that the Messenger of Allah threw pebbles at the *Jamrah* on the day of sacrifice in the forenoon, and afterwards (i.e. on other days) when the sun had passed the meridian. (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Hajj, Baabo Ramil Jimaar*, No. 2503/3)

Stoning in the night : 'Aa'isha has reported that : the Messenger of Allah sent Umme Salamah on the night before the day of sacrifice and she threw pebbles at the *Jamrah* before dawn. She then hastened [to Mecca] and performed the circuit. That day was the one which the Messenger of Allah spent with her. (*Abu Dawud*) (*Mishkat, Kitab-ul-Hajj, Baab-ud-Daf 'e Min 'Arafaat wal Muzdalifah*, No. 2497/11)

On the mount : Jabir has reported that : I saw the Holy Prophet throwing pebbles on the day of sacrifice while on his riding animal and saying, “learn your rites, because I do not know whether I will perform the *Hajj* after this *Hajj* of mine.” (*Muslim*) (*Mishkat, Kitab-ul-Hajj, Baabo Ramil Jimaar*, No. 2501/1)

Small pebbles : Jabir has reported that : I saw the Messenger of Allah throwing small pebbles at the *Jamrah* (*Muslim*) (*Mishkat, ibid*, 2502/2)

Throwing seven Pebbles and saying the Takbeer : 'Abdullah bin Mas'ud has reported that he came to the largest *Jamrah* and keeping the House on his left and Mina on his right he threw seven pebbles saying “Allah is the Greatest” each time. Then he said, “thus did he to whom *Suratul Baqarah* was revealed.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 2504/4)

1. *Jamrahs* are three in number and are known as *Jamrah-e-Aula*, *Jamrah-e-Wusta* and *Jamrah-e-Uqbah*. All these are in Mina. On the 10th of *Zil Hijjah* only the *Jamrah-e-Uqbah* is pelted, while on the 11th, 12th and 13th all the three are pelted one by one i.e. first the *Aula* (small), then the *Wusta* (middle one), and then the *Uqbah* (big). Pelting is *Wajib* (obligatory) in default of which an animal (goat or sheep) is to be sacrificed.

Sequence of stoning : Saalim has reported from Ibne 'Umar that he used to throw seven pebbles at the nearest *Jamrah*, saying "Allah is the Greatest after throwing each one. He would then go forward into the interior of the valley and after standing facing the *Qiblah* for a long time, making supplication and raising his hands, he would throw seven pebbles at the middle one, saying "Allah is the Greatest" each time he threw a pebble. He would then turn to the left and go farther into the valley, and after facing the *Qiblah* making supplication, raising his hands and standing for a long time, he would throw seven pebbles at the *Jamrah* of the *'Aqubah* from the bottom of the valley, saying "Allah is the Greatest" each time he threw a pebble, but he did not stand beside it. Then he used to depart and say, "this is how I saw the Holy Prophet do it." (*Bukhari*) (*Mishkat, Kitab-ul-Hajj, Baabo Khutbate Youmin Nahre Wa Ramee Ayyam-it-Tashreeq Wat Tawdi'e*, No.2543/3)

Stoning and Sa'ee : 'Aa'isha has reported that the Holy Prophet has said that, "throwing pebbles at the *Jamrahs* and running between Safa and Marwah have been ordained only for the remembrance of Allah." (*Tirmizi*, and *Daarimi*) (*Mishkat, Kitab-ul-Hajj, Baabo Ramil Jimaar*, No.2507/7)

No reservation in Mina : 'Aa'isha has reported that : we asked : O Messenger of Allah, should we not put up a building for you to shade you in Mina ? He said, "no ; Mina is a resting-place for the camels' of those who get there first." (*Tirmizi*, *Ibne Majah* and *Daarimi*) (*Mishkat, ibid*,2508/8)

1. These are Camels, Cows, Buffalows, Goats or Sheep. Sacrifice is offered after pelting the *Jamrahs*.

ANIMALS FOR SACRIFICE ¹

Ash'aar and Taqleed : Ibne 'Abbas has reported that the Messenger of Allah offered the *Zuhr* (noon) prayer at Zul Hulaifah. Thereafter he called for his she-camel marked it on the right side of its hump, ¹ removed the blood from it, and tied two sandals on its neck. ² He then mounted his riding animal, and when it brought him up to Baida', he raised his voice in the *Talbiyah* for the *Hajj*. (*Muslim*) (*Mishkat, Kitab-ul-Hajj, Baab-ul-Hadye, No.2510/1*)

Sacrifice for others : Jabir has reported that the Holy Prophet sacrificed a cow for his wives at his *Hajj* (*Muslim*) (*Mishkat, ibid, 2513/4*)

Garlanding animals for sacrifice : 'Aa'isha has reported that : I twisted the garlands of the Holy Prophet's sacrificial camels with my own hands, then he garlanded them, marked them and sent as offerings, and nothing became forbidden to him which had been lawful for him. (*Bukhari and Muslim*) (*Mishkat, ibid,2514/5*)

Riding the sacrificial animal : Abu Hurairah has reported that the Messenger of Allah saw a man driving a sacrificial camel. He said to him : ride on it. He said : it is a sacrificial camel. He said : ride on it. He said : it is a sacrificial camel. He said, "ride on it ; woe to you," the second or the third time. (*Bukhari and Muslim*) (*Mishkat, ibid, 2516/7*)

Abi Zubair has reported that : I heard Jabir bin 'Abdullah being asked about riding on sacrificial animals. He said : I had heard the Holy Prophet say, "ride on them gently when you have nothing else, till you find a mount." (*Muslim*) (*Mishkat, ibid,2517/8*)

Animal dying in the way : Ibne 'Abbas has reported that the Messenger of Allah sent sixteen sacrificial camels with a man whom he put in charge of them. He asked : O Messenger of Allah, what should I do with those of them which become fatigued ? He said, "slaughter them, then dye their shoes in their blood, and put them on the sides of their humps ; but neither you nor any of those who are with you should eat any part of them." (*Muslim*) (*Mishkat, ibid, 2518/9*)

1. This was known as "*Ash'aar*".

2. This was known as "*Taqleed*".

Nijiyah Khuza'ee reported : I asked : O Messenger of Allah, what should I do with sacrificial camels which become fatigued ? He said : slaughter them, dip their shoes in their blood, and leave them for the people to eat. (*Maalik, Tirmizi and Ibne Majah*) (*Mishkat, ibid, 2524/15*)

Seven shares : Jabir has reported that : in the year of Hudaibiyah ¹ we, along with the Messenger of Allah, sacrificed a camel for seven people and a cow for seven people (*Muslim*) (*Mishkat, ibid, 2519/10*)

Slaughter of camel : Ibne 'Umar has reported that he came to a man who had made his camel kneel for sacrificing it. He said (to him) : make it stand up fettered according to the *Sunnah* of Muhammad. (*Bukhari and Muslim*) (*Mishkat, ibid, 2520/11*)

Payment to the butcher : 'Ali has reported that : the Messenger of Allah put me in charge of his sacrificial camels, telling me to give their meat, skins and saddle-cloths as *Sadaqah*, but not to give anything to the butcher, saying : we will pay him from us. (*Bukhari and Muslim*) (*Mishkat, ibid, 2521/12*)

Eating and preserving the meat : Jabir has reported that : we were not accustomed to eat the meat of our sacrificial animals for more than three days, but the Messenger of Allah gave us permission saying, "eat and preserve (the meat)." So we ate and preserved. (*Bukhari and Muslim*) (*Mishkat, ibid, 2522/13*)

Day of sacrifice : 'Abdullah bin Qurt has reported that the Holy Prophet has said that the greatest day in the Sight of Allah is the day of sacrifice and next the day of resting, ² which Saur ³ said was the second day. Five or six sacrificial camels were brought to the Messenger of Allah and they ⁴ began to draw near to see which he would sacrifice first. When they fell down, he said something in a low voice which I ('Abdullah) did not catch. So I asked : what did he say ? He replied that he said : whoever wishes may cut off a piece. (*Abu Dawud*) (*Mishkat, ibid, 2525/16*)

1. 6 A.H. 2. Youm-ul-Qarr, the 11th of Zil Hijjah

3. one of those who occur in the Isnaad. 4. i.e. the camel.

SHAVING ¹ AT MINA

Shaving the head : Ibne 'Umar has reported that the Messenger of Allah had his head shaved at *Hajjatil Wadaa'*, and so also did some of his Companions, but some had their hair cut short. (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Hajj, Baab-ul-Halq*, No. 2528/1)

Cutting short : Ibne 'Abbas has reported that : Mu'awiyah told me : I had cut short some hair from the Holy Prophet's head at Marwah with a broad iron arrowhead. (*Bukhari and Muslim*) (*Mishkat, ibid*, 2529/2)

Supplication : Ibne 'Umar has reported that at *Hajjatil Wadda'* the Messenger of Allah said that, "O Allah, have Mercy on those who have shaved their heads." They asked : O Messenger of Allah, and those who have cut short their hair ? He said, "O Allah, have Mercy on those who have shaved their heads." They asked : O Messenger of Allah, and those who have cut short their hair ? He said, "and also on those who have cut short their hair." (*Bukhari and Muslim*) (*Mishkat, ibid*, 2530/3)

Start from the right : Anas has reported that when the Holy Prophet came to Mina, he went to the *Jamrah* and threw pebbles at it, after which he went to his lodging in Mina and sacrificed his animal. He then called for a barber, and turning his right side to him, he let him shave him. He then called Abu Talha Ansari and gave him what had been shaved off, after which he turned his left side telling the barber to shave him ; and when he had done so, he gave Abu Talha what had been shaved off and told him to divide it among the people.² (*Bukhari and Muslim*) (*Mishkat, ibid*, 2532/5)

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1. Shaving off the head or cutting short the hairs is to be done after the sacrifice of animals.
 2. This is also a sanction for respecting and maintaining the "*Tabarrukat*" of the "*Aulia Allah*" i.e. righteous servants and friends of Allah (*Ma'ariful Hadees*, Vol. IV, p. 239).

Women not to shave the head : 'Ali and 'Aa'isha has reported that the Messenger of Allah forbade women to shave their heads. (*Tirmizi*) (*Mishkat, ibid,2535/8*)

Women should only clip their hair : Ibne 'Abbas has reported that the Messenger of Allah has said that, "shaving is not incumbent on the women. There is only clipping (of hair) for them. (*Abu Dawud* and *Daarimi*) (*Mishkat, ibid,2536/9*)

TAWAAF-UL-ZIYARAT

Tawaaf-ul-Ziyarat : Ibne 'Umar has reported that the Messenger of Allah hastened to Mecca ¹ on the day of sacrifice, then returned and prayed the *Zuhr* (noon) prayer at Mina. (*Muslim*) (*Mishkat, ibid, 2534/7*)

No Raml in Tawaaf-ul-Ziyarat : Ibne 'Abbas has reported that the Holy Prophet did not do *Raml* (running) in the seven circuits of *Tawaaful-ul-Ziyarat* (*Abu Dawud*) (*Mishkat, Kitab-ul-Hajj, Baabo Khutbate Yaumin Nahre Wa Ramee Ayyam-it-Tashreeq Wat Tawdi'e, No. 2555/15*)

AYYAM-IT-TASHREEQ

Stoning by the Holy Prophet : 'Aa'isha has reported that the Messenger of Allah hastened to Mecca ² at the later part of the day after praying the *Zuhr* (noon) prayer. He then returned to Mina ³ and remained there over the nights of the *Tashreeq* days. ⁴ He used to throw pebbles at the *Jamrah* when the sun passed the meridian, throwing seven at each *Jamrah* and saying "Allah is the Greatest" with each pebble. He used to stand a long time at the first and second and make supplication, but while he threw pebbles at the third, he did not stand beside it. (*Abu Dawud*) (*Mishkat, ibid, 2557/17*)

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1. For performing the Tawaaful-ul-Ziyarat.
 2. *Ibid*
 3. After performing the Tawaaful -ul-Ziyarat
 4. The 11th, 12th and 13th of Zil Hijjah.

TAWAAF-UL-WADAA' AND LEAVING MECCA

Tawaaf-ul-Wadaa' : Ibne 'Abbas has reported that the people were going away in all directions, so the Messenger of Allah said, "none of you should hasten to go away till his obligations at the House [i.e. Ka'bah] are complete, except that this is remitted for a woman who is in her courses." (*Bukhari and Muslim*) (*Mishkat, ibid, 2550/10*)

Excuse : 'Aa'isha has reported that Safiyah began to menstruate on the night before *Yaym an-Nafir*¹ and said, "it looks as if I shall detain you." The Holy Prophet said, "how unlucky and annoying you are² !" (He asked :) has she performed the *Tawaaf* (circumambulation) on the day of sacrifice ? It was said : yes. He said : then start.³ (*Bukhari and Muslim*) (*Mishkat, ibid, 2551/11*)

Leaving Mecca : 'Aa'isha has reported that : I put on the *Ehraam* at Tan'eem for *Umrah*, then entered (Mecca) and performed my '*Umrah*.⁴ the Messenger of Allah waited for me in *Abtah* till I had finished. Then he ordered the people to move on. He set out, and when passing the House he performed the *Tawaaf* (circumambulation) before the *Fajr* (morning) prayer, then set out for *Medinah*. (*Abu Dawud*) (*Mishkat, ibid, 2549/9*)

SEQUENCE IN PERFORMANCES

'Abdulalh bin 'Amr bin 'Aas has reported that the Messenger of Allah stopped during the *Hajjatil Wadaa'* at *Mina* for people who had something to ask him. A man came and said that, "being ignorant, I shaved before sacrificing." He said, "sacrifice, there is no harm."

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1. 13th Zil Hijjah the day of departure from Mecca after *Hajj* and '*Umrah*.
 2. This the Arabs used to say by way of love. (*Mazaahir-e-Haq*).
 3. This means that on account of disability there is exemption from "Tawaaf-ul- Wadda' (ibid).
 4. Hazrat 'Aa'isha performed this '*Umrah* because when she had come to Mecca under the *Ehraam* of '*Umrah* and *Hajj* she could not perform the '*Umrah* because of menses, and therefore on the 13th of Zil Hijjah, after the *Rami*, the Holy Prophet stayed at *Abtah* and sent her with her brother 'Abdur Rahman for performing the left over '*Umrah*. (see the Hadees of Hazrat 'Aa'isha No. 2457/12) (*Ma'ariful Hadees, Vol. IV, p. 268*).

Another came and said that, “being ignorant, I sacrificed before throwing the pebbles.” He said, “throw them, there is no harm.” The Holy Prophet was not asked about anything which had been done before or after its proper time but that he said, “do it, there is no harm.” (*Bukhari* and *Muslim*). According to a version by *Muslim*, a man came and said, “I shaved before throwing the pebbles.” He said, “throw them, there is no harm.” Another came to him and said, “I hastened to House before throwing the pebbles.” He said, “throw them, there is no harm.” (*Mishkat, Kitab-ul-Hajj, Baabun, No. 2537/1*)

Ibne 'Abbas has reported that the Holy Prophet was being questioned on the day of sacrifice at Mina and he was saying, “there is no harm.” A man who consulted him said, “I threw the pebbles after the evening had come,” and he said, “there is no harm.” (*Bukhari*) (*Mishkat, ibid, 2538/2*)

'Ali has reported that a man came to the Messenger of Allah and said that, “I hastened to Mecca before shaving.” He said, “shave (or cut short), there is no harm.” Another came and said, “I sacrificed before throwing the pebbles.” He said, “throw them, there is no harm.” (*Tirmizi*) (*Mishkat, ibid, 2539/3*)

Usamah bin Shareek has reported that : I went out with the Messenger of Allah to perform the *Hajj*. The people were coming to him. One said, “O Messenger of Allah, I ran between Safa and Marwah before going round the Ka'bah” or “I did something after its proper time,” or “I did something before its proper time.” He said, “there is no harm, except to one who has defamed a Muslim acting wrongfully. He is the one who is sinful and is perished.” (*Abu Dawud*) (*Mishkat, ibid, 2540/4*)

CHAPTER 7

DETAINED FROM HAJJ

Detention : Ibne 'Abbas has reported that the Messenger of Allah had been detained. So he had his head shaved, cohabited with his wives, and sacrificed his animals, till he performed the 'Umrah the following year. (*Bukhari*) (*Mishkat, Kitab-ul-Hajj, Baab-ul-Ihsaare Wa Fautil Hajj, No. 2588/1*)

Sacrificing, shaving and cutting short : 'Abdullah bin 'Umar has reported that : we went out with the Messenger of Allah but the infidels of Quraish barred the way to the House. So the Holy Prophet sacrificed his animals and had his head shaved, and his Companions cut short their hair. (*Bukhari*) (*Mishkat, ibid, 2589/2*)

'Aa'isha has reported that the Messenger of Allah went to Zuba'a, daughter of Zubair and said to her, "perhaps you intend to perform the *Hajj* ?" She said, "by Allah, I am suffering from pain." He said, "perform the *Hajj*, but make a condition saying, 'O Allah, the place of my coming out of *Ehraam* will be where You prevent me'." (*Bukhari and Muslim*) (*Mishkat, ibid, 2592/5*)

Animals to be sacrificed again : Ibne 'Abbas has reported that the Messenger of Allah ordered his Companions to sacrifice animals at the 'Umrah of *Qaza* (Fulfilment) (even) for those animals which they had sacrificed in the year of Hudaibiyah (*Abu Dawud*) (*Mishkat, ibid, 2593/6*)

CHAPTER 8

MECCA

Made sacred : Ibne 'Abbas has reported that the Messenger of Allah said on the day of the Conquest of Mecca, "there is no *Hijra*, but only *Jihaad* and intention ; so when you are called to *Jihaad*, go forth." He also said on the day of the Conquest of Mecca, "Allah made this town sacred on the day He created the heavens and the earth. So it is sacred by the sacredness conferred on it by Allah till the Day of Resurrection. Fighting in it has neither been lawful to anyone before me nor has it been made lawful for me except for one hour on one day. So it is sacred by the sacredness conferred on it by Allah till the Day of Resurrection. Its thorns are not to be cut, its game is not to be molested, anything found dropped in it is not to be picked up except by one who publicly announces it, and its fresh herbage is not to be cut." Ibne 'Abbas said, "except the *Izkhar*,¹ O Messenger of Allah, because it is useful for the blacksmith and for their houses." He then said, "except the *Izkhar*." (*Bukhari and Muslim*). A version by Abu Hurairah has, "its trees are not to be cut, and only one who announces it may pick up anything which falls in it." (*Mishkat, Kitab-ul-Hajj, Baabo Harame Mecca Harrasahaa, No. 2596/1*)

Taking arms : Jabir has reported that : I heard the Messenger of Allah say, "it is not lawful for any of you to carry the arms in Mecca." (*Muslim*) (*Mishkat, ibid,2597/2*)

Qisaas and Hadd : Anas has reported that the Holy Prophet entered Mecca on the day of the Conquest with an iron helmet on his head. When he pulled it off, a man² came to him and said, "Ibne Khatal³ is hanging on to the curtains of the Ka'bah." He said, "kill him." (*Bukhari and Muslim*) (*Mishkat, ibid,2598/3*)

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1. A kind of plant in Arabia with thorns.
 2. This man was Fazl bin 'Obaid.
 3. He was a renegade Muslim.

Attack on Mecca : 'Aa'isha has reported that the Messenger of Allah has said that, "an army will set out to attack the Ka'bah. When they will reach a desert of the country, the first and last of them will be swallowed up." I asked : O Messenger of Allah, how the first and the last of them will be swallowed up when among them there will be their leaders and people who will not be among them ? He said, "the first and the last of them will be swallowed up, then they will be raised up according to their intentions." (*Bukhari and Muslim*) (*Mishkat, ibid,2600/5*)

Abu Hurairah has reported that the Messenger of Allah has said that, "an Abyssinian with short legs will destroy the Ka'bah." (*Bukhari and Muslim*) (*Mishkat, ibid,2601/6*)

Ibne 'Abbas has reported that the Messenger of Allah has said that, "I am seeing him as a black and hen-toed pulling it down stone by stone." (*Bukhari*) (*Mishkat, ibid,2602/7*)

Storing up of food : Ya'la bin Umayyah has reported that the Messenger of Allah has said that, "storing of food to sell it at a high price in the Sacred Territory is a great unlawful thing." (*Abu Dawud*) (*Mishkat, ibid,2603/8*)

Excellence of Mecca : Ibne 'Abbas has reported that the Messenger of Allah has said to Mecca, "what a fine town you are, and how dear you are to me ! Had not that my people driven me out of you, I would not have lived elsewhere." ¹ (*Tirmizi*) (*Mishkat, ibid, 2604/9*)

'Abdullah bin 'Adi bin Hamra' has reported that : I saw the Messenger of Allah waiting at Hazwara ² and saying, "by Allah, you are the best part of the earth of Allah and the part dearest to Him. Had I not been driven out of you, I would not have gone out." (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 2605/10*)

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1. The Holy Prophet said this on leaving Mecca after victory over it
(*Ma'ariful Hadees, Vol. IV, p. 279*)
 2. A place in Mecca.

'Ayyaash bin Abu Rabi'ah Makhzumi has reported that the Messenger of Allah has said that, "this *Ummah* will not cease to prosper so long as they give this sacredness¹ due respect. But when they will disregard it, they will perish." (*Ibne Majah*) (*Mishkat, ibid, 2607/12*)

1. i.e. sacredness of Mecca.

CHAPTER 9

MEDINAH

It is sacred : 'Ali has reported that : we did not write anything from the Messenger of Allah except the Qur'an and what is in this writing.¹ He reported that the Messenger of Allah has said, "Medinah is sacred from 'Eer to Sor.² Whoever introduces an innovation in it, or gives shelter to an innovator, there is the curse of Allah, the angels, and all men upon him, and no *Farz*³ or *Nafl*⁴ (deed) will be accepted from him. (*Bukhari and Muslim*). (*Mishkat, Kitab-ul-Hajj, Baabo Haram-il-Madinah Harasahaa Allah-o-Ta'ala*, No. (2608/1)

Divine Name : Jabir bin Samurah has reported that : I heard the Messenger of Allah say, "Allah the Most High named Medinah as *Taabah*."⁵ (*Muslim*) (*Mishkat, ibid,2618/11*)

Living in Medinah : Sa'd has reported that the Messenger of Allah has said that, "I declare sacred the territory between the two lava plains of Medinah, so that its thorn trees should not be cut down or its game killed." He also said, "Medinah is best for them if they could only know. Nobody will leave it through dislike of it but Allah will put in it someone better than him in place of him, and nobody will remain there inspite of its hardship and distress but I shall be an intercessor or witness for him on the Day of Judgement." (*Muslim*) (*Mishkat, ibid,2609/2*)

1. It contained some directions from the Holy Prophet. (*Mazaahir-e-Haq*).

2. 'Eer is a wellknown Hill at Medinah and Sor is also a small Hill at Medinah behind the mountain of Uhud.

3. Obligatory.

4. Voluntary.

5. "Taabah" comes from a root meaning to be good, sweet, or pure. (*Tajul Uroos*) (James Robson). *Taabah, Taibah and Tayyibah*, all the three have the same meaning (*Ma'ariful Hadees, Vol. IV, p. 280*).

Endurance : Abu Hurairah has reported that the Messenger of Allah has said that, “nobody from among my *’Ummah* will endure the hardship and rigour of Medinah but I will be an intercessor for him on the Day of Judgement.” (*Muslim*) (*Mishkat, ibid, 2610/3*)

Supplication of the Holy Prophet : Abu Hurairah has reported that whenever the people saw the first fruits, they used to bring them to the Holy Prophet. When he took them, he used to say, “O Allah, bless us in our fruits ; bless us in our city ; bless us in our *Saa’* ; and bless us in our *Mudd*.¹ O Allah, Abraham was Your Servant, Friend and Prophet, and I am Your Servant and Prophet. He made supplication to You on behalf of Mecca, and I make on behalf of Medinah the same supplication as he made on behalf of Mecca and as much again.” Thereafter, he² said, he used to call his youngest child and give him those fruits. (*Muslim*) (*Mishkat, ibid, 2611/4*)

’Aa’isha has reported that : when the Messenger of Allah came to Medinah, Abu Bakr and Bilal were prostrated with fever. I went to the Messenger of Allah and told him. He said, “O Allah, make Medinah as dear to us as Mecca or more so, make it healthy, bless us in its *Saa’* and its *Mudd*, and transfer its fever and put it in *Juhfah*.” (*Bukhari and Muslim*) (*Mishkat, ibid, 2614/7*)

Anas has reported that the Holy Prophet has said that, “O Allah, give Medinah twice as much blessing as You have given to Mecca.” (*Bukhari and Muslim*) (*Mishkat, ibid, 2634/27*)

Sacred Area : Abu Sa’eed has reported that the Holy Prophet has said that, “Abraham declared Mecca sacred and made it a sacred area, and I declare Medinah to be sacred throughout the area between its two mountain paths. So no blood should be shed in it, no weapons should be carried in it for fighting, and no leaves should be beaten off trees in it except for fodder.” (*Muslim*) (*Mishkat, ibid, 2612/5*)

1. *Saa’* and *Mudd* were both measurements for the grain.

2. i.e. Abu Hurairah.

A dream : 'Abdullah bin 'Umar has reported about the vision the Holy Prophet had seen about Medinah. He ¹ said, "I saw a black woman with dishevelled hair go out of Medinah and settle at Mahya'a, and interpreted it as meaning that the pestilence of Medinah had been transferred to Mahya'a, which is Juhfah." (*Bukhari*) (*Mishkat, ibid, 2615/8*)

Forecast : Sufyan bin Abu Zuhair has reported that : I heard the Messenger of Allah say, "Yemen will be conquered and there will be the people who will leave (Medinah) with their families and those who are under them, although Medinah would be the best for them if they could only know. Syria will be conquered and there will be the people who will leave (Medinah) with their families and those who are under them, although Medinah would be the best for them if they could only know, 'Iraq will be conquered and there will be the people who will leave (Medinah) with their families and those who are under them, although Medinah would be the best for them if they could only know." (*Bukhari and Muslim*) (*Mishkat, ibid, 2616/9*)

Purifies the people : Abu Hurairah has reported that the Messenger of Allah has said that, "I have been commanded to (go to) a town which will gain superiority over all other cities. People call it Yasrib ², but it is Medinah. It purifies the people as the bellows remove the impurity of iron." (*Bukhari and Muslim*) (*Mishkat, ibid, 2617/10*)

Drives away the wicked : Jabir bin 'Abdullah has reported that a desert Arab took oath of allegiance to the Messenger of Allah. He then suffered from high fever in Medinah. He came to the Holy Prophet and said, "cancel my oath of allegiance, O Muhammad." The Messenger of Allah refused. He came again and said, "cancel my oath of allegiance." He refused. He came again and said, "cancel my oath of allegiance." He again refused. The desert Arab

1. i.e. the Holy Prophet.

2. The root from which the name comes has the meaning of "corruption" (James Robson).

went off. The Messenger of Allah then said, "Medinah is like bellows which drives away its impurity and purifies what is good in it." (*Bukhari and Muslim*) (*Mishkat, ibid, 2619/12*)

Abu Hurairah has reported that the Messenger of Allah has said that, "the Day of Judgment will not come before Medinah drives away its wicked people as the bellows drive away the impurity of iron." (*Muslim*) (*Mishkat, ibid, 2620/13*)

Plague and Dajjaal : Abu Hurairah has reported that the Messenger of Allah has said that, "there are angels on the mountain roads of Medinah, so neither plague nor the *Dajjaal* shall enter it." (*Bukhari and Muslim*) (*Mishkat, ibid, 2621/14*)

Anas has reported that the Messenger of Allah has said that, "there is no town on which the *Dajjaal* will not tread, with the exception of Mecca and Medinah. There is none of its mountain paths but that there are angels in it drawn up in rows and guarding it. He will then go down to the marshy land, and Medinah will put its people into commotion three times, and then every infidel and hypocrite will go out to him." (*Bukhari and Muslim*) (*Mishkat, ibid, 2622/15*)

Abu Bakrah has reported that the Holy Prophet has said that, "the terror of *Dajjaal* (antichrist) will not enter Medinah. That day it will have seven gates with two angels at each gate." (*Bukhari*) (*Mishkat, ibid, 2633/26*)

Punishment for the deceitful : Sa'd has reported that the Messenger of Allah has said that, "none will act deceitfully towards the inhabitants of Medinah but that he will be dissolved as salt is dissolved in water." (*Bukhari and Muslim*) (*Mishkat, ibid, 2623/16*)

The Holy Prophet loved Medinah : Anas has reported that whenever the Holy Prophet returned from a journey and looked at the walls of Medinah, he made his camel hasten ; and if he was on a horse,¹ he urged it on out of the love of Medinah. (*Bukhari*) (*Mishkat, ibid, 2624/17*)

1. The word "Daabba" used in this Hadees also means a mule.

Mountain of Uhud : Anas has reported that when Uhud came to the sight of the Holy Prophet, he said that, “this is a mountain which loves us and which we love. O Allah, Abraham declared Mecca sacred, and I declared the land between its ¹ two lava plains to be sacred.” (*Bukhari and Muslim*) (*Mishkat, ibid, 2625/18*)

Sahl bin Sa’d has reported that the Messenger of Allah has said that, “Uhud is a mountain which loves us and which we love.” (*Bukhari*) (*Mishkat, ibid, 2626/19*)

Hunting and Cutting Trees in Wajj : Zubair has reported that the Messenger of Allah has said that, “the game of Wajj and its large thorn trees are sacred, and are prohibited for (the Sake of) Allah the Most High.” ² (*Abu Dawud*) (*Mishkat, ibid, 2629/22*)

Dying in Medinah : Ibne ‘Umar has reported that the Messenger of Allah has said that, “let him who can die in Medinah, die therein, because I shall intercede for one who dies in it.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 2630/23*)

Best place for grave : Yahya bin Sa’eed has reported that the Messenger of Allah was sitting while a grave was being dug in Medinah. A man looked down into the grave and said, “what a bad resting-place for a believer !” The Messenger of Allah thereupon retorted, “what a bad thing you have said !” The man replied, “I did not mean that ; I meant that being killed in the Way of Allah (is more excellent).” The Messenger of Allah said, “there is nothing like being killed in the Way of Allah. There is no other region in the earth in which I would prefer my grave to be,” saying it three times. (*Maalik*) (*Mishkat, ibid, 2637/30*)

Destruction : Abu Hurairah has reported that the Messenger of Allah has said that, “the last of the towns of Islam to become a ruin will be Medinah.” (*Tirmizi*) (*Mishkat, ibid, 2631/24*)

1. i.e. Medinah’s.

2. i.e. according to the Command of Allah the Most High. (*Mazaahir-e-Haq*).

Migration of the Holy Prophet : Jareer bin 'Abdullah has reported that the Holy Prophet has said that, "Allah revealed to me : at whichever of these three (places) you settle in, it will be the abode of your emigration : Medinah, Bahrain,¹ or Qinnasreen."² (*Tirmizi*) (*Mishkat, ibid, 2632/25*)

Visit to the Shrine of the Holy Prophet : Ibne 'Umar has reported a *Marfoo'* Tradition (according to which the Holy Prophet has said :) whoever performs the pilgrimage and then visits my grave after my death will be like him who visited me in my lifetime.³ (*Baihaqi* noted it in *Shu'ab-ul-Iman*) (*Mishkat, ibid, 2636/29*)

Valley of 'Aqeeq : Ibne 'Abbas has reported that 'Umar bin Khattab said that : I had heard the Messenger of Allah say, while he was in the valley of 'Aqeeq, "a visitant⁴ from my Lord came to me last night. He said: pray in this Blessed Valley and consider⁵ it (equivalent to) an 'Umrah in a Hajj." A version has, "and consider it (equivalent to) an 'Umrah and Hajj." (*Bukhari*) (*Mishkat, ibid, 2638/31*)

1. In eastern Arabia, on the Persian Gulf, it is now known as "Ahsaa" (*Mazaahir-e-Haq*).

2. A city in Syria (*Ibid*).

3. Admittedly the Holy Prophet, like all other Prophets, is alive in his grave, and therefore to visit his grave is actually to visit him. From other Ahadees it is proved that Salutation offered to the Holy Prophet from any part of the world is conveyed to him by the angels and he also replies to it (vide Ahadees No. 863/6, 864/7, and 865/8, *Kitab-us-Salaat*) ; and as regards the Salutation offered to him at his grave, he himself listens to it (and replies to it) (vide Hadees No. 873/16, *Kitab-us-Salaat*). Also see *Ma'ariful Hadees*, Vol. IV, p. 294 and *Mazaahir-e-Haq*, Vol. I, p. 663.

4. i.e. angel.

5. According to the Arabic usage, the word "Qaul" is also used for "Fe'l", meaning "take" or "consider" as in the present Hadees. (*Mazaahir-e-Haq*).

Section – V

AKHLAQIYAAT

(MORALITY)

Chapter – 1 – Salutation.

Chapter – 2 – Permission to enter.

Chapter – 3 – Shaking hands, Embracing, Kissing.

Chapter – 4 – Standing, Sitting , Lying down, Sleeping.

Chapter – 5 – Yawning, Sneezing, Smiling, Laughing.

Chapter – 6 – Control of tongue, Back – biting, Abusing, Cursing, Telling lies.

Chapter – 7 – Promise.

Chapter – 8 – Humour and Jest.

Chapter – 9 – Tribal Boast.

Chapter – 10 – Parents and Blood – relations.

Chapter – 11 – Tenderness and Mercy.

Chapter – 12 – Love and Hatred.

Chapter – 13 – Keeping away, Spying, Finding faults, Rancour, Envy, Falsehood.

Chapter – 14 – Caution, Tolerance, Moderation.

Chapter – 15 – Gentleness, Modesty (Shame), Good Character.

Chapter – 16 – Anger and Pride.

Chapter – 17 – Oppression.

Chapter – 18 – Good and Evil.

Chapter – 19 – Right of one Muslim over the other.

AKHLAQIYAAT

(MORALITY)¹

1. General :

Morality deals with the question of right and wrong or good and bad with regard to the acts of an individual relating to his own self or to the society at large. Thus the entire dealings of a man with other individuals fall within the ambit of morality. Man is always subject to relations with other individuals of the society. He is by nature a social being. The most fundamental relations which an individual has to perform to maintain with other individuals of the society are those of parents and children. Husband and wife, relatives and friends. State and public, and so on.

That while dealing with others one should always keep the norms of morality in view, there has never been any dispute about it. The dispute, however, is as regards the standard to determine what really is good or bad, or right or wrong, and also as regards the purpose to do the good and abstain from the bad.

2. Morality according to others :

The Intuitionists² are of the view that actions are right or wrong according to their own intrinsic nature and not by virtue of any end outside them which they tend to realise. Thus for example, speaking the truth is good in its own nature and not because of its importance for the social well-being.

Kant¹ is of the view that there is nothing good except the good-will and the good-will is good-in-itself and not with reference to any external fact. Thus an act done with good-will is good irrespective of the result that it brings

1. This article has been reproduced from my book "Islam – the Religion".
pp. 175 to 186 (Anwer Ali).

2. Intuitionism is the conception that one among the sources of knowledge is the direct and immediate apprehension of truth, and it opposes the notion that all wisdom is based, whether directly or indirectly, upon intellectual processes and reasoned judgment (Encyclopaedia of Religion and Ethics, 1959, Vol. 7. P. 397).

Hedonists² think in terms of happiness or pleasure as the supreme end of life, and amongst them those who give weight to the pleasure of one's own self are known as Egoists, while those who lay emphasis on the pleasure of all are known as Utilitarians. Of the former view are the Cyrenaic writers³ who confine themselves to inculcating the pursuit of pleasure at each moment as it passes, and the Epicureans⁴ who endeavour to seek the happiness of life as a whole. Hobbes⁵ and Gassendi are the chief writers who adopt the former view. Of the latter view are Bentham,⁶ Mill⁷ and Sidgwick⁸. They aim at the greatest good of the greatest number.

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1. Famous German Philosopher Immanuel Kant (1724 – 1804 A.D).
 2. Hedonism denotes the creed or theory that pleasure is or should be the sole end and aim of human action or conduct, and that to it all great or well – being is ultimately reducible (Encyclopaedia, *ibid*. Vol. 6, p. 567).
 3. The Cyrenaic School was founded by Aristippus of Cyrene, a disciple of Socrates, who held that pleasure is the highest good and that it should be one's aim to secure at every moment as much of it as possible (*ibid*).
 4. Epicurean School was founded by Epicurus who insisted that pleasure of the mind and of friendship and intercourse are greater and of more value than bodily pleasure, and that the most desirable state is "freedom from pain and care" (*ibid*).
 5. British Philosopher Thomas Hobbes (1588 –1679 A.D) He identified pleasure with desire, and pleaded that there is no good other than pleasure, and that psychologically men always seek it (*ibid*)
 6. Jeremy Bentham (1784 – 1832 A.D.) He pleaded for purely mundane hedonistic utilitarianism (*ibid*).
 7. John Stuart Mill (1806 – 1873 A.D).
 8. British Philosopher Henry Sidgwick (1838 – 1900 A.D.)

There is yet another point of view that lays emphasis on perfection of the “Self”. According to this view, the development of self is the real aim of morality. This view is based on the theory of Evolution brought into prominence by Hegel,¹ Comte,² Lamarck,³ Darwin,⁴ Spencer⁵ and other thinkers of the modern ages.

Viewed from this point of view, moral life has grown by and by along with the growth of the physical life itself from the lower to the higher forms of species, and in that process the principle of “adjustment” or, as Darwin puts it, “survival of the fittest in the struggle for existence” works. Thus as professor Alexander⁶ and L. Stephen⁷ plead, in the moral life, through the process of Natural Selection, the more efficient or the most perfectly balanced conduct is preserved. Thus in the moral field a continuous war goes on between different ideals of morals, in which the ideal which is more compatible with social welfare prevails.

The aim of moral evolution, according to Hegel, is the fullest realisation of the spiritual nature of man. The social system, with more or less complete consciousness, aims at the realisation of a perfect humanity, and in this process most important thing for each individual is to find out his own appropriate “station” within that system, and to fulfil the requirements of that station.

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1. Famous German Philosopher George Wilhem Friedrich Hegel (1770 – 1831 (A.D)).
 2. French Positivist Philosopher Auguste Comte (1798 – 1857 A.D) who gave the basic Social Science of Sociology its name and established the new subject in a systematic fashion.
 3. French Naturalist Philosopher Jean Baptiste Pierre Antoine De Monet Lamarck (1744 – 1829 A.D), who is best known for his theory of evolution, and for his distinction of vertebrate from invertebrate animals.
 4. C. Darwin (1809 – 1882 A.D) who propounded the famous theory of the origin of species and survival of the fittest by Natural Selection.
 5. British Philosopher ; Herbert Spencer (1820 – 1903 A.D).
 6. British Philosopher Samuel Alexander (1859 – 1938 A.D)
 7. British Philosopher Sir Leslie Stephen (1832 – 1904 A.D)

According to Green ¹, the essential element in the nature of man is the rational or spiritual principle within the man himself, which works effectively in his adjustment to the needs of the environment. The significance of the moral life, therefore, according to him consists in the constant endeavour to make this principle more and more explicit to bring out, more and more completely, the rational, self-conscious, spiritual nature. Thus, according to Green, the highest stage is that which is completely rational.

Morality according to Islam :

Whatever may be the standards of morality for the world at large, and irrespective of the merits or demerits of such standards, the position as regards the Muslims, i.e., the believers in Allah, His Prophets, Angels, Books and the Day of Judgment is altogether different. Here total submission to the Will of Allah and absolute obedience to His Commands, which Islam enjoins upon a believer through the acceptance of Faith and adherence to Prayer, make it totally immaterial for a believer as to what according to others is good or bad and whether it is good or bad with reference to the intention with which it is done or on account of the result that it brings. Here the sole criterion is the Will of Allah. The ultimate goal of all activities for a believer is only the Pleasure of his Lord. (*Lail*, 92 : 19 – 20), ² and that really is the grand achievement (*Taubah*, 9 : 72). A believer really sells himself for the Pleasure of Allah (*Baqarah*, 2 : 207), and declares that all his prayer, sacrifice, life and death are for Allah alone (*An'aam*, 6 : 162). Therefore, whatever good he does, it is for Allah's Pleasure only (*Nisa*, 4 : 114).

And this is but natural. Only Allah reveals to human soul its way of evil and its way of good (*Shams*, 91 : 8). He alone is the Guide in reality (*Lail*, 92 : 12), and He has also given to man the faculties to grow or bury it, and whoever causes it to grow he indeed is successful, and whoever buries it, he indeed fails (*Shams*, 91 : 9 – 10).

1. British Philosopher Thomas Hill Green (1836 – 1882 A.D).

2. This and all such references are from the Holy Qur'an.

In order to guide the human beings, Allah has revealed the Book i.e. Holy Qur'an with Truth (*Zumar*, 39 : 41). Whoever brings and accepts the Truth is dutiful and he shall have from Allah what he pleases (*Zumar*, 39 : 33 – 34). Allah has also made the last Prophet Muhammad (peace be upon him) an excellent exemplar (*Ahzaab*, 33 : 21), an inviter to Allah and a light – giving sun (*Ahzaab*, 33 : 45), who teaches the Book and Reason and purifies man (*Baqarah*, 2 : 129 ; *Jumu'ah*, 62 : 2). The purpose of sending the Holy Prophet is that he should be obeyed by Allah's Command (*Nisa*, 4 : 64). Allah asked the Holy Prophet Muhammad (peace be upon him) to say : if you love Allah, follow me, Allah will love you and grant you protection from your sins, (*Aale Imran*, 3 : 30), and say : obey Allah and His Messenger (*Aale Imran*, 3 : 31)

Therefore, there is no room for any sort of scepticism as to the right or wrong and good or bad for a believer except that which Allah, through His Prophet Muhammad (peace be upon him), declares as right or wrong and good or bad. In that view of the matter one thing may be good for the non-Muslims but it is bad for the Muslims if Allah declares it to be bad. For example, drinking of the wine may seem to be good for health from the medical point of view, but it is totally unacceptable for a Muslim because it is prohibited by Allah. Similarly, complete abstinence from food and drink for the whole day continuously for thirty days during the month of "Ramazan" may be injurious to health according to the understanding of the non-Muslims, but it is most beneficial for the Muslims because Allah has ordered them to keep Fasts during these days. Keeping the young ladies under veil while coming out in the public places may appear to be tyranny from the point of view of the non-Muslims, but it is absolutely necessary for the Muslims because Allah has ordered them to do so. Sacrifice of lacs of animals on the 10th to 12th of the last month of Hijrah may be a mere waste of money for the non-Muslims, but it is in reality a matter of great pleasure and ultimate benefit for the Muslims because Allah has asked them to sacrifice as such. Therefore, the only criterion for the Muslims to decide whether an act is good or bad, or right or wrong, is the Command of Allah, and the purpose underlying the doing of it is only the Pleasure of Allah and nothing else.

QUR'AN

SALUTATION

When you are greeted with a greeting, greet with one better than that, or return it. Surely Allah ever takes account of all things (*Nisa*, 4:86)

When you enter houses, greet your people with a salutation from Allah, blessed (and) goodly (*Noor*, 24:61)

PERMISSION

O you who believe, enter not the houses other than your own houses, until you have asked permission and saluted their inmates and if it is said to you : go back, then go back. It is no sin for you to enter uninhabited houses wherein you have your necessities. (*Noor*, 24:27-29).

Also see *Noor*, 24:59 which commands the major children to seek permission before entering the rooms of their parents before dawn , at noon, and after the night prayer.

BAD CONDUCT

Qur'an condemns and prohibits bad conduct. It forbids laughing at people, finding faults with others, and calling one another by nick-names (*Hujuraat*, 49:11). It says : avoid most of suspicion, for surely suspicion in some cases is sin, and spy not, nor let one of you back-bite others ; does one of you like to eat the flesh of his dead brother ? You abhor it (*Hujuraat*, 49:12). It says : avoid open as well as secret sins (*An'aam*, 6:121). It forbids taking of false oaths (*Nahl*, 16:94). It says : do not accuse the innocent (*Nisa*, 4:112). Do not be greedy of the wealth of others (*Hijr*, 15:88). It says : abstain from fornication and murder, give full measure, follow not of which you have no knowledge, do not boast (*Bani Israil*, 17:32-40)

Qur'an condemns, prohibits and makes punishable the act of fornication and adultery (*Noor*, 24:2). It also seriously condemns the act of sodomy (*A'araaf*, 7:80-81). It prohibits drinking of wine as well as gambling (*Baqarah*, 2:219), intoxicants, games of chance, sacrificing animals before the stones (idols) set up (for worship) and dividing by arrows, and declares them as acts of uncleanness and the works of Satan (*Maa'idah*, 5:90-91)

It condemns niggardliness and says that Allah loves not such as are proud, boastful, who are niggardly and bid people to be niggardly and hide that which Allah has given them out of His Grace (*Nisa*, 4:37 ; also see *Aale Imran*, 3:180). Qu'ran says that one who is saved from niggardliness of his soul is successful (*Hash*, 59:9)

GOOD CONDUCT

Enjoin Good : Qur'an encourages rather teaches good conduct. It asks the believers to view one with another in good deeds (*Baqarah*, 2:148 ; *Maa'idah*, 5:48), and to enjoin good and forbid evil (*Luqman*, 31:17). Those who believe and do good deeds, according to Qur'an, they are the owners of Gardens (of Paradise), therein they shall abide (*Baqarah*, 2:82). It says that Allah loves not the public utterance of hurtful speech, except by one who has been wronged (*Nisa*, 4:148). It desires that one should repel the evil with good (*Ra'd*, 13:22)

Large – heartedness : Qur'an encourages large-heartedness (*Baqarah*, 2:237). It asks for giving full measure and weight with equity (*An'aam*, 6:152). It says : fulfil the covenants and promises (*Nisa*, 4:33 ; *Nahl*, 16:91)

Within Limits of Allah : Qur'an says : remain within the limits of Allah ; and forbid not the good things which Allah has made lawful, and exceed not the limits (*Maa'idah*, 5:87) ; and eat of the lawful and good things which Allah has given you (*Maa'idah*, 5:88). It says : do not follow, what you have given, with reproach or injury (*Baqarah*, 2:262),

and do not make charity a show (*Baqarah*, 2:264). Give time to the debtors or better remit the loan (*Baqarah*, 2:280). Ask forgiveness for sins and indecencies committed and do not persist knowingly (*Aale Imran*, 3:135)

Helping others : Allah enjoins doing good and the giving to the kindred, and He forbids indecency and evil and rebellion (*Nahl*, 16:90). Be neither extravagant nor parsimonious, but in between these (*Furqan*, 25:67), witness no falsehood and when pass by what is vain, pass by nobly (*Furqan*, 25:72)

Qur'an asks the believers to be good to the parents, relatives, orphans, needy, neighbours and the companions in journey, the way-farers and the slaves (*Nisa*, 4:36). It says : give to the near of kin his due and to the needy and the way-farers, and squander not wastefully (*Bani Israil*, 17:26). And if you turn away from them to seek Mercy from your Lord which you hope for, speak to them a gentle word (*Bani Israil*, 17:28). It says : do not oppress the orphan nor chide the one who asks (*Duha*, 93:9-10)

Truthfulness : Qur'an teaches the believers to speak the truth (*Ahzaab*, 33:70). It says : shun the falsehood (*Hajj*, 22:30). It declares that liars are unjust (*Zumar*, 39:32), and for them there is no guidance (*Zumar*, 39:3). Those who do not exhort one another to truth are at loss (*'Asr*, 103:2-3). According to Qur'an, those who forge a lie against Allah will not prosper (*Nahl*, 16:116). Signs of believers are that they do not witness falsehood, and when they pass by what is vain, they pass by nobly (*Furqan*, 25:72). Curse of Allah is on the liar (*Aale Imran*, 3:61). Falsehood is bound to perish (*Bani Israil*, 17:81). Truth will be rewarded by Allah (*Ahzaab*, 33:24). On the Day of Judgment truth will profit the truthful ones. For them are the Gardens, wherein flow rivers, abiding for ever (*Maa'idah*, 5:119)

Justice : Qur'an orders for doing justice (*Nisa*, 4:58). Allah says : We have revealed the Book to you with Truth so that you may judge between people by means of what Allah has taught you, and be not with the one pleading the cause of the dishonest (*Nisa*,

4 : 105). Qur'an asks the believers to be maintainers of justice, even though it be against their own selves or their parents or near relatives, whether they be rich or poor (vide *Nisa*, 4:135). Qur'an commands the witness not to refuse when they are summoned (*Baqarah*, 2 : 282) and conceal not the testimony (*Ibid*, 2 : 283).

Honouring the trust : Qur'an commands for honouring the trust (*Nisa*, 4 : 58 ; *Baqarah*, 2 : 283). It warns of punishment for dishonesty (*Aale Imran*, 3 : 160). It declares devouring of the property of the orphans as a great sin (*Nisa*, 4 : 2) and says that those who swallow the property of the orphans unjustly, they swallow only the fire into their bellies, and they will burn in Blazing Fire (*Nisa*, 4 : 10).

Respect for life : Qur'an teaches respect for life of others. It says : slay not your people, and whoever does this aggressively and unjustly, We shall cast him into Fire (*Nisa*, 4 : 29-30). Slay not the soul which Allah has made sacred except in the course of justice (*An'aam*, 6 : 152). Qur'an prescribes retaliation or blood-wit for murder (vide *Baqarah*, 2 : 178-179). Qur'an also forbids slaying of children for fear of poverty (*Bani Israil*, 17 : 31).

Respect for property : Qur'an teaches respect for property of the others. It says : swallow not up your property among yourselves by false means, nor seek to gain excess thereby to the authorities in order that you may swallow up part of the property of men wrongfully while you know (*Baqarah*, 2 : 188). Strain not your eyes at what We have given to certain classes of them (i.e. people) to enjoy (*Hijr*, 15 : 88). And covet not that by which Allah has made some of you excel others. For men is the benefit of what they earn and for women is the benefit of what they earn (*Nisa*, 4 : 32).

Sincerity : Qur'an teaches sincerity. The believers are enjoined not but to serve Allah, being sincere to Him in obedience, upright (*Bayyinah*, 98 : 5). Allah says : We have revealed to you the Book with truth, so obey Allah, being sincere to Him in obedience (*Zumar*, 39 : 2). Those who repent and amend and hold fast to

Allah, and are sincere in their obedience to Allah, they are with the believers. And Allah will soon grant the believers a mighty reward (*Nisa*, 4 : 146). Qur'an strongly condemns hypocrisy. It says : hypocrites seek to deceive Allah, and He will requite their deceit to them (*Nisa*, 4 : 142). The hypocrites shall surely be in the lowest depths of Fire, and you will find no shelter for them (*Nisa*, 4:145).

Purity : Qur'an teaches purity. It says : and your garments do purify, and uncleanness do shun (*Muddassir*, 74 : 4-5). He indeed is successful who purifies himself (*A'ala*, 87:14). Allah loves those who purify themselves (*Baqarah*, 2 : 222 and *Taubah*, 9:108). Allah desires to take uncleanness away from you, O people of the household, and to purify you, a thorough purifying (*Ahzaab*, 33:33). Allah desires not to place a burden on you, but He wishes to purify you (*Maa'idah*, 5 : 6).

Unselfishness : Qur'an teaches unselfishness. According to Qur'an, none has with him any boon for a reward except the seeking of the Pleasure of Allah, (*Lail*, 92:19-20). Righteous are those who feed the poor, the orphan and the captive, not for reward or thanks from them, but out of love for Allah (*Dahr*, 76:8-9). Say : my prayer and my sacrifice and my life and my death are surely for Allah (*An'aam*, 6 : 162). Whoever is saved from the greediness of his soul, he it is who is successful (*Taghabun*, 64 : 16). Those who spend their wealth in the Way of Allah, then follow not up what they have spent with reproach and injury, their reward is with their Lord, and they shall have no fear nor shall they grieve (*Baqarah*, 2 : 262).

Humility : Qur'an teaches humility. It says : go not about in the land exultingly, for you cannot rend the earth, nor reach the mountains in height. All this, the evil thereof, is hateful in the Sight of your Lord (*Bani Israil*, 17:37-38). Allah seals every heart of a proud and haughty one (*Mo'min*, 40:35). Allah says : that abode of the Hereafter, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief. And the good end is for those who keep their duty (*Qasas*, 28:83). Turn not your face away from the people with contempt, nor go about in the land

exultingly ; surely Allah loves not any self-conceited boaster (*Luqman*, 31:18). Pursue the right course in your going about and lower your voice ; surely the most hateful of voices is the braying of assess (*Luqman*, 31:19). Allah loves not the proud (*Nahl*, 16:23). Evil indeed is the dwelling place of the proud (*Nahl*, 16:29). Satan was condemned on account of his vanity (*A'araaf*, 7:13). Qur'an says : call on your Lord humbly and in secret ; surely He loves not the transgressors (*A'araaf*, 7:55). Allah says : I shall turn away from My Messages those who are unjustly proud on earth (*A'araaf*, 7:146)

Patience : Qur'an teaches patience. It says : surely men are at loss except those who.....and exhort one another to patience (*'Asr*, 103:2-3). Excellent is the reward of the workers who are patient and on their Lord they rely (*'Ankaboot*, 29:58-59). Truly the steadfast will be paid their reward without measure (*Zumar*,39:10). Whoever is patient and forgives, that surely is an affair of great resolution (*Shura*, 42:43). Those who are patient and do good, for them is forgiveness and a great reward (*Hud*, 11:11). If you avenge, then avenge with the like of that with which you are afflicted ; but if you show patience, it is certainly best for the patient (*Nahl*, 16:126 - 127). Allah's reward is better for him who believes and does good, and none is made to receive this except the patient (*Qasas*, 28:80). Qur'an says : O you who believe, seek assistance through patience and prayer ; surely Allah is with the patient (*Baqarah*, 2:153). Allah says : We shall certainly try you with some thing of fear and hunger and loss of property and lives and fruits ; and give good news to the patient, who when a misfortune befalls them say : surely we are Allah's and to Him we shall return ; those are they on whom are blessings and Mercy from their Lord and those are the followers of the right course (*Baqarah*, 2:155-157). Righteous is the one who is patient in distress and affliction and in the time of conflict (vide *Baqarah*, 2:177). Allah is with the steadfast (*Baqarah*, 2:249). Allah loves the steadfast (*Aale Imran*, 3:146). Qur'an says : O you who believe, be steadfast and try to excel in steadfastness and guard the frontiers and keep your duty to Allah so that you may be successful (*Aale Imran*, 3:200).

Perseverance : Qur'an teaches perseverance. It says : set your self, being upright, to the Right Religion before there comes from Allah the Day which cannot be averted (*Rum*, 30:43). Those who say : our Lord is Allah, then continue in the Right Way, the angels descend upon them, saying : fear not, nor be grieved, and receive good news of the Gardens which you were promised (*Haa Meem Sajdah*, 41:30). Those who are steadfast, seeking the Pleasure of their Lord, and keep up prayer and spend of that which We have given them, secretly and openly, and repel evil with good, for such is the (happy) issue of the abode-Gardens of perpetuity, which they will enter along with those who do good from among their fathers and their spouses and their off-springs ; and angels will descend upon them from every gate (saying) : Peace be to you, because you are content, how excellent is then the Final Abode (*Ra'd*, 13 : 22-24).

Thankfulness : Qur'an teaches thankfulness. According to it, the righteous one on attaining maturity says, "my Lord, grant me that I may give thanks for Your Favour which you have bestowed on me and my parents" (*Ahqaaf*, 46:15). Allah says : if you are grateful, I will give you more ; and if you are ungrateful, My punishment is truly severe (*Ibrahim*, 14:7). Allah wishes to purify you and that He may complete His Favour on you, that you may give thanks (*Maa'idah*, 5 : 6).

Self – control : Qur'an teaches self-control. It says : for him who fears to stand before his Lord and restrains himself from low desires, the Garden is surely the abode (*Naazi'aat*, 79:40-41). Keep yourself with those who call on their Lord morning and evening desiring His Good Will, and let not your eyes pass from them, desiring the charms of this world's life, and follow not him whose heart We have made unmindful in remembrance, and he follows his low desires and his case exceeds the bounds (*Kahf*, 18:28). Take to forgiveness and enjoin good and run away from the ignorant ; and if a false imputation from the Satan afflicts you, seek refuge in Allah (*Aaraaf*, 7:199-200). Follow not your low desires, lest you deviate ; and if you distort or turn away from Truth, surely Allah is ever Aware of what you do (*Nisa*, 4:135).

Courage : Qur'an teaches courage. Abraham said to his people : I fear not in any way those which you set up with Him (i.e. Allah), unless my Lord pleases (*An'aam*, 6:81). Allah commanded Moses to go to Pharaoh saying : fear not, surely I am with you (*Taa Haa*, 20:46). The Holy Prophet said to his Companion Abu Bakr (during migration) : grieve not, surely Allah is with us (*Taubah*, 9:40). Those (i.e. the believers) to whom men said : surely people have gathered against you, so fear them ; but this increased their Faith and they said : Allah is Sufficient for us and He is an Excellent Guardian (*Aale Imran*, 3:173). Qur'an says that the Prophets of Allah deliver the Messages of Allah and fear Him, and fear none but Allah ; and Allah is Sufficient to take account (*Ahzaab*, 33:39). Qur'an says : be not weak-hearted, nor grieve, and you will have the upper hand if you are believers (*Aale Imran*, 3:139). The worshippers of Allah did not lose heart on account of that which befell them in the Way of Allah, nor did they weaken, nor did they abase themselves, and Allah loves the steadfast (*Aale Imran*, 3:146). Qur'an says: be not weak-hearted in pursuit of the enemy. If you suffer, they (too) suffer as you suffer, and you hope from Allah that which they do not (*Nisa*, 4:104).

Chastity : Qur'an teaches chastity. It says : those who restrain their sexual passions except in the presence of their mates or those whom their right hands possess, they are not to be blamed but those who go beyond this are the transgressors (*Mo'minoon*, 23:5-7 and *Ma'arij*, 70:29-31). It says : go not near fornication, surely it is an obscenity and an evil way (*Bani Israil*, 17:32). Whoever does this shall meet a requital of sin (*Furqan*, 25:68).

In order to maintain purity of the human society, Qur'an commands the Muslim men and women to lower their gaze and restrain their sexual passions (vide *Noor*, 24:30) ; and also commands the Muslim women in particular to observe "*Purdah*" while coming out of their houses (vide *Noor*, 24:31 and *Ahzaab*, 33:59). It also commands the Muslims to marry their single ones and also the slaves (vide *Noor*, 24:32-33). It also provides severe punishment for fornication (vide *Noor*, 24:2).

HADEES

CHAPTER 1

SALUTATION

Adam's Salutation to Angels : Abu Hurairah has reported that the Messenger of Allah has said that Allah created Adam on His form with a height of sixty cubits. When He created him, He said, "go and salute those parties (and they were parties of angels sitting) and listen to what they say in reply, because that will be the salutation of you and your offspring." He went and said, "*As-Salam – O – 'Alaikum* (i.e. peace be upon you)," They replied, "*As – Salam– O – 'Alaikum Wa Rahmatullahe* (i.e. peace and the Mercy of Allah be upon you)." So they added in reply to him, "and the Mercy of Allah." He said, "all those who enter Paradise will be in the form of Adam and of the height of sixty cubits. Height of the creatures has continued to diminish after him (i.e. Adam) till now." (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Aadaab*, ¹ *Baab-us-Salaam*, ² No. 4421/1)

Best aspect : 'Abdullah bin 'Amr has reported that a man asked the Messenger of Allah : which aspect of Islam is the best ? He said, "feeding and greeting the one you know as well as the one you do not know." (*Bukhari and Muslim*) (*Mishkat, ibid*, 4422/2)

Six Obligations : Abu Hurairah has reported that the Messenger of Allah has said that, "there are six obligations of one believer to another believer : he should visit him when he is sick, be present (at his funeral) when he dies, accept his invitation when he invites, salute him when he meets him, say 'may Allah have mercy on you' when he sneezes, and act sincerely towards him whether he is absent or present." (*Nasa'ee*) (*Mishkat, ibid*, 4423/3)

1. "*Aadaab*" is plural of "*Adab*" meaning good behaviour in word or deed which is liked, praised and appreciated by the people in general.

2. "*Salaam*" means utterance of the words, "*As-Salaam-o- 'Alaikum*", to a Muslim, while meeting him, which means, "peace be upon you" ; the answer to it is, "*Wa 'aikum As-Salaam.*"

The way to love one another : Abu Hurairah has reported that the Messenger of Allah has said that, “you will not enter Paradise till you believe, and you will not believe till you love one another. Should I not tell you something by doing which you will love one another? Salute each other among you.” (*Muslim*) (*Mishkat, ibid, 4424/4*)

Who should salute : Abu Hurairah has reported that the Messenger of Allah has said that, “one who is riding should salute the one who is walking, one who is walking should salute the one who is sitting, and the small party should salute the big party.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4425/5*)

Abu Hurairah has reported that the Messenger of Allah has said that, “the young should salute the old, the one who is passing by should salute the one who is sitting, and the small company should salute the large company.” (*Bukhari*) (*Mishkat, ibid, 4426/6*)

The Holy Prophet used to salute children : Anas has reported that the Messenger of Allah passed by some boys and gave them salutation. (*Bukhari and Muslim*) (*Mishkat, ibid, 4427/7*)

Mischief of Jews : Ibne ‘Umar has reported that the Messenger of Allah has said that, “when the Jews salute you, and any of them says, ‘*Assaamo ‘Alaika*’, i.e. ‘death be on you,’ say, ‘*Wa ‘Alaika*’, i.e. ‘and the same to you’.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4429/9*)

Reply to Jews and Christian : Anas has reported that the Messenger of Allah has said that, “when the People of the Book salute you, say, ‘*Wa ‘Alaikum*’, i.e. ‘and the same to you’.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 4430/10*)

1. No Muslim should salute the non-Muslim. If the non-Muslim salutes, the Muslim should return it in the words given in this Tradition.

Mixed gathering of Muslims and non - Muslims : Usamah bin Zaid has reported that the Messenger of Allah passed by a mixed gathering of Muslims and polytheists, worshippers of idols, and Jews, and gave them a salutation. (*Bukhari and Muslim*) (*Mishkat, ibid, 4432/12*)

The first to Salute : Abu Umamah has reported that the Messenger of Allah has said that, “the one nearest to Allah is he who is the first to give a salutation.” (*Ahmad, Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4439/19*)

Salutation to women : Jareer has reported that the Holy Prophet passed by some women and gave them a salutation. ¹ (*Ahmad*) (*Mishkat, ibid, 4440/20*)

Salutation on behalf of gathering : ‘Ali bin Abi Talib said that when people are passing by, it is enough if one of them gives a salutation on their behalf ; and that it is enough for those who are sitting if one of them gives the reply. (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 4441/21*)

Salutation on each meeting : Abu Hurairah has reported that the Holy Prophet has said that, “when anyone of you meets his brother, he should salute him; and if he meets him again after a tree, wall or stone has come between them, he should again salute him.” (*Abu Dawud*) (*Mishkat, ibid, 4443/23*)

Salute the inmates of the house : Qatadah has reported that the Holy Prophet has said that, “when you enter a house, salute its inmates ; and when you come out, bid farewell to its inmates with salutation.” (*Baihaqi* noted in *Shu’abul Iman*) (*Mishkat, ibid, 4444/24*)

Anas has reported that the Messenger of Allah said (to him), “O my son, when you go in to your family, give a salutation. It will be a blessing both to you and to the inhabitants of your house.” (*Tirmizi*) (*Mishkat, ibid, 4445/25*)

Salutation of pre-Islamic days : ‘Imran bin Husain has reported that : in the Days of Ignorance we used to say, “may Allah refresh your eyes”, and “good morning” ; but when Islam came, we were forbidden from it. (*Abu Dawud*) (*Mishkat, ibid, 4447/27*)

Salutation through anybody else : Ghalib has reported that : we were sitting at the door of Hasan Basri. A man came and said : my father reported from my grandfather that he was sent by his father to the Messenger of Allah, saying : go and convey my salutation to him (i.e., the Holy Prophet). He said : I went to him and said, “my father tenders you a salutation.” He (i.e., the Holy Prophet) said, “upon you and upon your father be peace.” (*Abu Dawud*) (*Mishkat, ibid, 4448/28*)

Meeting and Parting : Abu Hurairah has reported that the Messenger of Allah has said that, “when anyone of you comes to a group of people, he should give a salutation ; and if he feels inclined to sit down, he should sit down. Then when he gets up, ¹ he should give a salutation, because the former (salutation) is not better than the latter.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4453/33*)

1. to go away.

CHAPTER 2

PERMISSION TO ENTER

Return from the door : Abu Saeed al-Khudri has reported that : Abu Musa came to us and said : ‘Umar sent for me. I went to his door and gave salutation three times, but as he did not respond to it I returned. He (i.e. ‘Umar) asked : what prevented you from coming to me ? I said : I came and gave salutation at your door three times, but as you did not respond I returned. The Messenger of Allah had said to me, “when one of you seeks permission three times and it is not granted, he should return.” ‘Umar said : give the proof of it. Abu Sa’eed said : I got up, went with him to ‘Umar, and testified. (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Isteezaan*,¹ No. 4460/1)

Tell the name : Jabir has reported that : I went to the Holy Prophet about a debt due against my father. I knocked at the door and he asked, “who is there ?” I said, “I am.” He said, “I am, I am”, as though he disliked it (*Bukhari and Muslim*) (*Mishkat, ibid*, 4462/3)

The called one should also seek permission : Abu Hurairah has reported that : I entered with the Messenger of Allah (in his house¹) and when he found some milk in a cup, he said, “go, O Abu Hurairah, to the people of *Suffah*, and bring them to me.” I went to them and called them. They came and sought permission. He gave them permission and they entered. (*Bukhari*) (*Mishkat, ibid*, 4463/4)

Do not enter without permission : Kaldah bin Hambal has reported that : Safwan bin Umayyah sent milk, a young gazelle and cucumbers to the Holy Prophet, and (at that time) the Holy Prophet was in the upper part of a valley (of Mecca). I went to him, and neither I gave salutation nor sought permission. The Holy Prophet said, “go

1. Meaning to seek permission before entering anybody’s house.

back and say, ‘peace be upon you. May I enter’ ?”(Tirmizi and Abu Dawud) (*Mishkat, ibid, 4464/5*)

Permission not necessary for the one coming with the caller : Abu Hurairah has reported that the Messenger of Allah has said that, “when anyone of you is called and he comes with the caller, this serves as permission for him.” (*Abu Dawud*) (*Mishkat, ibid, 4465/6*)

Standing at the door for permission : ‘Abdullah bin Busr has reported that when the Messenger of Allah came to the door of anybody, he did not face it from the front but faced it from the right or left side of it and said, “peace be upon you ‘ peace be upon you.” That was because there were no curtains on the doors of the houses at that time (*Abu Dawud*) (*Mishkat, ibid, 4466/7*)

Permission necessary for even mother’s house : ‘Ata bin Yasaar has reported that a man asked the Messenger of Allah : should I seek permission to go to my mother ? He said : yes The man said: I live with her in the house. The Messenger of Allah said, “seek her permission.” The man said : I am her servant. The Messenger of Allah said, “seek her permission. Do you like to see her naked ?” The man said : No. He said, “so seek her permission.” (*Maalik*) (*Mishkat, ibid, 4467/8*)

Do not give permission : Jabir has reported that the Holy Prophet has said that, “do not give permission to anyone who does not first give salutation.” (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 4469/10*)

CHAPTER 3

SHAKING HANDS, ¹ EMBRACING, KISSING

Shaking hands : Qatadah has reported that : I asked Anas : did the Companions of the Messenger of Allah use to shake hands ? He said : yes. (*Bukhari*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Musaafahate Wal Mo'aanaqah*, No. 4470/1)

Perfect way to greet : Abu Umamah has reported that the Messenger of Allah has said that, "the perfect way for one to visit a sick is to put his hand on his forehead or on his hand and ask him how he is ; and the perfect way for you to greet one another is to shake hands." (*Ahmad and Tirmizi*) (*Mishkat, ibid*, 4474/5)

Shaking hands and embracing : Ayyub bin Bushair has reported from a man of 'Anaza who said that : I asked Abu Zarr : did the Messenger of Allah use to shake hands with you when you met him ? He said, "I never met him without his shaking hands with me. One day he sent for me but I was not at home. When I came, I was informed. So I went to him and found him on a couch. He embraced me, and that was much better." (*Abu Dawud*) (*Mishkat, ibid*, 4476/7)

Shaking hands and sending gifts : 'Ata al-Khurasani has reported that the Messenger of Allah has said that, "shake hands with one another, rancour will depart ; and send gifts to one another, there will be love, and malice will depart." (*Maalik*) (*Mishkat, ibid*, 4486/17)

Embracing and kissing : 'Aa'isha has reported that : Zaid bin Haarisah ² came to Medinah when the Messenger of Allah was in my house. When he came to him and knocked at the door, the Messenger of

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1. Shaking of hands should be by both hands. Man should not shake hands with young women.
 2. He was the freed slave and adopted son of the Holy Prophet (*Mazaahir-e-Haq*).
 3. i. e. having no shirt on his body (*Mazaahir-e-Haq*).

Allah got up and went to him uncovered ¹ trailing his cloth. By Allah, neither before nor after that did I ever see him uncovered. He then embraced him and kissed him. (*Tirmizi*) (*Mishkat, ibid, 4475/6*)

Sha'bi has reported that the Holy Prophet met Ja'far bin Abu Talib, embraced him and kissed his forehead. ² (*Abu Dawud*). (*Mishkat, ibid, 4479/10*)

Kissing the child : Abu Hurairah has reported that the Messenger of Allah kissed Hasan bin 'Ali. Aqra' bin Haabis, who was with him, said, "I have ten children and I have never kissed anyone of them." The Messenger of Allah looked at him and said, "the one who does not show kindness is not shown kindness." (*Bukhari and Muslim*) (*Mishkat, ibid, 4471/2*)

Kissing the Holy Prophet : Usaid bin Huzair has reported that while one of the Ansar who was in the habit of jesting was talking to the people and making them laugh, the Holy Prophet poked him under the ribs with a stick. The man said, "let me take retaliation." He said : take retaliation from me. He said, "you are wearing a shirt, but I am not." The Holy Prophet raised his shirt and the man embraced him and began to kiss his side. Then he said, "this is all I wanted, O Messenger of Allah." (*Abu Dawud*) (*Mishkat, ibid, 4478/9*)

Kissing the feet of the Holy Prophet : Zaari', who was a member of the deputation of 'Abdul Qais has reported that : when we came to Medinah, we hastened with our conveyances and kissed the hands and feet of the Messenger of Allah. (*Abu Dawud*) (*Mishkat, ibid, 4481/12*)

1. This was when Ja'far had returned from Abyssinia.

CHAPTER 4

STANDING, SITTING, LYING DOWN, SLEEPING

STANDING

Standing for the chief : Abu Sa'eed al-Khudri has reported that when Banu Quraizah agreed to accept Sa'd's decision, the Messenger of Allah sent a messenger to him. He lived near him. When he arrived near the mosque riding on an ass, the Messenger of Allah said to the Ansar, "stand up to (show respect to) your chief." ¹ (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Qiyaam, No. 4488/1*)

The Holy Prophet disliked anybody's standing for him : Anas has reported that no one was dearer to them than the Messenger of Allah. But when they saw him, they did not use to stand up because they knew that he disliked it. (*Tirmizi*) (*Mishkat, ibid, 4491/4*)

Companions getting up when the Holy Prophet got up : Abu Hurairah has reported that the Messenger of Allah used to sit talking with us in the mosque and that when he rose we also used to get up till we saw him enter the house of any of his wives. (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 4498/11*)

Making people to stand : Mu'awiyah has reported that the Holy Prophet has said that, "whoever likes that people should stand up before him, let him make his place in the Fire (of Hell)." (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4492/5*)

SITTING

Make none get up for your sitting : Ibne 'Umar has reported that the Holy Prophet has said that, "no man should make another get up from his place and then sit therein himself. But make the space wide and sufficient." (*Bukhari and Muslim*) (*Mishkat, ibid, 4489/2*)

1. This is the sanction for standing up to welcome the leaders, elders and men of respect, honour and learning.

Getting up from the seat and coming back to it : Abu Hurairah has reported that the Holy Prophet has said that, “whoever gets up from his seat and comes back to it, he has more right to it.” (*Muslim*) (*Mishkat, ibid, 4490/3*)

Keep something on your place when you leave it : Abud Darda’ has reported that whenever the Messenger of Allah took his seat, we used to sit round him. If he got up intending to return, he used to leave his shoes or something he was wearing. His Companions could know it and would stay where they were. (*Abu Dawud*) (*Mishkat, ibid, 4495/8*)

Sitting between two persons : ‘Abdullah bin ‘Amr has reported that the Holy Prophet has said that, “it is not permissible for a man to come in between two persons without their permission.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4496/9*)

Making room for the comer : Waasilah bin al-Khattaab has reported that a man came to the Messenger of Allah when he was sitting in the mosque and the Messenger of Allah moved aside to make room for him. The man said, “O Messenger of Allah, there is ample space.” The Holy Prophet said, “it is the right of a Muslim that when his brother sees him, he should move aside to make room for him.” (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 4499/12*)

Manner of sitting : Ibne ‘Umar has reported that : I saw the Messenger of Allah in the courtyard of *Ka’bah* sitting with his knees drawn up and supported with his hands. (*Bukhari*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Juloos Wan-Naum Wal Mashee, No. 4500/1*)

Jabir bin Samurah has reported that whenever the Holy Prophet prayed the morning prayer, he used to sit cross-legged where he was till the sun rose high. (*Abu Dawud*) (*Mishkat, ibid, 4508/9*)

Reclining on a pillow : Jabir bin Samurah has reported that : I saw the Messenger of Allah reclining on a pillow at his left side. (*Tirmizi*) (*Mishkat, ibid, 4505/6*)

Best places to sit : Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, "the best places to sit are those which are spacious." (*Abu Dawud*) (*Mishkat, ibid, 4516/17*)

Sitting separate : Jabir bin Samurah has reported that the Messenger of Allah came while his Companions were seated. He said, "how is it that I see you sitting separately?" (*Abu Dawud*) (*Mishkat, ibid, 4517/18*)

Partly in the sun and partly in the shade : Abu Hurairah has reported that the Messenger of Allah has said that, "when anyone of you is in the shade, and the shade withdraws from him, and he is partly in the sun and partly in the shade, he should get up." (*Abu Dawud*) (*Mishkat, ibid, 4518/19*)

Prohibited manner of sitting : 'Amr bin Shareed has reported from his father who said that : the Messenger of Allah passed by me when I was sitting by having my left hand behind my back and leaning on the palm of it, and said, "are you sitting in the manner of those upon whom the Wrath (of Allah) has fallen?" (*Abu Dawud*) (*Mishkat, ibid, 4522/23*)

LYING DOWN

Placing one leg over the other : 'Abbaad bin Tameem has reported from his uncle who said that he had seen the Messenger of Allah lying down on his back in the mosque placing one leg upon the other. (*Bukhari and Muslim*) (*Mishkat, ibid, 4501/2*)

Jabir has reported that the Messenger of Allah prohibited that a man should raise one of his legs upon the other when he is lying down on his back. ¹ (*Muslim*) (*Mishkat, ibid, 4502/3*)

1. This prohibits the raising of one leg and putting the other one on it while lying down on the back because it may uncover the private parts and it is also out of etiquette. Simply placing one leg over the other while lying down straight, the legs also remaining straight, is not prohibited. According to the scholars, the prohibition in the former case also is only when there is danger of uncovering the "Satr" (*Mazaahir-e-Haq*)

Manner of lying down : Abu Qatadah has reported that when the Holy Prophet got down for rest during the night, he used to lie down on his right side ; and when he got down for rest before morning, he used to put his elbow on the ground and lay his head upon the palm of his hand. (*Sharhe as-Sunnah*) (*Mishkat, ibid,4509/10*)

Abu Hurairah has reported that the Messenger of Allah saw a man lying upon his stomach and said that, “this method of lying is the one which Allah does not like.”¹ (*Tirmizi*) (*Mishkat, ibid, 4511/12*)

Ya’eesh bin Tikhfah bin Qais al-Ghifari has reported that his father, who was one of the people of *Suffah*, said : I was lying on my stomach in the early morning. A man shook me with his foot and said, “this method of lying is the one which Allah dislikes. I looked and saw that he was the Messenger of Allah. (*Abu Dawud* and *Ibne Majah*) (*Mishkat, ibid, 4512/13*)

Abu Zar has reported that the Holy Prophet passed by me while I was lying down on my stomach. He jerked me with his foot and said, “O Jundub,² this (manner of) lying down is of the inmates of Hell.” (*Ibne Majah*) (*Mishkat, ibid, 4523/24*)

SLEEPING

‘Ali bin Shaiban has reported that the Messenger of Allah has said that, “whoever passes a night on the roof of a house having no protection (or a stone palisade, as a version says, Allah’s) security becomes free from him.” (*Abu Dawud*) (*Mishkat, ibid, 4513/14*)

Jabir has reported that the Messenger of Allah prohibited that a man should sleep on a roof having no protection. (*Tirmizi*) (*Mishkat, ibid,4514/15*)

1. This is also injurious to health from medical point of view.

2. Abu Zar’s name.

WALKING

Women to walk by the side of the road : Abu Usaid al-Ansari has reported that he heard the Messenger of Allah say to the women, when he was coming out of the mosque and the men and women had mixed up in the road, “draw back, you should not walk in the middle of the road ; keep to the sides of the road.” Then the women used to keep so close to the walls that their garments used to touch the walls. (*Abu Dawud*) (*Mishkat, ibid, 4519/20*)

Walking between the women : Ibne ‘Umar has reported that the Holy Prophet prohibited the walking of one (i.e. man) between two women. (*Abu Dawud*) (*Mishkat, ibid, 4520/21*)

CHAPTER 5

SNEEZING, YAWNING, SMILING, LAUGHING

SNEEZING AND YAWNING

Sneezing and Yawning : Abu Hurairah has reported that the Messenger of Allah has said that, "Allah likes sneezing, and dislikes yawning. So when anyone of you sneezes and praises Allah, it is the duty of every Muslim who hears him to say for him, "*Yarhamokallah*" (may Allah have Mercy on you). Yawning is from the Satan. So when anyone of you yawns, he should restrain it as far as possible, because when anyone of you yawns, the Satan laughs at him." (*Bukhari*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Utaas Wat-Tasaa'oob*, No. 4524/1)

Sneezing and response to it : : Abu Hurairah has reported that the Messenger of Allah has said that, "when anyone of you sneezes, he should say, "*Al-Hamdo Lillah*" (i.e. Praise be to Allah), and his brother, or his companion should say to him, "*Yarhamokallah*" (i.e. may Allah have mercy on you). When he says this, he should say "*Yahdikumullah Wa Yusleho Baalakum*" (i.e. may Allah guide you and make your affairs good) ¹!" (*Bukhari*) (*Mishkat, ibid*, 4525/2)

No Response : Anas has reported that two men sneezed before the Holy Prophet. He responded to one but not to the other. The man said that, "O Messenger of Allah, you have responded to this man but you have not responded to me." He said, "this man praised Allah, but you did not praise Allah." ² (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 4526/3)

1. Sneezing, if not on account of cold, is necessary for health of the mind, and is therefore a Favour of Allah for which one should thank Allah ; and the one who listens to the thanks should pray for the Mercy of Allah to him meaning thereby that the sneezing as well as the thanks for it may both be of Divine Blessings for you; and in answer to this prayer, the one who sneezes should pray for guidance and well-being of the latter (*Ma'ariful Hadees*, Vol. VI, pp. 25-206)

2. This shows that the one who does not say "*Al-Hamdo Lillah*" on sneezing is not to be responded to by the words "*Yarhamakallah*"

Abu Musa has reported that : I heard the Messenger of Allah say, “when anyone of you sneezes and praises Allah, respond to him ; but if he does not praise Allah, do not respond to him.” (*Muslim*) (*Mishkat, ibid, 4527/4*)

Cover the face by the hands while sneezing : Abu Hurairah has reported that when the Holy Prophet sneezed, he used to cover his face with his hand or his cloth, thus lessening his voice. (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4530/7*)

Sneezing by a Jew : Abu Musa has reported that the Jews used to sneeze before the Holy Prophet hoping that he would say for them, “*Yarhamokallah*” (i.e. may Allah have mercy on you). But he used to say, “*Yahdikumullah Wa Yusleho Baalakum*” (i.e. may Allah guide you and correct your mind) (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4532/9*)

More than three times sneezing : ‘Ubaid bin Rifa’ah has reported that the Holy Prophet has said that, “respond to the one who sneezes upto three times. If he sneezes further, respond to him if you like or do not respond if you like.” (*Abu Dawud and Tirmizi*) (*Mishkat, ibid, 4534/11*)

Abu Hurairah has said that : respond to your brother’s sneezing upto three times. But if he sneezes further, he is suffering from cold. (*Abu Dawud*) (*Mishkat, ibid, 4535/12*)

Yawning : Abu Sa’eed al-Khudri reported that the Messenger of Allah has said, “when anyone of you yawns, he should put his hand over his mouth, because the Satan enters.” (*Muslim*) (*Mishkat, ibid, 4529/6*)

SMILING AND LAUGHING

The Holy Prophet used only to smile : ‘Aa’isha has reported that : I have not seen the Holy Prophet laughing to the extent that I could see his uvula. He used only to smile. (*Bukhari*) (*Mishkat, Kitab-ul-Aadaab, Baab-uz-Zehk, No. 4537/1*)

Jabir bin Samurah has reported that the Messenger of Allah used not to get up from the place where he prayed the morning prayer till the sun rose up. When the sun rose up, he used to get up. They used to talk about matters relating to the Days of Ignorance and laugh, and the Messenger of Allah would only smile. (*Muslim*) (*Mishkat, ibid, 4539/3*)

‘Abdullah bin Haris bin Jaz’ has reported that : I never saw anybody more smiling than the Messenger of Allah. (*Tirmizi*) (*Mishkat, ibid, 4540/4*)

The Companions’ laughing : Qatadah has reported that Ibne ‘Umar was asked : did the Companions of the Messenger of Allah use to laugh ? He said : Yes, although faith weighed heavier than a mountain in their hearts. ¹ Bilal bin Sa’d said : I came upon them while they were running between the butts and laughing to one another ; but when night came, they were as ascetics ² (*Sharhe as-Sunnah*) (*Mishkat, ibid, 4541/5*)

1. Meaning that they used to laugh within the Limits of Allah or without being unmindful of their duties towards Allah. (*Mazaahir-e-Haq*).

2. i.e. devote themselves in prayer to Allah. (*Ibid*)

CHAPTER 6

CONTROL OF TONGUE, BACK-BITING, ABUSING, CURSING, TELLING LIES

Safeguard of tongue and private parts : Sahl bin Sa'd has reported that the Messenger of Allah has said, "whoever guarantees to me for what is between his two jaws and what is between his two legs, ¹ I shall guarantee for him the Paradise." (*Bukhari*) (*Mishkat, Kitab-ul-Aadaab, Baabo Hifzil Lisaane Wal Gheebate Wash Shitme*, No. 4599/1)

Control of tongue : Abu Hurairah has reported that the Messenger of Allah has said that, "a man utters a word pleasing to Allah without considering it of any importance, yet Allah exalts him by several grades for it ; and a man utters a word displeasing to Allah without considering it of any importance, yet due to it he is sent down to Hell." (*Bukhari*) (*Mishkat, ibid*, 4600/2)

Abusing a Muslim : 'Abdullah bin Mas'ud has reported that the Messenger of Allah has said that, "to abuse a Muslim is transgression, and to kill him is infidelity." (*Bukhari and Muslim*) (*Mishkat, ibid*, 4601/3)

Abu Zar has reported that the Messenger of Allah has said that, "no one accuses another of disobedience to Allah or of infidelity but that it comes back upon him if the other one is not as he has said." (*Bukhari*) (*Mishkat, ibid*, 4603/5)

Sin of abusing : Anas and Abu Hurairah has reported that the Messenger of Allah has said that, "when two men abuse one another, the sin is on the one who begins it, till the one who is wronged does not exceed the limit." (*Muslim*) (*Mishkat, ibid*, 4605/7)

1. i.e. guards himself from frivolous talks and unlawful sexual intercourse.

Reviling : Abu Hurairah has reported that the Messenger of Allah has said that, “it is not fitting for a truthful man to be a reviler.” (*Muslim*) (*Mishkat, ibid, 4606/8*)

Perished : Abu Hurairah has reported that the Messenger of Allah has said that, “when a man says people have perished, he is the foremost of them who has perished.” (*Muslim*) (*Mishkat, ibid, 4608/10*)

Two-faced man : Abu Hurairah has reported that the Messenger of Allah has said that, “you will find two-faced man in the worst position on the Day of Resurrection who comes with one face to one party and with another face to other party.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4609/11*)

‘Ammaar has reported that the Messenger of Allah has said that, “whoever is two-faced in this world will have two tongues of Fire on the Day of Judgement.” (*Daarimi*) (*Mishkat, ibid, 4631/33*)

Mischief – maker : Huzairah has reported that : I heard the Messenger of Allah say, “a mischief-maker will not enter Paradise.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4610/12*)

Adhere to truth : ‘Abdullah bin Mas’ud has reported that the Messenger of Allah has said that, “adhere to truth, because truth leads to good deeds and good deeds lead to Paradise. If a man always speaks the truth and tries to speak the truth, he is recorded in the Presence of Allah as truthful. Avoid falsehood, because falsehood leads to wickedness and wickedness leads to Hell. If a man always speaks falsehood and tries to speak falsehood, he is recorded in the Presence of Allah as a great liar.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4611/13*)

Putting things right : Umme Kulsum ¹ has reported that the Messenger of Allah has said that, “the great liar is not the one who puts things right between people, says what is good, and promotes what is good.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4612/14*)

1. The daughter of ‘Uqbah bin Abu Mu’ait and half-sister of ‘Usman bin ‘Affaan

Given to praising : Miqdaad bin Aswad has reported that the Messenger of Allah has said that, “when you see those who are given to praising, throw dust in their faces.” (*Muslim*) (*Mishkat, ibid, 4613/15*)

Back-biting : Ibne ‘Abbas has reported that two men prayed the noon or the afternoon prayer when they were fasting. When the Holy Prophet finished the prayer, he said, “repeat your ablution and your prayer, continue your fast and observe another day.” They said : why, O Messenger of Allah ? He said, “you backbited so and so.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 4656/58*)

Back – biting and reviling : Abu Hurairah has reported that the Messenger of Allah asked : do you know what back-biting is ? They said : Allah and His Messenger know best. He said, “it is saying something about your brother which he dislikes.” Some-body asked : even if what he says about his brother is true ? He said, “if what you say of him is true, you have back-bited him ; but if it is not true, you have reviled him.” (*Muslim*) (*Mishkat, ibid, 4615/17*)

Back – biting and fornication : Abu Sa’eed and Jabir has reported that the Messenger of Allah has said that, “backbiting is worse than fornication.” They asked : how backbiting is worse than fornication, O Messenger of Allah ? He said, “a man commits fornication and returns [in repentance] and Allah accepts his repentance (a version says that he returns in repentance and Allah forgives him) ; but the backbiter is not forgiven till his companion forgives him.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 4657/59*)

Publishing one’s own wrongdoing : Abu Hurairah has reported that the Messenger of Allah has said that, “the whole of my *Ummah* is preserved except those who make known their wrongdoing. It is an impudence for a man to commit an act (of disobedience) during

the night and then, when Allah has concealed it for him, tell (others) in the morning : I have done such and such thing last night. His Lord was concealing it during the night, yet he in the morning is uncovering what Allah concealed.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4617/19*)

Abandoning falsehood and disputing, and good character : Anas has reported that the Messenger of Allah has said that, “whoever abandons falsehood, while he is on the wrong, a castle is built for him on the border of Paradise ; and whoever abandons disputing, while he is on the right, a castle is built for him in the middle of Paradise ; and for him whose character is good, a castle is built in the highest part of it.” (*Tirmizi*) (*Mishkat, ibid, 4618/20*)

Things which bring men into Paradise or Hell : Abu Hurairah has reported that the Messenger of Allah has said that, “do you know that which most commonly brings people into Paradise ? It is fear of Allah and good character. Do you know that which most commonly brings people into Hell ? It is the two hollow things : the mouth and the private parts.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 4619/21*)

Making people laugh : Bahz bin Hakeem has reported from his father who said that his grandfather informed that the Messenger of Allah has said that, “woe to him who tells things, speaking falsely, to make people laugh thereby ! Woe ¹ to him ! Woe to him !” (*Ahmad, Tirmizi, Abu Dawud and Daarimi*) (*Mishkat, ibid, 4621/23*)

Slip by tongue : Abu Hurairah has reported that the Messenger of Allah has said that, “a man says a word for the sole purpose of making people laugh, and on account of it he falls down (in the Hell) ² farther than the distance between the heaven and the earth ; because a man slips more by his tongue than by his foot.” (*Baihaqi* noted it in *Shu’abul Iman*). (*Mishkat, ibid, 4622/24*)

1. The word “Wail” means great destruction, and it is also the name of a valley in the Hell (*Mazaahir-e-Haq*)

2. *Mazaahir-e-Haq*.

Silence : 'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "the one who keeps silence remains safe." (*Ahmad, Tirmizi and Daarimi*). *Baihaqi* also noted it in *Shu'abul Iman*. (*Mishkat, ibid, 4623/25*)

Salvation : 'Uqbah bin 'Amr has reported that : I met the Messenger of Allah and asked : in what salvation consists? He said, "control your tongue, keep to your house, and weep over your sin." (*Ahmad and Tirmizi*) (*Mishkat, ibid, 4624/26*)

All limbs humble themselves before tongue : Abu Sa'eed has reported that the Holy Prophet has said that when the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say, "fear Allah for our sake, because we are with you ; if you are straight, we are straight, and if you are crooked, we are crooked." (*Tirmizi*) (*Mishkat, ibid, 4625/27*)

Beauty of Islam : 'Ali bin Husain has reported that the Messenger of Allah has said that, "of the beauty of Islam of a man is his giving up what does not concern him." (*Maalik and Ahmad*) (*Mishkat, ibid, 4626/28*)

Speaking about a deceased : Anas has reported that one of the Companions died. A man said, "rejoice over attaining Paradise." The Messenger of Allah said, "you may not be knowing perhaps he might have spoken about something not concerning him, or he might have been niggardly about something which would have caused him no loss ?" (*Tirmizi*) (*Mishkat, ibid, 4627/29*)

Most fearful : Sufyan bin 'Abdullah Saqafi has reported that : I enquired : O Messenger of Allah, what is the most fearful of what you fear for me ? He took hold of his own tongue and said, "this." (*Tirmizi*) (*Mishkat, ibid, 4628/30*)

Telling lies : Ibne 'Umar has reported that the Messenger of Allah has said that, "when a man tells a lie, the angel goes a mile away from him because of the bad odour of what he has produced." (*Tirmizi*) (*Mishkat, ibid, 4629/31*)

Sufyan bin Aseed Hazrami has reported that : I heard the Messenger of Allah say, “it is great treachery that you tell your brother something and have him believe you while you are lying.” (*Abu Dawud*) (*Mishkat, ibid, 4630/32*)

Believer : Ibne Mas’ud has reported that the Messenger of Allah has said that, “a believer is not accuser or curser, nor is he indecent or shameless.” (*Tirmizi*) (*Mishkat, ibid, 4632/34*).

Ibne ‘Umar has reported that the Messenger of Allah has said that, “the believer is not a great curser.” (*Tirmizi*) (*Mishkat, ibid, 4633/35*)

Invoking curse : Samurah bin Jundub has reported that the Messenger of Allah has said that, “do not invoke the curse of Allah or the Anger of Allah, or the Hell, on one another.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4634/36*)

Abud Darda’ has reported that : I heard the Messenger of Allah say, “when a man curses anybody, the curse ascends to heaven and the doors of heaven are locked against it. Then it comes down to the earth and its doors are locked against it. It then goes right and left, and, if it finds no place of entrance, it returns to the one who was cursed. If he deserves it [it goes to him] ; and if not, it returns to the one who uttered it.” (*Abu Dawud*) (*Mishkat, ibid, 4635/37*)

Ibne ‘Abbas has reported that (once) the wind blew away a man’s cloak and he cursed it. The Messenger of Allah said that, “do not curse it, because it is under the Command,¹ and if anyone curses a thing which does not deserve it, the curse returns upon him.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4636/38*)

Speaking ill about anybody : Ibne Mas’ud has reported that the Messenger of Allah has said that, “none of my Companions should tell me anything about anyone, because I like to come out to you with a clear mind.” (*Abu Dawud*) (*Mishkat, ibid, 4637/39*)

1. of Allah the Almighty.

'Aa'isha has reported that : I said to the Holy Prophet, "it is enough for you in Safiyah that she is such and such," meaning that she is of short stature. He said, "you have said a word which if mixed with the sea would change it." (*Ahmed, Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4638/40*)

Rough talk and modesty : Anas has reported that the Messenger of Allah has said that, "rough talk does not exist in anything but disgraces it, and modesty does not exist in anything but adorns it." (*Tirmizi*) (*Mishkat, ibid, 4639/41*)

Happiness on anybody's misfortune : Waasilah has reported that the Messenger of Allah has said that, "do not be happy at your brother's misfortune. May be that Allah may show mercy to him and bring misfortune upon you." (*Tirmizi*) (*Mishkat, ibid, 4641/43*)

Copying anybody : 'Aa'isha has reported that the Holy Prophet has said that, "I do not like to copy anybody even if I should get such and such." (*Tirmizi*) (*Mishkat, ibid, 4642/44*)

Praising a sinner : Anas has reported that the Messenger of Allah has said that, "when a sinner is praised, the Lord Most High becomes angry, and the Throne shakes on account of it." (*Baihaqi* noted it in *Shu'abul Iman.*) (*Mishkat, ibid, 4644/46*)

Solitude, Good Companion, Enjoining Good and Silence : 'Imran bin Hittaan has reported that : I went to Abu Zar and found him alone in the mosque sitting with a black cloak supporting him round the knees. I asked him : why is this solitariness ? He said : I had heard the Messenger of Allah say, "solitude is better than an evil companion, a good Companion is better than solitude, enjoining the good is better than silence, and silence is better than enjoining the evil." (*Baihaqi* noted it in *Shu'abul Iman.*) (*Mishkat, ibid, 4648/50*)

Six things : ‘Ubadah bin Saamit has reported that the Holy Prophet has said that, “if you guarantee me six things on your part, I shall guarantee you Paradise. Speak the truth when you speak, fulfill the promise when you make it, honour the trust when you are trusted with something, safeguard your modesty, lower your eyes, and restrain your hands (from injustice).” (*Ahmad*). Baihaqi noted it in *Shu’abul Iman*. (*Mishkat, ibid, 4654/56*)

Best and worst servants of Allah : ‘Abdur Rahman bin Ghanam and Asma daughter of Yazid has reported that the Holy Prophet has said that, “the best servants of Allah are those who when they are seen, cause Allah to be remembered ; and the worst servants of Allah are those who go about slandering, who separate the friends, and who seek to distress the upright.” (*Ahmad*). Baihaqi noted it in *Shu’abul Iman*. (*Mishkat, ibid, 4655/57*)

CHAPTER 7 PROMISE

Successor should fulfil promise of the deceased : Jabir has reported that when the Messenger of Allah died and wealth came to Abu Bakr from 'Ala bin al-Hazrami, Abu Bakr said, "if anyone has a debt due to him from the Holy Prophet, or has

received any promise from him, let him come to me." Jabir told : I then said, "the Messenger of Allah had promised to give me such and such," spreading out his hands three times. Then Abu Bakr gave him a handful. He counted it and found it was five hundred. Then Abu Bakr said, "take double of it." (*Bukhari and Muslim*)

¹ (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Wa'de, 4659/1*)

Abu Juhaifah has reported that : I saw the Messenger of Allah as fair-skinned becoming grey-haired. Hasan bin 'Ali resembled him. He ordered that thirteen young she-camels should be given to us. We went to receive them, but news of his death reached us before he had given us anything. Then when Abu Bakr stood up (became Caliph), he said, "if anyone has received a promise from the Messenger of Allah, let him come." So I got up, went to him and told him, and he ordered that they be given to us. (*Tirmizi*) (*Mishkat, ibid, 4660/2*)

The Holy Prophet : 'Abdullah bin Abul Hamsaa has reported that : I bought something from the Holy Prophet before he received his Prophetic Commission. There was something due to him. I promised to bring it to him at his place, but I forgot. When I remembered after three days, I went to that place and found him there. He said, "you have put me in trouble ; I have been here for the last three days waiting for you." (*Abu Dawud*) (*Mishkat, ibid, 4661/3*)

1. This shows that it is the duty of the heirs and successors to pay the debts and fulfil the promises of the deceased.

Intention to fulfil the promise : Zaid bin Arqam has reported that the Holy Prophet has said that, “when a man makes a promise to his brother and has the intention to fulfil it, but he does not fulfil it nor does he come at the appointed time, he is guilty of no sin.” (*Abu Dawud and Tirmizi*) (*Mishkat, ibid, 4662/4*)

Non – fulfilment of the promise is a sin : ‘Abdullah bin ‘Aamir has reported that : my mother called me one day when the Messenger of Allah was sitting in our house, saying, “come here and I shall give you something.” The Messenger of Allah asked her : what are you intending to give him ? She said : I am intending to give him some dates. He said, “if you were not to give him anything, a lie would have been recorded against you.” (*Abu Dawud*). Baihaqi noted it in *Shu’abul Iman*. (*Mishkat, ibid, 4663/5*)

Non – fulfilment of promise due to religious or genuine excuse : Zaid bin Arqam has reported that the Messenger of Allah has said that, “if one makes an appointment with another, and one of them does not come before the time of prayer, then if the one who has come goes for prayer there is no sin against him.” (*Razeen*) (*Mishkat, ibid, 4664/6*)

CHAPTER 8

HUMOUR AND JEST

The Holy Prophet's humour : Anas has reported that : the Holy Prophet used to mix with us on familiar terms, so much so that he said to my younger brother, "O Abu 'Umair, what has happened to the little sparrow ?" He had a little sparrow with which he used to play, but it died. (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Mizah*, No. 4665/1)

Abu Hurairah has reported that they said that, "O Messenger of Allah, (sometimes) you make humour with us !" He said, "I say nothing but the truth." (*Tirmizi*) (*Mishkat, ibid*, 4666/2)

Anas has reported that a man requested the Messenger of Allah for a mount. He said, "I shall give you the child of a she – camel to ride on." He said, "what shall I do with the child of a she-camel ?" The Messenger of Allah said, "do any other than she-camels give birth to camels ?" (*Tirmizi and Abu Dawud*) (*Mishkat, ibid*, 4667/3)

Anas has reported that the Holy Prophet addressed him as, "O you with the two ears." (*Tirmizi and Abu Dawud*) (*Mishkat, ibid*, 4668/4)

Anas has reported that the Holy Prophet said to an old woman, "no old woman will enter Paradise." She used to recite the Qur'an, so she asked him, "what is wrong with them ?" He said, "do you not recite the Qur'an. We have created them and made them virgins ?" ¹ (*Razeen*). (*Mishkat, ibid*, 4669/5)

Anas has reported that a man from the desert called Zaahir bin Haraam used to bring presents to the Holy Prophet from the desert, and the Messenger of Allah used to prepare for him what

1. *Qur'an, Waqi'ah*, 56:35.

he needed when he intended to depart. The Holy Prophet said, “Zaahir is our desert man and we are his towns-men.” The Holy Prophet liked him, but he was an ugly man. One day the Holy Prophet came to him when he was selling his goods and caught him from behind. He could not see who he was, so he said, “leave me, who are you ?” When he turned round and recognised the Holy Prophet, he kept his back close against the Holy Prophet’s chest. Then when he ¹ began to say, “who will buy the slave ?”, he said, “O Messenger of Allah, by Allah, you will find me a worthless property.” The Holy Prophet said, “but in the Sight of Allah you are not worthless.” (*Sharhe as-Sunnah*, by *Baghawî*) (*Mishkat, ibid*, 4670/6)

‘Auf bin Maalik al-Ashja’ee has reported that : I came to the Messenger of Allah at the battle of Tabuk while he was in a skin tent. I gave him a Salutation and he returned it, saying, “come in.” “The whole of me, O Messenger of Allah ?”, I asked. He said, “the whole of you.” So I went in. ‘Usman bin Abul ‘Aatikah said that the reason why he asked “the whole of me should come in” was because of the smallness of the tent. (*Abu Dawud*) (*Mishkat, ibid*, 4671/7)

Nu’man bin Bashir has reported that Abu Bakr asked the Holy Prophet’s permission to come in. He heard ‘Aa’isha speaking in a loud voice. So when he entered, he caught hold of her in order to beat her and said, “don’t let me ever find you raising your voice to the Messenger of Allah.” The Holy Prophet began to prevent him and Abu Bakr went out angry. After he had gone out the Holy Prophet said, “see that I saved you from this man.” Abu Bakr waited some days, then asked permission to enter, and, finding that they were in peace with one another, he said to them, “bring me into your peace as you had brought me into your war.” The Holy Prophet said, “we have done so.” (*Abu Dawud*) (*Mishkat, ibid*, 4672/8)

1. i.e. the Holy Prophet.

CHAPTER 9

TRIBAL BOAST

In the battle – field : Bara' bin 'Aazib has reported that : at the battle of Hunain ¹ Abu Sufyan bin Haris was holding the reins of his she-mule, i.e. the she-mule of the Messenger of Allah. When the polytheists surrounded him, he got down and began to say.

“I am the Prophet, there is no lie about it.

I am the descendant of ‘Abdul Muttalib.”

He said that none of the people was seen to be more heroic than him ² on that day. (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Mufaakhara Wal 'Asbiyah*, No. 4676/3)

Best of all creatures : Anas has reported that a man came to the Holy Prophet and said that, “O the best of all creatures.” The Messenger of Allah said, “he was Abraham.” (*Muslim*) (*Mishkat, ibid*, 4677/4)

Praise of the Holy Prophet : ‘Umar has reported that the Messenger of Allah has said that, “do not praise me so much as the Christians praised the son of Mary. I am His Servant, so say, “Servant and Messenger of Allah.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 4678/5)

Boasting : ‘Iyaz bin Himaar al-Mujashi’ee has reported that the Messenger of Allah has said that, “Allah has revealed to me : you should be humble, and no one should boast over another, and no one should oppress another.” (*Muslim*) (*Mishkat, ibid*,4679/6)

1. in 9 A.H. In this battle the Muslims were routed but the Holy Prophet showing extraordinary courage, heroism and valour declared his Prophethood and asserted the truth of his Mission and rushed towards the enemy with a few of his Companions and completely routed the enemy.

2. i.e. the Holy Prophet.

Boasting about infidel ancestors : Abu Hurairah has reported that the Holy Prophet has said that, “people should cease boasting about their ancestors ¹ who have died. They are merely fuel in the Hell ; or they ² will certainly be more hateful to Allah than the beetle which rolls dung with its nose. Allah has removed from you the pride of the Days of Ignorance and its boasting in ancestors. One is now either a pious believer or a miserable sinner. All human beings are children of Adam, and Adam was from dust.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4680/7*)

Lord is Allah : Mutarrif bin ‘Abdullah bin Shikhkhir has reported that : I went with a deputation of the Banu ‘Aamir to the Messenger of Allah and we said, “you are our Lord.” He said, “the Lord is Allah.” We said, “and (you are) the best of us in honour and the best of us in superiority.” He said, “say this, or (better) less than this, of your saying, but let not the Satan make you his agents.” (*Ahmad and Abu Dawud*) (*Mishkat, ibid, 4681/8*)

Wealth and piety : Hasan has reported from Samurah who informed that the Messenger of Allah has said that, “pride in ancestry is wealth, and generosity is piety.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 4682/9*)

Pride in ancestors : Ubayy bin Ka’b has reported that : I heard the Messenger of Allah say, “whoever takes pride in ancestors with the pride of the Days of Ignorance, make him recount the evil deeds (idol worship, fornication, etc.) of his father bluntly, and do not conceal.” (*Sharhe as-Sunnah, by Baghawi*) (*Mishkat, ibid, 4683/10*)

1. of the Days of Ignorance who died as infidels or polytheists or as sinners (*Mazaahir-e-Haq*).

2. i.e. those who boast about their ancestors who died in the Days of Ignorance (*ibid*).

‘Abdur Rahman bin Abu ‘Uqbah has reported from Abu ‘Uqbah who was a freed slave from the people of Persia as saying : I was present at Uhud with the Messenger of Allah. I gave a stroke to one of the polytheists and said, “take this from me, I am a Persian youth.” He (i.e. the Messenger of Allah) turned to me and said, “why did you not say : take this from me I am an Ansari youth ?” (*Abu Dawud*) (*Mishkat, ibid, 4684/11*)

Helping in unjust cause : Ibne Mas’ud has reported that the Holy Prophet has said that, “whoever helps his people in an unjust cause he is like a camel which falls into a well and is pulled out by its tail.” (*Abu Dawud*) (*Mishkat, ibid, 4685/12*)

Party – Spirit : Waasilah bin Asqa’ has reported that : I said : O Messenger of Allah, what ‘Asbiyah (party spirit) is ? He said, “your helping–your people in wrongdoing.” (*Abu Dawud*) (*Mishkat, ibid, 4686/13*)

Jubair bin Mut’im has reported that the Messenger of Allah has said that, “he who summons others to party-spirit is not of us ; and he who fights out of party–spirit is not of us ; and he who dies for party–spirit is not of us.” (*Abu Dawud*) (*Mishkat, ibid, 4688/15*)

‘Ubadah bin Kaseer Shaami, who belonged to Palestine, has reported from one of their women called Faseelah as telling : I heard my father say : I asked the Messenger of Allah, O Messenger of Allah, does a man’s love of his people amount to party-spirit ?” He said, “No, but it is party–spirit that a man helps his people in wrongdoing.” (*Ahmad and Ibne Majah*) (*Mishkat, ibid, 4690/17*)

Defending the tribe : Suraqah bin Maalik bin Ju’shum has reported that : the Messenger of Allah gave us a sermon and said that, “the best of you is he who defends his tribe, so long as he does not commit a sin.” (*Abu Dawud*) (*Mishkat, ibid, 4687/14*)

Pride in genealogy : ‘Uqbah bin ‘Aamir has reported that the Messenger of Allah has said that, “these genealogies of yours are not a cause of reviling anyone. All of you are the children of Adam, just as one *Saa’* is equal to one *Saa’* when you have not filled it. None has superiority over another except for religion and piety. It is enough sin for a man to be extravagant, indecent and miser.” (*Ahmad*). *Baihaqi* also noted it in *Shu’abul Iman*. (*Mishkat, ibid*, 4691/18)

CHAPTER 10

PARENTS AND BLOOD - RELATIONS

Mother's right : Abu Hurairah has reported that a man said that, "O Messenger of Allah, who is most deserving of good conduct from me ?" He said, "your mother." I said : who comes next ? He said, "your mother." I said : who comes next ? He said, "your mother." I said : who comes next? He said, "your father." (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Birre Was-Silah*, No. 4692/1)

Paradise at the feet of mother : Mu'awiyah bin Jaahimah has reported that Jaahimah came to the Holy Prophet and said that, "O Messenger of Allah, I intend to go on a military expedition and I have come to you for consultation." He asked : have you a mother ? He said : Yes. He said, "stay with her, because Paradise is at her feet." ¹ (*Ahmad and Nasa'ee*). Baihaqi also noted it in *Shu'abul Iman*. (*Mishkat, ibid*, 4720/29)

Foster - mother : Abit Tufail has reported that : I saw the Holy Prophet distributing the meat at Ji'raana. A woman came forward and when she approached him, he spread out his sheet of cloth for her and she sat on it. I asked : who is she ? They said : she is his foster-mother. (*Abu Dawud*) (*Mishkat, ibid*, 4718/27)

Preference of mother over wife : Abud Darda' has reported that a man came to him and said that, "I have a wife and my mother commands me to divorce her." He said to him : I have heard the Messenger of Allah say, "a parent is the best of the gates of Paradise. So if you wish, guard the gate, or destroy it." (*Tirmizi and Ibne Majah*) (*Mishkat, ibid*, 4709/18)

1. i.e. sincere obedience and service to the mother, subject to Islam, makes one entitled to Paradise.

Preference of father over wife : ‘Ibne ‘Umar has reported that : I had a wife whom I loved but ‘Umar disliked her. He asked me to divorce her, but I refused. ‘Umar went to the Messenger of Allah and mentioned it to him. The Messenger of Allah then told me to divorce her. (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4721/30*)

Pleasure and displeasure of father : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “the pleasure of the Lord (i.e. Allah) is in the pleasure of the father, and the displeasure of the Lord (i.e. Allah) is in the displeasure of the father.” (*Tirmizi*) (*Mishkat, ibid, 4708/17*)

Parents’ importance : Abu Umamah has reported that a man said that, “O Messenger of Allah, what are the rights of the parents over their children ?” He said, “they are your Paradise and your Hell.” (*Ibne Majah*) (*Mishkat, ibid, 4722/31*)

Obedience and disobedience to parents : Ibne ‘Abbas has reported that the Messenger of Allah has said that, “whoever gets up in the morning being obedient to Allah regarding his parents, two doors of Paradise are opened for him in the morning. If he has only one parent, then (only) one door is opened. And whoever disobeys Allah regarding his parents in the morning, two gates of Hell are opened for him in the morning, and if there is only one parent, then (only) one door is opened.” A man asked : even if they oppress him ? He said, “even if they oppress him, even if they oppress him, even if they oppress him.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 4724/33*)

Ask forgiveness for parents : Anas has reported that the Messenger of Allah has said that, “the parents of a man die, or one of them dies, and he has been disobedient to them, but he keeps on making supplication and asking forgiveness for them till Allah records him to be dutiful.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 4723/32*)

Looking parents with kindness : Ibne ‘Abbas has reported that the Messenger of Allah has said that, “no obedient son looks at his parents with a look of kindness but Allah records to his credit an accepted pilgrimage for every look.” They asked : even if he gives one hundred looks daily ? He said, “Yes, Allah is the Most Great and the Most Good.” (*Baihaqi* noted it in *Shu’abul Iman*.) (*Mishkat, ibid, 4725/34*)

Doing good to parents after their death : Abu Usaid has reported that : once we were with the Messenger of Allah. A man of the Banu Salimah came to him and said, “O Messenger of Allah, is there any good which I can do to my parents after their death ?” He said, “Yes, invoke blessings on them, ask forgiveness for them, fulfil their legacies after their death, join ties of relationship which are dependent on them, and respect their friends.” (*Abu Dawud* and *Ibne Majah*) (*Mishkat, ibid, 4717/26*)

Good treatment to father’s friends : Ibne ‘Umar has reported that the Messenger of Allah has said that, “one of the best deeds for a man is to treat his father’s friends in a good manner after him.” (*Muslim*) (*Mishkat, ibid, 4698/7*)

Disobedience to parents : Abu Hurairah has reported that the Messenger of Allah has said that, “may he be humbled ; may he be humbled ; may he be humbled !” They said : who ?, O Messenger of Allah. He said, “the one who, having one or both of his parents live to old age, does not enter Paradise.” (*Mishkat, ibid, 4693/2*)

‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “the one who casts up the favour he has done, and the one who is disobedient to his parents, and the one who is addicted to wine, will not enter the Paradise.” (*Nasa’ee* and *Daarimi*) (*Mishkat, ibid, 4714/23*)

Abu Bakrah has reported that the Messenger of Allah has said that, “of all sins Allah forgives what He wishes except disobedience to parents. And He hastens punishment in this life to

the one who commits it before he dies.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 4726/35*)

Do not abuse the parents of others : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “a man’s abusing his parents is one of the major sins.” They asked, “O Messenger of Allah, does a man abuse his parents ?” He said, “Yes, he abuses the father of a man who then abuses his father, and he abuses the mother of a man who then abuses his mother.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4697/6*)

Polytheist parents : Asma’ daughter of Abu Bakr has said that : my mother who was till then an idolatress came to me at the time of the treaty with Quraish. I said, ‘O Messenger of Allah, my mother who is ill-disposed to Islam has come to me. Should I treat her with affection ?” He said, “Yes, treat her with affection.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4694/3*)

Maternal aunt : Ibne ‘Umar has reported that a man came to the Holy Prophet and said that, “O Messenger of Allah, I have committed a major sin. Have I any way of penitence ?” He asked him : have you a mother ? He said : No. He asked : have you a maternal aunt ? He said : Yes. He said, do good to her.” (*Tirmizi*) (*Mishkat, ibid, 4716/25*)

Elder brother : Sa’eed bin al-’Aas has reported that the Messenger of Allah has said that, “the right of the oldest brother upon the youngest is like the right of the father upon his son.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 4727/36*)

Doing good to relatives : Anas has reported that the Messenger of Allah has said that, “whoever wishes to have his provision enlarged and his term of life prolonged should do good to his relatives.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4699/8*)

Ties of relationship : ‘Amr bin ‘Aas has reported that : I heard the Messenger of Allah say, “the household of Abu so and so is not my friend, my friends are only Allah and the righteous among the

believers. But they have ties of relationship which I shall refresh by kindness.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4695/4*)

‘Aa’isha has reported that the Messenger of Allah has said that ties of relationship are tied with the Throne and say, “whoever joins me Allah will join (connection with) him and whoever severs me Allah will sever (connection with) him.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4702/11*)

Jabir bin Mut’im has reported that the Messenger of Allah has said that, “one who severs ties of relationship will not enter Paradise.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4703/12*)

Ibne ‘Umar has reported that the Messenger of Allah has said that, “he who joins ties of relationship is not the one who requites others, but he is the one who joins his ties of relationship when they are cut off.” (*Bukhari*) (*Mishkat, ibid, 4704/13*)

‘Abdur Rahman bin ‘Auf has reported that : I heard the Messenger of Allah say that Allah the Blessed and Exalted has said, “I am Allah, and I am the Compassionate. I have created ties of relationship and derived their name from My Name. With him who joins them I shall keep connection ; and him who severs them I shall cut off.” (*Abu Dawud*) (*Mishkat, ibid, 4711/20*)

‘Abdullah bin Abi Aufa has reported that : I heard the Messenger of Allah say, “Mercy does not descend upon a people among whom there is one who cuts off the ties of relationship.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 4712/21*)

Abu Bakrah has reported that the Messenger of Allah has said, “there is no other sin for the doer of which Allah hastens punishment in this world along with what He stores up for him in the next world than rebellion and severing of the ties of relation-ship.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4713/22*)

Abu Hurairah has reported that the Messenger of Allah has said that, “know about your genealogies so that you may join the ties of relationship, because joining of the ties of relationship is the means of creating love in a family, increasing the wealth and prolonging the life.” (*Tirmizi*) (*Mishkat, ibid, 4715/24*)

CHAPTER 11

TENDERNESS AND MERCY

Parents, Sons, Daughters, Orphans, Widows, Neighbours, Elders, Pooors, Backbiting, Concealing faults, Help, Mercy, Love, and Affection

Mercy to the people : Jareer bin ‘Abdullah has reported that the Messenger of Allah has said that, “Allah does not show mercy to him who does not show mercy to the people.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab-ush-Shafaqate War Rahmate ‘Alal Khalq*, No. 4728/1)

Looking after widow and poor : Abu Hurairah has reported that the Messenger of Allah has said that, “the one who looks after a widow and a poor is like the one who strives in the Way of Allah. He said : I thought he added, “like one who prays during the night without slackness and like one who fasts without breaking the fast.” (*Bukhari and Muslim*) (*Mishkat, ibid,4732/5*)

Widow daughter : Suraqah bin Maalik has reported that the Holy Prophet has said that, “should I not guide you to the most excellent *Sadaqah* ? It is to provide for your daughter who is sent back to you and who has no one but you to support her.” (*Ibne Majah*) (*Mishkat, ibid,4782/55*)

Caring for the orphan : Sahl bin Sa’d has reported that the Messenger of Allah has said that, “I and the one who takes care of an orphan, whether of his own (kin) or of others, will be in the Paradise thus,” and he pointed his forefinger and middle finger with a slight space between them. (*Bukhari*) (*Mishkat, ibid, 4733/6*)

Widow devoting herself to her children : ‘Auf bin Maalik Ashja’ee has reported that the Messenger of Allah has said that, “I and the woman whose cheeks have become black shall on the Day of

Judgement be like these two (Yazid bin Zurai' ¹ pointing to the middle and forefinger), that is a woman of rank and beauty whose husband has died but who devotes herself to her orphan children till they separate or die.” (*Abu Dawud*) (*Mishkat, ibid, 4959/32*)

Children : Ayyub bin Musa has reported from his father that his grandfather informed that the Messenger of Allah has said that, “a father gives his son nothing better than a good training.” (*Tirmizi*). *Baihaqi* also noted it in *Shu'abul Iman*. (*Mishkat, ibid, 4758/31*)

Sister and daughter : Ibne 'Abbas has reported that the Messenger of Allah has said that, “whoever provides food and drink for an orphan Allah will guarantee Paradise for him unless he commits an unpardonable sin ; and whoever brings up three girls or a like number of sisters, training them well and showing kindness to them till Allah enriches them, Allah will guarantee Paradise for him.” A man asked: O Messenger of Allah, does this apply to two also ? He said, “even to two”. [And if they had asked whether it would apply to one also, he would have said that even to one]. He added, “and if Allah takes away anyone’s two precious things, Paradise will be guaranteed for him.” [He was asked the meaning of his two precious things and he said that they meant his eyes]. (*Sharhe as-Sunnah*) (*Mishkat, ibid, 4756/29*)

Unity of the Muslims : Nu'man bin Bashir has reported that the Messenger of Allah has said that, “you will see the believers in their mutual kindness, love and affection like one body. When one part (of the body) is sick, the whole body joins with it in wakefulness and fever.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4734/7*)

To help the one acting wrongfully : Anas has reported that the Messenger of Allah said that, “help your brother whether he is doing wrong or is wronged.” A man said, “O Messenger of Allah, I help him when he is wronged, but how should I help him when he is doing wrong ?” He said, “restrain him from doing wrong. That is your help to him.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4738/11*)

1. the narrator of this Hadees.

Muslim brotherhood : Ibne ‘Umar has reported that the Messenger of Allah has said that, “a Muslim is brother to a Muslim. Neither he wrongs him nor abandons him. Whoever fulfils his brother’s need Allah fulfils his need ; and whoever removes an anxiety from a Muslim Allah will remove from him an anxiety of the anxieties of the Day of Judgement ; and whoever conceals a Muslim’s faults Allah will conceal his faults on the Day of Judgement.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4739/12*)

Like for a Muslim what you like for yourself : Anas has reported that the Messenger of Allah has said that, “by Him in Whose Hand my soul is, a man is not a believer unless he likes for his brother what he likes for himself.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4742/15*)

The neighbour : Abu Hurairah has reported that the Messenger of Allah has said that, “by Allah, he does not believe ; by Allah, he does not believe ; by Allah, he does not believe.” It was asked : who, O Messenger of Allah ? He said : the one from whose evil conduct his neighbour is not safe.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4743/16*)

Anas has reported that the Messenger of Allah has said that, “he from whose evil conduct his neighbour is not safe will not enter the Paradise.” (*Muslim*) (*Mishkat, ibid, 4744/17*)

Best to neighbour and best to friends : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “the best friend in the Sight of Allah is the one who is the best to his friend, and the best neighbour in the Sight of Allah is the one who is the best to his neighbour.” (*Tirmizi and Daarimi*) (*Mishkat, ibid, 4768/41*)

Opinion of the neighbour : Ibne Mas’ud has reported that a man said to the Holy Prophet , “O Messenger of Allah, how I know whether I am the doer of good or the doer of evil ? The Holy Prophet said, “when you hear your neighbours say that you have

done the good, you have done the good ; and when you hear them say that you have done the evil, you have done the evil.” (*Ibne Majah*) (*Mishkat, ibid, 4969/42*)

Offending the neighbour : Abu Hurairah has reported that a man said that, “O Messenger of Allah, such and such a woman is reputed for much prayer, fasting and charity but she offends her neighbours with her tongue.” He said, “she will go to the Hell.” He said, “O Messenger of Allah, such and such a woman is reputed less for fasting, charity and prayer, but she gives pieces of curd as charity and does not offend her neighbours with her tongue.” He said, “she will go to the Paradise.” (*Ahmad*) *Baihaqi* also noted it in *Shu’abul Iman*. (*Mishkat, ibid,4773/46*)

Talking privately : ‘Abdullah bin Mas’ud has reported that the Messenger of Allah has said that, “when three of you are together, two of you should not talk privately, ignoring the third one, till you join the people, so as not to grieve him.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4746/19*)

Well – wishing : Jareer bin ‘Abdullah has reported that : we swore allegiance to the Messenger of Allah to keep up the prayer, pay the poor-rate, and well-wishing for every Muslim. (*Bukhari and Muslim*) (*Mishkat, ibid, 4748/21*)

Reward for honouring the elders : Anas has reported that the Messenger of Allah has said that, “no young one honours an old man because of his age but Allah will appoint one to honour him when he is old.” (*Tirmizi*) (*Mishkat, ibid, 4752/25*)

Honour the old, the learned, and the just ruler : Abu Musa has reported that the Messenger of Allah has said that, “it is of the Glorification of Allah to honour an old Muslim, and to one who expounds the Qur’an and does not act extravagantly regarding it or turns away from it, and to show honour to a just ruler.” (*Abu Dawud*). *Baihaqi* also noted it in *Shu’abul Iman*. (*Mishkat, ibid, 4753/26*)

Defending against backbiting : Anas has reported that the Holy Prophet has said that, “if anyone’s brother Muslim is backbited in his presence and he, being capable of helping him, helps him, Allah will help him in this world and in the Hereafter. But if he does not help him, being capable of helping him, Allah will take him to account for it in this world and in the Hereafter.” (*Sharhe as-Sunnah*) (*Mishkat, ibid, 4761/34*)

Concealing the wrong of others : ‘Uqbah bin ‘Aamir has reported that the Messenger of Allah has said that, “whoever sees something wrong and conceals it, he will be like one who has brought to life one buried alive.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 4765/38*)

Believer is a mirror : Abu Hurairah has reported that the Messenger of Allah has said that, “each of you is a mirror to his brother. If he sees anything wrong in him, he should remove it from him.” (*Tirmizi*) (*Mishkat, ibid, 4766/39*)

Saving from hypocrite or reviling a believer : Mu’aaz bin Anas has reported that the Messenger of Allah has said that, “whoever saves a believer from (the evil of) a hypocrite, Allah will send an angel who will save his flesh (i.e. body) from the Fire of Hell on the Day of Resurrection; but whoever reviles a Muslim by something which disgraces him, Allah will restrain him on the Bridge over the Hell till he is cleared from what he said.” (*Abu Dawud*) (*Mishkat, ibid, 4767/40*)

Treating according to ranks : ‘Aa’isha has reported that the Holy Prophet has said that, “treat people according to their ranks.” (*Abu Dawud*) (*Mishkat, ibid, 4770/43*)

The best and the worst : Abu Hurairah has reported that the Messenger of Allah stood by some people who were seated and said that, “should I not inform you about the best of you and the worst of you ?” They remained silent. He said that three times. A man then said, “certainly, O Messenger of Allah, inform us about the best of us and the worst of us.” He said, “the best of you is he

from whom good is expected and from whose evil people are safe; and the worst of you is he from whom good is not expected and from whose evil people are not safe.” (*Tirmizi*). *Baihaqi* also noted it in *Shu’abul Iman*. (*Mishkat, ibid, 4774/47*)

Helping the distressed : Anas has reported that the Messenger of Allah has said that, “for him who helps the one who is distressed Allah records seventy-three acts of pardon, one of which is wellbeing in all of his affairs and seventy-two will be the (cause of increase in the) ranks for him on the Day of Resurrection.” (*Baihaqi* noted it in *Shu’abul Iman*.) (*Mishkat, ibid,4778/51*)

CHAPTER 12

LOVE AND HATRED

The one whom Allah loves : Abu Hurairah has reported that the Messenger of Allah has said that when Allah loves anyone, He calls Gabriel and says, "I love so and so, therefore love him." He said that Gabriel then loves him and announces in the heaven that, "Allah loves so and so, therefore love him." The inhabitants of heaven then love him, then love of him is placed in the earth. But when Allah hates anyone. He calls Gabriel and says, "I hate so and so, therefore hate him." Gabriel then hates him and announces among the inhabitants of the heaven that, "Allah hates so and so, therefore hate him." He said that they then hate him, then hatred for him is placed in the earth. (*Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Hubbe Fillahe Wa Minallahe*, No. 4784/2)

Love for the Sake of Allah : Abu Hurairah has reported that the Messenger of Allah has said that on the Day of Judgement Allah the Most High will say, "where are those who have mutual love for the sake of My Glory ? Today I will give them shelter in My Shade when there is no shade but Mine." (*Muslim*) (*Mishkat, ibid*, 4785/3)

Abu Hurairah has reported that the Messenger of Allah has said that a man visited a brother of his in another village and that Allah made an angel lie in wait for him on his way. He asked him : where do you intend (to go) ? He said, "I intend to go to a brother of mine in this village." He asked him : does he owe you some good thing you cherish ? He said, "No, I just love him for the Sake of Allah. He then said, "I am the Messenger of Allah to you to tell you that Allah has loved you as you loved him for His sake." (*Muslim*) (*Mishkat, ibid*, 4786/4)

Ibne 'Abbas has reported that the Messenger of Allah said to Abu Zar, "which of the aspects of faith is the most strong, O Abu

Zar ?” He said : Allah and His Messenger know best. He said, “help for the Sake of Allah, and love for the Sake of Allah, and hate for the Sake of Allah. (*Baihaqi* noted it in *Shu’abul Iman*.) (*Mishkat, ibid, 4792/10*)

Love of the people : Ibne Mas’ud has reported that a man came to the Holy Prophet and said that, “O Messenger of Allah, what do you say about a man who loves a people though he has not met them ?” He said, “a man is with one whom he loves.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4787/5*)

Love of Allah and His Messenger : Anas has reported that a man asked : O Messenger of Allah, when the Last Hour will occur ? He said, “woe to you ! what preparation have you made for it ?” He said : I have made no preparation but I love Allah and His Messenger. He said, “you will be with those whom you love.” Anas said : I had never seen the Muslims so happy about anything, after their acceptance of Islam, as they were on (hearing) this. (*Bukhari and Muslim*) (*Mishkat, ibid, 4788/6*)

Good and bad companion : Abu Musa has reported that the Messenger of Allah has said that, “the parable of a good and a bad companion is like the parable of one who carries the musk and the one who blows the bellows. The one who carries the musk may either give you some, or you may buy some from him, or you may get a fragrance from him ; but the one who blows the bellows may burn your clothing, or you may get a bad smell from him.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4789/7*)

Going to or Seeing a Muslim : Abu Hurairah has reported that the Holy Prophet has said that when a Muslim goes to his brother, or sees him, Allah the Most High says, “you are happy and your walking is happy, and you have made an abode in Paradise.” (*Tirmizi*) (*Mishkat, ibid, 4793/11*)

Telling about love : Miqdaam bin Ma'dikarib has reported that the Holy Prophet has said that, "when a man loves his (Muslim) brother, he should tell him that he loves him." (*Abu Dawud* and *Tirmizi*) (*Mishkat, ibid, 4794/12*)

Anas has reported that a man passed by the Holy Prophet while some people were with him. One of those who were with him said, "I love this man for the Sake of Allah. The Holy Prophet asked : have you informed him of it ? He said : No. He said, "get up, go to him and inform him." He got up, went to him and informed him. He said, "may He for Whose sake you love me love you !" He (i.e. Anas) said : he then returned, and the Holy Prophet asked him and he told him what he had said. He said, "you will be with him whom you love and for you will be what you seek (from Allah.)" (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 4795/13*)

Friendship with the believer : Abus Sa'eed has reported that he heard the Holy Prophet say, "do not keep friendship except with a believer, and let not anybody except the righteous one eat your food." ¹ (*Tirmizi, Abu Dawud* and *Daarimi*) (*Mishkat, ibid, 4796/14*)

Think before making friendship : Abu Hurairah has reported that the Messenger of Allah has said that, "man is upon the religion of his friend. So each one should consider whom he makes his friend." (*Ahmad, Tirmizi, and Abu Dawud*). *Baihaqi* also noted it in *Shu'abul Iman* (*Mishkat, ibid, 4797/15*)

Know all about the friend : Yazid bin Na'aamah has reported that the Messenger of Allah has said that, "when a man makes brotherhood with another, he should ask him his name, his father's name and the tribe he belongs to, because it binds friendship more closely." (*Tirmizi*) (*Mishkat, ibid, 4798/16*)

1. This applies to feasts and entertainments and not to feeding the poor and needy (*Mazaahir-e-Haq*)

Reward of love for the Sake of Allah : Abu Hurairah has reported that : once I was with the Messenger of Allah. He said, “in Paradise there are pillars of rubies on which there are rooms of emerald with open doors which shine as a sparkling planet shines.” They asked : who will occupy them ? He said, “those who love one another for the Sake of Allah, those who sit together for the Sake of Allah, and those who visit one another for the Sake of Allah.” (*Baihaqi* noted it in *Shu'abul Iman*. (*Mishkat, ibid, 4804/22*))

CHAPTER 13

KEEPING AWAY, SPYING, FINDING FAULTS, RANCOUR, ENVY, FALSEHOOD

Keeping away for more than three days : Abu Ayyub al-Ansari has reported that the Messenger of Allah has said that, “it is not lawful for a man to keep away from his brother for more than three days, the one turns away and the other (also) turns away when they meet. The better of them is the one who is the first to offer salutation.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab Maa Yunhaa 'Unho Minat Tahaajure Wat Taqaato 'e Wa Itteba'il 'Auraaat*, No. 4805/1)

Abu Hurairah has reported that the Messenger of Allah has said that, “it is not lawful for a believer to keep away from a believer for more than three days. If three days pass, he should meet him and give him salutation. If he replies to it, both of them will share in the reward ; but if he does not reply, he will return with his sin and the one who gives the salutation will come out of the sin of keeping away.” (*Abu Dawud*) (*Mishkat, ibid*, 4814/10)

Exhortation : Abu Hurairah has reported that the Messenger of Allah has said that, “avoid suspicion, because suspicion is the biggest lie of the talk. Be not inquisitive, do not spy ; do not bid against one another to raise the price; do not be jealous; do not hate; do not backbite ; but be servants of Allah and brethren.” A version has, “do not quarrel with one another.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 4806/2)

Rancour : Abu Hurairah has reported that the Messenger of Allah has said that, “the doors of Paradise are opened on Mondays and Thursdays and forgiveness is granted to every man who does not associate anything with Allah, except the one between whom and his brother there is rancour, and it is said : they are left till they make it up.” (*Muslim*) (*Mishkat, ibid*, 5807/3)

Putting things right : Umme Kulsum daughter of ‘Uqbah bin Abu Mu’ait has reported that : I heard the Messenger of Allah say, “liar is not the one who puts things right between the people, says what is good and increases the good.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4809/5*)

Abud Darda’ has reported that the Messenger of Allah has said that, “should I not tell you something more excellent than fasting, charity, and prayer ?” We said : yes. He said, “it is putting things right between persons ; and creating rift between them is the shaving off.”¹ (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 4815/11*)

Falsehood : Asma’ daughter of Yazid has reported that the Messenger of Allah has said that, “falsehood is not allowed except in three cases : falsehood spoken by a man to his wife to please her, falsehood in war, and falsehood to put things right between the people.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 4810/6*)

Envy and hatred : Zubair has reported that the Messenger of Allah has said that, “the disease of the previous nations, namely envy and hatred, has crept into you, and it is the shaving off. I do not say that it shaves of the hair, but it shaves off the religion.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 4816/12*)

Envy : Abu Hurairah has reported that the Messenger of Allah has said that, “avoid envy, because envy devours the good deeds just as fire devours the wood.” (*Abu Dawud*) (*Mishkat, ibid, 4817/13*)

Bad relations : Abu Hurairah has reported that the Holy Prophet has said that, “avoid bad relations with one another, because that is the shaving off.” (*Tirmizi*) (4818/14)

Causing Harm : Abu Sirmah has reported that the Holy Prophet has said that, “whoever causes harm will be harmed by Allah, and whoever acts in a hostile manner will be treated in a hostile manner by Allah. (*Ibne Majah and Tirmizi*) (*Mishkat, ibid, 4819/15*)

1. of the religion as it is clear from Hadees No. 4816/12.

Accursed : Abu Bakr Siddique has reported that the Messenger of Allah has said that, “accursed is one who causes harm to a believer, or acts deceitfully towards him.” (*Tirmizi*) (*Mishkat, ibid, 4820/16*)

Seeking out faults : Ibne ‘Umar has reported that the Messenger of Allah ascended the pulpit and addressed in a loud voice, “O assembly (of the people), who have accepted Islam with your tongues, but faith has not reached their hearts, do not annoy the Muslims, or abuse them, or seek out their faults, because he who seeks out the faults of his brother Muslim, Allah will seek out his faults, and he whose faults are sought out by Allah will be exposed by Him, even though he be in the interior of his house.” (*Tirmizi*) (*Mishkat, ibid, 4821/17*)

Greatest of usury : Sa’eed bin Zaid has reported that the Holy Prophet has said that, “the greatest of usury is speaking at length unjustly against a Muslim’s honour.” (*Abu Dawud*). Baihaqi also noted it in *Shu’abul Iman*. (*Mishkat, ibid, 4822/18*)

Backbiting : Anas has reported that the Messenger of Allah has said that, “when my Lord took me up to the heaven, I passed by a people who had nails of copper and were scratching their faces and their chests. I asked Gabriel : who are these ? He said : they are those who are given to backbiting the people and after their honour.” (*Abu Dawud*) (*Mishkat, ibid, 4823/19*)

Dishonouring the Muslim : Mustaurid has reported that the Holy Prophet has said that, “whoever eats (even) a mouthful at the cost of a Muslim’s honour, Allah will give him an equivalent portion of Hell to eat ; and whoever clothes himself with a cloth at the cost of a Muslim’s honour, Allah will clothe him with an equivalent portion of Hell ; and whoever puts himself in a place of show and hypocrisy, Allah will disgrace him with a place of show and hypocrisy on the Day of Judgement.” (*Abu Dawud*) (*Mishkat, ibid, 4824/20*)

Believe in the oath : Abu Hurairah has reported that the Messenger of Allah has said that Jesus son of Mary saw a man stealing and said that, “are you stealing ?” He said, “certainly not, by Him besides Whom there is no god.” So Jesus said, “I believe in Allah and declare that what I said was false.” (*Muslim*) (*Mishkat, ibid, 4827/23*)

Poverty and Envy : Anas has reported that the Messenger of Allah has said that, “poverty is near to being infidelity and envy is near to getting over the fate.” (*Baihaqi* noted it in *Shu’abul Iman. (Mishkat, ibid, 4828/24)*)

Non-acceptance of the excuse : Jabir has reported that the Messenger of Allah has said that, “whoever excuses himself to his brother and he does not accept his excuse, he is guilty of a sin like that of the collector of taxes. (*Baihaqi* noted it in *Shu’abul Iman*), (*Mishkat, ibid, 4829/25*)

CHAPTER 14

CAUTION, TOLERANCE AND MODERATION

A wise principle : Abu Hurairah has reported that the Messenger of Allah has said that, “a believer is not stung twice from the same hole.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Hazare Wat Taanee Fil Umoore*, No. 4830/1)

Tolerance and Haste : Sahl bin Sa'd Sa'eedi has reported that the Holy Prophet has said that, “Tolerance comes from Allah, and Haste from the Satan.” (*Tirmizi*). (*Mishkat, ibid*,4832/3)

Admonition : Anas has reported that a man said to the Holy Prophet: give me some admonition. He said, “take to any matter with due consideration. Then if you think that it will bring a good result, carry on with it. But if you fear going astray, hold back.” (*Sharhe as-Sunnah*) (*Mishkat, ibid*, 4834/5)

Good Conduct, Delay, Moderation : 'Abdullah bin Sarjis has reported that the Holy Prophet has said that, “good conduct, delay and moderation are a twenty-fourth part of prophecy.” (*Tirmizi*) (*Mishkat, ibid*, 4836/7)

Ibne 'Abbas has reported that the Holy Prophet has said that, “good guidance, good manners and moderation are a twenty-fifth part of prophecy.” (*Abu Dawud*) (*Mishkat, ibid*, 4837/8)

Secrets : Jabir bin 'Abdullah has reported that the Holy Prophet has said that, “when a man tells something and then goes away, it is a trust.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid*, 4838/9)

Consultation : Abu Hurairah has reported that the Holy Prophet asked Abul Haisam bin Tayyihaan : have you a servant ? He said : No. He said : come to me when captives arrive. Two captives were brought to the Holy Prophet ; and when Abul Haisam came

to him, he said to him : choose one of them. He said : O Prophet of Allah, choose it yourself for me. He said, “the one who is consulted is in a position of a trust. Take this one, because I have seen him praying, and treat him kindly.” (*Tirmizi*) (*Mishkat, ibid, 4839/10*)

Three meetings not a trust : Jabir has reported that the Messenger of Allah has said that, “meetings are a trust except three : those for unlawful shedding of blood, or committing fornication, or acquiring wealth unjustly.” (*Abu Dawud*) (*Mishkat, ibid, 4840/11*)

Wisdom, Piety and Goodness : Abu Zar has reported that the Messenger of Allah has said that, “O Abu Zar, there is no wisdom like looking ahead, no piety like restraint , and no goodness like good conduct.” (*Baihaqi* noted it in *Shu’abul Iman*). (*Mishkat, ibid, 4843/14*)

Moderation in expenditure : Ibne ‘Umar has reported that the Messenger of Allah has said that, “moderation in expenditure is half of livelihood, friendship with the people is half of intelligence, and asking good questions is half of knowledge.” (*Baihaqi* noted it in *Shu’abul Iman*). (*Mishkat, ibid,4844/15*)

CHAPTER 15

GENTLENESS, MODESTY (SHAME) AND GOOD CHARACTER

Gentleness : ‘Aa’isha has reported that the Messenger of Allah has said that, “Allah is Gentle and likes gentleness, and He gives for gentleness what he gives not for harshness, and what He gives not for anything else.” (*Muslim*). In a version by him he said to ‘Aa’isha, “keep to gentleness and avoid harshness and roughness. Gentleness is not found in anything but it adorns it, and is not taken out from anything but it disfigures it.” (*Mishkat, Kitab-ul-Aadaab, Baab-ur-Rifqe Wal Hayaa’e Wa Husnil Khulq*, No. 4845/1)

Jabir has reported that the Holy Prophet has said that, “he who is deprived of gentleness is deprived of good.” (*Muslim*) (*Mishkat, ibid*, 4846/2)

Modesty : ‘Imran bin Husain has reported that the Messenger of Allah has said that, “modesty brings nothing but good.” A version has, “modesty is altogether good.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 4848/4)

Ibne Mas’ud has reported that the Messenger of Allah has said that one of the things people have learned from the previous prophetic sayings is, “if you have no shame, do what you like.” (*Bukhari*) (*Mishkat, ibid*, 4849/5)

Zaid bin Talha has reported that the Messenger of Allah has said that, “every religion has a character, and the character of Islam is modesty.” (*Maalik and Ibne Majah*). Baihaqi also noted in *Shu’abul Iman* (*Mishkat, ibid*, 4865/21)

Modesty and Faith : Ibne ‘Umar has reported that the Holy Prophet has said that, “Modesty and Faith are both companions. When one is

taken away, the other is (also) taken away.” The version of Ibne ‘Abbas has, “when one of them is taken away, the other follows it.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 4866/22*)

Modesty and Obscenity : Abu Hurairah has reported that the Messenger of Allah has said that, “modesty is (a part) of Faith and Faith is in Paradise, and obscenity is (a part) of hardness of heart and hardness of heart is in the Fire (of Hell).” (*Ahmad* and *Tirmizi*) (*Mishkat, ibid, 4854/10*)

Righteousness and Sin : Nawwaas bin Sam’aan has reported that : I asked the Messenger of Allah about righteousness and sin. He said, “righteousness is good character, and sin is that which annoys you in your heart and which you do not want the people to know.” (*Muslim*) (*Mishkat, ibid, 4850/6*)

Best in character : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “ the dearest to me among you is the one who is the best in character.” (*Bukhari*) (*Mishkat, ibid, 4851/7*)

‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “the best of you is the one who is the best in character.” (*Bukhari* and *Muslim*) (*Mishkat, ibid, 4852/8*)

To perfect good character : Maalik has reported that it reached him that the Messenger of Allah had said that, “I have been sent to perfect good character.” (*Muwatta*) (*Mishkat, ibid, 4868/24*)

Thanks to Allah : Ja’far bin Muhammad has reported from his father who told that whenever the Messenger of Allah looked in a mirror, he used to say, “Praise be to Allah Who has made beautiful my constitution and my character and adorned in me what He had disfigured in others !” (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 4869/25*)

Supplication : ‘Aa’isha has reported that the Messenger of Allah used to say, “O Allah, as You have made my constitution beautiful so make my character beautiful.” (*Ahmad*) (*Mishkat, ibid, 4870/26*)

Coarse and Uncivil : Harisah bin Wahb has reported that the Messenger of Allah has said that, “neither the *Jawwaaz* nor the *Ja'zari* will enter Paradise.” He ¹ said that *Jawwaaz* is the one who is coarse and uncivil. (*Abu Dawud*) (*Mishkat, ibid, 4856/12*)

Good character, Profligate and useless talker : Abud Darda' has reported that the Holy Prophet has said that, “the heaviest thing which will be placed in the believer's scale on the Day of Resurrection will be good character ; and Allah hates the profligate and the useless talker.” (*Tirmizi*) (*Mishkat, ibid, 4857/13*)

Believer and Transgressor : Abu Hurairah has reported that the Messenger of Allah has said that, “the believer is simple and generous, but the transgressor is deceitful and ignoble.” (*Ahmad, Tirmizi and Abu Dawud*) (4861/17)

Mixing up with the people : Ibne 'Umar has reported that the Holy Prophet has said that, “a Muslim who mixes up with the people and bears with patience the harm they do is better than the one who does not mix up with them or bear with patience the harm they do.” (*Tirmizi and Ibne Majah*)(*Mishkat, ibid, 4863/19*)

Well treatment : Mu'aaz has reported that : the last of what the Messenger of Allah advised me, when I put my foot in the stirrup, ² was, “treat people well, O Mu'aaz.” (*Maalik*) (*Mishkat, ibid, 4867/23*)

1. i.e. Harisah bin Wahb

3. While leaving for Yemen to resume his office as its governor.

CHAPTER 16

ANGER AND PRIDE

Anger : Abu Hurairah has reported that a man said to the Holy Prophet : give me some admonition. He said, “be not angry.” The man repeated it several times and he said, “be not angry.” (*Bukhari*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Ghazabe Wal Kibr*, No. 4875/1)

‘Atiyah bin ‘Urwah as-Sa’di has reported that the Messenger of Allah has said that, “anger comes from the Satan, and the Satan was created from the fire, and the fire is extinguished by water. So when anyone of you becomes angry, he should make ablution.” (*Abu Dawud*) (*Mishkat, ibid*, 4884/10)

Abu Zar has reported that the Messenger of Allah has said that, “whenever anyone of you becomes angry while he is standing, he should sit down. If the anger goes away, well and good ; but if not he should lie down.” (*Ahmad and Tirmizi*) (*Mishkat, ibid*, 4885/11)

Strong man : Abu Hurairah has reported that the Messenger of Allah has said that, “strong man is not the one who is strong in wrestling ; but strong man is the one who controls himself at the (time of) anger.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 4876/2)

Anger spoils Faith : Bahz bin Hakeem has reported from his father who told that his grandfather informed that the Messenger of Allah said, “anger spoils faith as aloe spoils honey.” (*Baihaqi* noted it in *Shu’abul Iman*.) (*Mishkat, ibid*, 4889/15)

Pride : Abu Hurairah has reported that the Messenger of Allah has said that Allah the Most High says, “Pride is My cloak and Majesty is My lower garment. Whoever vies with Me regarding any of them I shall admit him to the Fire (of Hell).” (*Mishkat, ibid*, 4881/7)

Pride and Faith : Ibne Mas'ud has reported that the Messenger of Allah has said that, "no one having the faith in his heart to the extent of a grain of mustard seed will enter the Hell, and no one having the pride in his heart to the extent of a grain of mustard seed will enter the Paradise." (*Muslimi*) (*Mishkat, ibid, 4878/4*)

Ibne Mas'ud has reported that when the Messenger of Allah said that, "the one in whose heart there is pride (even) to the extent of an atom will not enter the Paradise," a man said, "a man likes his garment to be good and his sandals to be good." He said, "Allah the Most High is Beautiful and likes beauty ; pride is disdaining what is true and despising the people." (*Muslim*) (*Mishkat, ibid, 4879/5*)

The proud : 'Amr bin Shu'aib has reported from his father who told that his grandfather informed that the Messenger of Allah has said that, "the proud will be resurrected like specks on the Day of Judgement in the form of men, covered all round with disgrace. They will be driven to a prison in the Hell called Bulasa. The hottest fire will rise over them. They will be given to drink the squeezings of the inmates of Hell, known as *Teenat al-Khabaal*." (*Tirmizi*) (*Mishkat, ibid, 4883/9*)

Be humble : 'Umar said on the pulpit : O people, be humble. I have heard the Messenger of Allah say, "the one who is humble for the Sake of Allah is exalted by Allah, because, though he considers himself lowly, he is great in the eyes of men ; but the one who is proud is abased by Allah, because, though he considers himself great, he is lowly in the eyes of men to the extent of being inferior to a dog or a pig." (*Baihaqi* noted it in *Shu'abul Iman*.) (*Mishkat, ibid, 4890/16*)

CHAPTER 17

OPPRESSION

Oppression : Ibne ‘Umar has reported that the Holy Prophet has said that, “oppression will be intense darkness on the Day of Resurrection.” (*Bukhari* and *Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab-uz-Zulm, No. 4894/1*)

Oppressor granted respite : Abu Musa has reported that the Messenger of Allah has said that, “Allah grants respite to the oppressor. But when He will seize him, He will not let him escape.” He then recited, “Thus is the punishment of your Lord when He punishes the towns which are doing wrong.....”¹ (*Bukhari* and *Muslim*) (*Mishkat, ibid, 4895/2*)

Compensation : Abu Hurairah has reported that the Messenger of Allah asked : do you know who is the poor ? They said : among us the poor is the one who has neither *Dirham* nor goods. He said, “the poor of my *Ummah* is the one who will bring on the Day of Judgement prayer, fasting and poor-rate, but will come (also) having abused someone, aspersed someone, devoured the property of someone, shed the blood of someone, and beaten someone. Then they will be given his good deeds ; and when his good deeds will be exhausted before he pays what he owes, some of their sins will be taken and cast upon him and he will be cast into the Hell.” (*Muslim*) (*Mishkat, ibid, 4898/5*)

Retaliation : Abu Hurairah has reported that the Messenger of Allah has said that, “on the Day of Judgement rights will be paid to those to whom they are due, so much so that retaliation will be taken for the hornless goat from the horned goat.” (*Muslim*) (*Mishkat, ibid, 4899/6*)

Doing good for wrong : Huzairah has reported that the Messenger of Allah has said that, “do not be the *‘Imma’atan’*, i.e. the one saying that

1. *Qur’an, Hud, 11:102.*

if people will do good (to us), we will do good (to them) ; and that if they do wrong, we will do wrong. But you should accustom yourselves to do good if people do good, and not to do wrong (even) if they do wrong.” (*Tirmizi*) (*Mishkat, ibid, 4900/7*)

Supplication of the oppressed : ‘Ali has reported that the Messenger of Allah has said that, “beware of the supplication of the oppressed, because he invokes Allah the Most High only for his due, and Allah does not stop one who has a right from receiving what is his due.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 4905/12*)

Supporting the oppressor : Aus bin Shurahbeel has reported that he heard the Messenger of Allah say, “whoever walks with an oppressor to support him, knowing that he is an oppressor, he indeed goes out of Islam.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 4906/13*)

CHAPTER 18

GOOD AND EVIL

Three ways to deal with objectionable things : Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, "whoever among you sees anything objectionable, he should change it with his hand; and if he is unable (to do so), he should do it with his tongue ; and if he is unable (to do so), then (he should do it) in his heart, and that is the weakest form of faith." (*Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Amre Bil Ma'roof*, No. 4908/1)

Not acting upon one's own exhortation : Usamah bin Zaid has reported that the Messenger of Allah has said that, "a man will be brought on the Day of Judgement and cast into the Fire (of Hell). His intestines will pour forth in the Fire and he will go round in them as an ass goes round with its millstone. The inmates of the Hell will gather round him and say, "what has happened to you, O so and so ; did you not enjoin us the good and forbid the evil ?" He will say, 'I used to enjoin you the good, but was not doing it myself ; and I used to forbid you the evil, but was doing it myself.'" (*Bukhari and Muslim*) (*Mishkat, ibid*, 4910/3)

Not enjoining the good and forbidding evil : Huzaiifah has reported that the Holy Prophet has said that, "by Him in Whose Hand my soul is, you must enjoin the good and forbid the evil, otherwise it is near that Allah will send punishment upon you from Himself. You will then make supplication and it will not be responded to." (*Tirmizi*) (*Mishkat, ibid*, 4911/4)

Jareer bin 'Abdullah has reported that : I heard the Messenger of Allah say, "if a man is among a people and amidst them he commits acts of sin and, though they are able to make him change his acts, they do not do so, Allah will inflict punishment on them before they die." (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid*, 4914/7)

Joining with the Evil-doers : 'Abdullah bin Mas'ud has reported that the Messenger of Allah has said that, "when the children of Isra'il fell into sin, their learned ones prohibited them, but they did not refrain. Afterwards they themselves joined with them in their gatherings, ate with them, drank with them, and Allah mingled their hearts with one another and cursed them by the tongues of David and Jesus son of Mary. That was because they disobeyed and transgressed." (*Tirmizi and Abu Dawud*) (*Mishkat, ibid*, 4919/12)

Good ones also suffer with the bad ones : Jabir has reported that the Messenger of Allah said that Allah the Great and Glorious revealed to Gabriel : overturn such and such a city with its inhabitants. He said, "my Lord, among them is Your servant so and so who has not disobeyed you even for the glance of an eye." He said, "overturn it on him and on them, because his face never changed (to show anger) for My Sake." (*Baihaqi* noted it in *Shu'abul Iman*.) (*Mishkat, ibid*, 4923/16)

CHAPTER 19

RIGHT OF ONE MUSLIM OVER THE OTHER

Hungry, Sick, Captive, Funeral, Invitation, Salutation, Sneezing, Advice, Oaths, Oppressed

Hungry, Sick, Captive : Abu Musa has reported that the Messenger of Allah has said that, “feed the hungry, visit the sick and (get) free the captive.” (*Bukhari*) (*Mishkat, Kitab-ul-Janaa'iz, Baabo'Eyaadatil Mareeze Wa Sawaabil Maraz, No. 1436/1*)

Five rights : Abu Hurairah has reported that the Messenger of Allah has said that, “a Muslim has five rights upon another Muslim : to return a salutation, to visit the sick, to follow the funeral, to accept the invitation and to respond to one who sneezes.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1437/2*)

Six rights : Abu Hurairah has reported that the Messenger of Allah has said that, “a Muslim has six rights upon another Muslim.” It was asked : what they are ? He said, “when you meet him, salute him ; when he gives you an invitation, accept it ; when he seeks your advice, give advice to him ; when he sneezes and praises Allah, respond to him ; when he is sick, visit him ; and when he dies, follow him (to the grave).” (*Muslim*) (*Mishkat, ibid, 1438/3*)

Seven things : Bara' bin 'Aazib has reported that : the Holy Prophet commanded us seven things and forbade us seven things. He commanded us to visit the sick, to follow the funerals, to respond to the sneezer, to return salutations, to accept invitations, to help people to fulfil their oaths, and to help the oppressed ; and he forbade us gold rings, silk, thick brocade, embroidered silk, red stuffing placed on a saddle, Qassi¹ garments and silver vessels. A version says drinking in silver vessels, because the one who drinks therein in this world will not drink therein in the Hereafter (*Bukhari and Muslim*) (*Mishkat, ibid, 1439/4*)

1. A cloth made of flax and raw silk which came from a place in Egypt called *Qass* between 'Areesh and Faramah. Another suggestion is that the name is changed from *Qazzi* and means silk. (James Robson).

Sick, Hungry and Thirsty : Abu Hurairah has reported that the Messenger of Allah has said that, “on the Day of Judgement Allah the Most High will say, “O son of Adam, I was sick and you did not visit Me.” He will say, “my Lord, how could I visit You when You are the Lord of the worlds ?” He will say, “did you not know that My Servant so and so was sick but you did not visit him ? Did you not know that if you had visited him, you would have found Me near him ? O son of Adam, I asked you for food but you did not feed Me.” He will say, “my Lord, how could I feed You when You are the Lord of the worlds ?” He will say, “did you not know that My Servant so and so asked you for food but you did not feed him ? Did you not know that if you had fed him, you would have found that near Me ? O son of Adam, I asked you for drink but you did not give Me the drink.” He will say “my Lord how could I give you the drink when You are the Lord of the worlds ?” He will say, “My Servant so and so asked you for drink but you did not give him the drink. Did you not know that if you had given him the drink, you would have found that near Me.?” (*Muslim*) (*Mishkat, ibid, 1441/6*)