
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)

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By

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FAMILY LIFE
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A

NIKAH AND MEHR

(MARRIAGE AND DOWER)

Chapter 1 – Marriage

Chapter 2 – Guardianship, Consent, Shighaar and Option of Puberty

Chapter 3 – Declaration of Marriage

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Marriage *

One of the most important relationship is that of husband and wife, and in fact upon the success of this relationship depends the welfare and well-being of the entire family life of an individual. Matrimonial relationship is necessary for continuance of the generation, and as an stimulation to attract this relationship the sex instinct has been created in both the spouses. But to satisfy the sex instinct the only permissible moral way is to enter into the matrimonial bond so that on one hand the sex instinct may be satisfied and the generation may continue, and on the other hand the society at large may remain safe from the vices that result out of the unbounded, free and open satisfaction of this instinct. It is really the immoral indulgence of this instinct that results in the evils of rape, adultery, prostitution, sodomy, indecency and indiscipline which ruin the character of the entire society. Human societies as such at all times throughout the history have adopted and approved marriage as the only moral and lawful way to satisfy the sex instinct, and all the societies have always treated the off-springs of legalised matrimonial relations as legitimate, and those born otherwise as illegitimate. Thus there is no doubt about it that while marriage has always been approved as a lawful means of satisfying the sex instinct and continuation of the future generation, its satisfaction by other means has always been condemned as being unnatural, immoral as well as unlawful, and therefore punishable under the Penal Law.

In Islam marriage is a civil contract entered into with the free will and consent of both the spouses before reliable witnesses, against a compulsory consideration settled by the parties themselves known as dower which may be prompt i.e., payable immediately or on demand or deferred i.e., payable on divorce or death of the husband. Marriage being purely a civil contract can also be dissolved according to the principles laid down and thereafter the parties may enter into second marriage with anybody else they like. They are, however, debarred, from re-marrying each other without an intervening marriage with, and divorce of the woman by, some other person.

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Taken from my book "Islam the Religion, pp. 188 to 193.

In Islam the marital life is throughout governed by the Will of God and both the spouses have to follow the Command of Allah in all matters arising out of their marital life. Thus while Qur'an declares the men and women as equal in rights, it also says that men have dominance over the women (*Baqarah*, 2:228), and this is but natural because unless the element of subordination to the husband is there, the wife can seldom live in peace and harmony with her husband. She is, therefore, asked to remain obedient to her husband and guard his rights (*Nisa*, 4:34), which means that not only she should look after the house, property, children and other assets of her husband, but also keep herself chaste because till she is the wife of anybody she is bound, legally as well as morally, to keep herself exclusively for and at the disposal of her husband. If she does not do so, she commits breach of trust and is liable to be punished. Qur'an entitles the husband in such a case to keep her confined, not to sleep with her and also to punish her (*Nisa*, 4:34 and *Hijr*, 15-16). If the charge of adultery is legally and fully proved through the evidence of four reliable witnesses, then the Islamic State is bound to punish her with stoning to death.

Further, in order to keep the society as well as the woman herself safe from immorality and indecency, Islam makes it compulsory that she should not come out in the public openly. She must cover herself from top to toe (*Mo'minoon*, 23:31 = *Ahzaab*, 33:59). She should talk to other men from inside the house without exposing herself to them (*Faatir*, 35:53). Nobody is allowed to enter the house of another person without first seeking his permission (*Noor*, 24:27). Then, before the advent of Dawn, in the afternoon and after the night prayers the spouses are asked not to allow anybody including their own major children and servants to enter their private rooms without their permission (*Noor*, 24:58). Women are asked to talk to others in such voice as may not attract to sex (*Ahzaab*, 33 : 32).

Wife is entitled to maintenance from her husband through-out her marital life (*Baqarah*, 2:232). In this respect richness of the wife, or poverty of the husband is of no excuse. Dower as already stated is her absolute right. She is entitled to it fully in case marriage is consummated, otherwise to the half of it (*Baqarah*, 2:237), excepting in case of *Khula* i.e., demand of divorce from the wife herself in which case she has to remit, and if she has already received, refund the dower (*Baqarah*, 2:229).

Then, she is also given the right to inheritance from the properties left by her husband on his death. She is made a compulsory sharer of $1/4^{\text{th}}$ if no child is there or $1/8^{\text{th}}$ in case there is a child present.

Thus Islam grants all those rights and privileges to a woman which could and should have been granted and which were denied to her by other Nations. Excepting as the relationship of a wife to her husband naturally demands, she stands on equal footings with him, is entitled to live, eat, drink, wear, move about, own property and enjoy all other comforts of life along with her husband and all attempts to deprive her of her legitimate and due rights are condemned. She has been given the status, respectful as it is, which she really deserves, and neither is she allowed to have the upper hand over men nor is she made to be played like a toy in the hands of sex-hungry persons to the detriment of the morale of the society at large.

Similarly, there are restrictions as well as permissive principles for the husband too. The natural purpose of marriage is satisfaction of sex and continuance of the generation. Wife is, therefore, declared to be a tilt for the husband and he is allowed to use her at his pleasure (*Baqarah*, 2:223). The period of menstruation is, however, a period of impurity and it is harmful to use her during that period (*Baqarah*, 2:222). Qur'an very beautifully symbolises both the spouses as dress of each other (*Baqarah*, 2:187), which shows the absolute closeness of their relationship and also the source of adoration and charm for both.

Husband is forbidden to take oath of not going to his wife (*Baqarah*, 2:224). And if he does not perform his marital obligations for a continuous period of three years for no justifiable reason, the wife is legally entitled to seek separation from him.

There is also permission for keeping more than one but not exceeding four wives at a time (*Nisa*, 4:3). But this is merely a permission and not an order or command, and this is also subject to strict condition of doing justice to all of them so that anyone of them may not suffer (*Nisa*, 4:19). This permission is in fact to meet the situation where the wife is not fit for marital duties, the husband does not like or is not satisfied with one wife, the wife is unfit for giving birth to a child and so on. Thus to avoid indecency and fulfil the genuine need of the husband permission for more wives than one has been given. And this is really for the benefit of the wife herself, because thus she is saved from unnecessary divorce and separation from her husband.

It is made compulsory for the husband to provide shelter, food, clothing and all comforts of life to his wife and also remuneration for feeding the children even during the period of separation and also after separation during the period of "*Iddat*"¹ (*Baqarah*, 2:233). Qur'an also asks the husband to make a Will for the maintenance of his wife for at least one year after his death from his property (*Baqarah*, 2:240).

In order to maintain the decency in the society, Qur'an also lays down the categories of women to marry with. It says : marry not women whom your father have married. Surely this is indecent and hateful and an evil way (*Nisa*, 4:22). It says : forbidden to you are your mothers, daughters, sisters, paternal aunts, maternal aunts, brother's daughters, sister's daughters, mothers that have suckled you, foster sisters, mothers-in-law, step daughters unless your marriage with their mothers has not been consummated, daughters in law, real sisters of your existing wives, and all married women except those whom your right hands possess.

-----1.
Period during which second marriage of the woman after divorce or death of her husband is barred in Islam.

All other women are lawful for you provided that you seek them with your property, taking them in marriage, not committing fornication (*Nisa*, 4:23-24). Slave girls with permission of their masters may also be married with (*Nisa*, 4:25).

Thus the entire dealings of husband and wife during the marital life are kept within the bounds of morality, decency and discipline in which nobody is allowed to trample upon the rights of the other, and both are permitted to break the marital bound and then re-marry with somebody else and in that case no compulsion is to be done on the wife by the previous husband (*Baqarah*, 2:232). The marital life which thus remains within the limits of Allah results in the well-being, betterment and happiness of the entire family which in fact is the fountain-head of the purity and serenity of the future generation of the human society at large. Notwithstanding the virtual subordination of wife to her husband which in practical life is a necessity rather than an expediency, this relation in Islam keeps both the spouses on equal footings in that both live together within the limits of Allah and follow the Commands of Allah, and in case of breach of the Commands of Allah, each one of them is absolved of the obligations towards the other.

QUR'AN

The Command: And marry those among you who are single, and those who are fit among your male slaves and your female slaves. If they are needy, Allah will make them free from want out of His Grace. And Allah is Ample-giving, Knowing (*Noor*, 24:32)

And let those who cannot find a match keep chaste, until Allah makes them free from want out of His Grace. (*Noor*, 24:33)

And whoever among you cannot afford to marry free believing women, (let him marry) such of your believing slave girls as your right hands possess. And Allah knows best your Faith—you are (sprung)—the one from the other. So marry them with the permission of their masters, and give them their dower justly.....This is for him among you who fears falling into evil. And that you abstain is better for you. And Allah is Forgiving, Merciful (*Nisa*, 4:25).

And if you fear that you cannot do justice to orphans, marry such women as seem good to you, two, or three, or four ; but if you fear that you will not do justice, then (marry) only one or that which your right hands possess. This is more proper that you may not do injustice (*Nisa*, 4:3)

○ Prophet, We have made lawful to you your wives whom you have given their dowers, and whom your right hand possesses, out of those whom Allah has given you as prisoners of war, and the daughters of your paternal uncle and the daughters of your paternal aunts, and the daughters of your maternal uncle and the daughters of your maternal aunts who fled with you ; and a believing woman, if she gives herself to the Prophet, if the Prophet desires to marry her. (it is) especially for you (○ Prophet) not for the believers (*Ahzaab*, 33:50)

○ you who believe, when believing women come to you fleeing, examine them. Allah knows best their Faith. Then if you know them to be believers, send them not back to the disbelievers. Neither are they (i.e. women) lawful for them, nor are those (men) lawful for them. And give them what they have spent ; and there is no blame on you in marrying them, when you give them their dower. And hold not to the ties of marriage of disbelieving women, and ask for what you have spent, and let them ask for what they have spent (*Mumtahanah*, 60:10)

So when Zaid dissolved the marriage-tie with her, we gave her (i.e. Hazrat Zainab binte Jahash) to you (○ Prophet) as wife, so that there should be no difficulty for the believers about (marrying) the wives of their adopted sons, when they have dissolved their marriage-tie. And the Command of Allah is ever performed (*Ahzaab*, 33:37).

Women of the People of the Book: This day (all) good things are made lawful for you. And the food of those who have been given the Book is lawful for you and your food is lawful for them. And so are (lawful for you) the chaste (women) from among the believing women and the chaste (women) from among those who have been given the Book before you, when you give them their dower, taking (them) in marriage, not fornicating nor taking them for paramours in secret. And whoever denies Faith, his work indeed is vain; and in the Hereafter he is of the losers (*Maa'idah*, 5:5)

Women Forbidden : Forbidden to you are your mothers, and your daughters and your sisters, and your paternal aunts, and your maternal aunts, and brother's daughters and sister's daughters, and your mothers that have suckled you, and your foster-sisters, and mothers of your wives, and your stepdaughters who are in your guardianship (born) of your wives to whom you have gone in—but if you have not gone in to them, there is no blame on you—and the wives of your sons who are of your own loins ; and that you should have two sisters together, except what has already passed. Surely Allah is ever Forgiving, Merciful (*Nisa*, 4:23).

And all married women (are also prohibited) except those whom your right hands possess—(this is) the Ordinance of Allah to you. And lawful for you are (all women) besides those, provided that you seek them with your property, taking (them) in marriage, not fornicating. Then as to those whom you profit by (by marrying), give them their dower as appointed. And there is no blame on you about what you mutually agree after what is appointed (of dower). Surely Allah is ever Knowing, Wise (*Nisa*, 4:24).

The Idolatresses: And marry not the idolatresses until they believe; and certainly a believing slave girl is better than an idolatress even though she pleases you. Nor give (believing women) in marriage to idolaters until they believe, and certainly a believing slave is better than an idolater, even though he pleases you. These invite to the Fire and Allah invites to the Garden and to forgiveness by His Will, and He makes clear His Messages to men that they may be mindful (*Baqarah*, 2:221)

Adulterers: The adulterer cannot have marriage with any but an adulteress or an idolatress; and the adulteress, none can have marriage with her but an adulterer or an idolater, and it is forbidden to believers (*Noor*, 24:3)

Unclean are for the unclean ones, and unclean ones are for the unclean ; and good are for the good ones, and good ones are for the good—these are free from what they say. For them is forgiveness and an honourable sustenance (*Noor*, 24:26)

DOWER

And give women their dower as a free gift. But if they of themselves be pleased to give you a portion thereof, consume it with enjoyment and pleasure (*Nisa*, 4:4)

○ you who believe, it is not lawful for you to take women as heritage against (their) will. Nor should you straiten them by taking part of that you have given them, unless they are guilty of manifest indecency (*Nisa*, 4:19)

And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, take nothing from it. Would you take it by slandering (her) and (doing her) manifest wrong. And how can you take it when one of you has already gone in to the other and they have taken from you a strong covenant ? (*Nisa*, 4:20-21)

HADEES

CHAPTER 1

MARRIAGE

Young ones should marry: 'Abdullah bin Mas'ud has reported that the Messenger of Allah has said that, "O assembly of young ones, whoever among you is able he should marry, because it keeps the gaze down and protects the private parts. And whoever is not able he should devote himself to fasting, because it is a means of suppressing sexual desire." (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah*, No. 2946/1)

Celibacy Prohibited: Sa'd bin Abi Waqqas has reported: the Messenger of Allah rejected 'Usman bin Maz'un's living in celibacy.¹ Had he given him permission we would have had ourselves castrated. (*Bukhari and Muslim*) (*Mishkat, ibid*, 2947/2)

For Religion: Abu Hurairah has reported that the Messenger of Allah has said that, "a woman is married for four things—for her property, for her rank, for her beauty and for her religion. Choose the one who is religious. May your hands be rubbed with dust" (*Bukhari*) (*Mishkat, ibid*, 2948/3)

Good Woman: 'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "the world is all assets, and the best assets of the world is good woman." (*Muslim*) (*Mishkat, ibid*, 2949/4)

Good Women of Quraish: Abu Hurairah has reported that the Messenger of Allah has said that, "the best of the women who ride on the camels² are the righteous women of Quraish, because they are the most affectionate to the children during infancy and the most care-taking of what belongs to their husbands." (*Bukhari and Muslim*) (*Mishkat, ibid*, 2950/5)

-----1.
i.e. to remain aloof from marriage tie and society of woman in any form whatsoever.
2. i.e. the Arab women.

Injurious Trial: 'Usman bin Zaid has reported that the Messenger of Allah has said that, "I have not left behind me any trial more trouble-some to men than women." (*Bukhari and Muslim*) (*Mishkat, ibid, 2951/6*)

First Trail for Bani Israil: Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, "the world is sweet and verdant,¹ and Allah having put you in it as vicegerent watches how you act. So fear the world and fear the women, because the first trial of the Banu Isra'il was on account of the women." (*Muslim*) (*Mishkat, ibid, 2952/7*)

Ill Luck: Ibne 'Umar has reported that the Messenger of Allah has said that, "ill luck consists in a woman and a house and a horse." (*Bukhari and Muslim*). A version has, "ill luck consists in three things: woman, house and beast."² (*Mishkat, ibid, 2953/8*)

The Virgin: Jabir has reported: we were with the Holy Prophet in an expedition. (On return journey) when we were near Medinah, I said that: O Messenger of Allah, I have married. He asked, "have you married?" I said that: Yes. He asked: is she a virgin, or the one previously married? I said that: the one previously married. He said that, "why did you not marry a virgin with whom you could play and who could play with you?"³ (*Bukhari and Muslim*) (*Mishkat, ibid, 2954/9*)

'Abdur Rahman bin Saalim bin 'Utbah bin 'Uwaim bin Saa'idah al-Ansaari, has reported from his father who told that his grandfather informed that the Messenger of Allah has said that, "marry virgins, because they are sweetest in speech, the most child-producing and are most happy with little." (*Ibne Majah* noted it in *Mursal* form) (*Mishkat, ibid, 2958/13*)

1. i.e. very pleasant.

2. Real comfort of the life in this world for a man consists in having a good wife, a good house and a good conveyance. If instead of providing comfort, all these, or either of these, prove to be a source of trouble, then it is really an ill luck for a man.

3. meaning mutual love and affection.

Three Persons: Abu Hurairah has reported that the Messenger of Allah has said that, “there are three persons whose help is a right upon Allah to help : the slave who intends to pay for his freedom, the one who marries in order to live a chaste life, and the one who fights in the Way of Allah. (*Tirmizi, Nasa’ee, and Ibne Majah*) (*Mishkat, ibid, 2955/10*)

Direction for the Father: Abu Hurairah has reported that the Messenger of Allah has said that, “when anybody with whose religion and character you are satisfied sends an offer to you (asking your daughter in marriage), accept his offer. If you will not do so, there will be seduction in the earth and wide-spread corruption.” (*Tirmizi*) (*Mishkat, ibid, 2956/11*)

Loving and child bearing: Ma’qil bin Yasaar has reported that the Messenger of Allah has said that, “marry women who are loving and child-producing because I will outnumber the people by you.” (*Abu Dawud and Nasa’ee*) (*Mishkat, ibid, 2957/12*)

Marriage: Ibne ’Abbas has reported that the Messenger of Allah has said that, “you have not seen anything like marriage for love between two persons.” (*Ibne Majah*) (*Mishkat, ibid, 2959/14*)

Free Women: Anas has reported that the Messenger of Allah has said that, “those who wish to meet Allah in the state of being pure and purified should marry free women.” (*Ibne Majah*) (*Mishkat, ibid, 2960/15*)

Good Wife : Abu Umamah has reported that the Messenger of Allah has said that, “after the fear of Allah a believer has gained nothing better for him than a good wife who obeys him when he gives her a command, pleases him when he looks at her, is true to him when he gives her an oath to do something, and is sincere towards him regarding her person and his property when he is absent.” (*Ibne Majah*) (*Mishkat, ibid, 2961/16*)

Half Religion : Anas has reported that the Messenger of Allah has said that, “when a man has married, he has made half of his religion perfect. So let him fear Allah for the remaining half.”¹ (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 2962/17*)

Of Greatest Blessing : ‘Aa’isha has reported that the Holy Prophet has said that, “marriage of greatest blessing is the one which involves least burden.” (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 2963/18*)

Message over Message : Abu Hurairah has reported that the Messenger of Allah has said that, “a man should not give offer of marriage to a woman when his brother has already done so until he marries or gives her up.” (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baabo E’laanin Nikah*) (*Mishkat, ibid, 3009/5*)

Woman asked in Marriage not to ask for Divorce of Existing Wife : Abu Hurairah has reported that the Messenger of Allah has said that, “a woman should not ask to get her sister² divorced to deprive her of what is for her, but she should marry, because she will have what is decreed for her.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3010/6*)

LOOKING AT A WOMAN ASKED IN MARRIAGE

Abu Hurairah has reported that a man came to the Holy Prophet and said that : I intend to marry a woman of the Ansaar. He said that, “then look at her, because there is something (defective) in the eyes of the Ansaar.” (*Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-un-Nazare Elal Makhtoobate Wa Bayanul ‘Auraat, No. 2964/1*)

1. Sex and hunger are the two major sources of sin. By marriage one of the sources stands satisfied.

2. This refers to a woman whom a man has asked in marriage but she wants him to divorce his wife before she marries him.

Jabir has reported that the Messenger of Allah has said that, “when anybody of you seeks a woman in marriage, if he is able to look at whom he wishes to marry, he should do so.” (*Abu Dawud*) (*Mishkat, ibid, 2972/9*)

Mughirah bin Shu‘bah said that : I asked a woman in marriage. The Messenger of Allah asked me : have you looked at her ? I said that : No. He said that, “then look at her because it is better that there should be love between you.” (*Ahmad, Tirmizi, Nasa’ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 2973/10*)

CHAPTER 2

GUARDIANSHIP, CONSENT, SHIGHAAR AND OPTION OF PUBERTY

Guardian and Consent: Abu Hurairah has reported that the Messenger of Allah has said that, “a previously married woman should not be married till she gives consent and a virgin should not be married till her permission is sought.” They asked: how shall be her permission? He said that: if she remains silent. (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-ul-Waliye Fin Nikah Wa Isteezaanal Mar'ate*, No. 2992/1)

Ibne 'Abbas has reported that the Holy Prophet has said that, “previously married woman has more right to her person than her guardian, and a virgin's permission should be taken about herself and her permission is her silence.” In a version he said that, “a woman who has been previously married has more right to her person than her guardian, and a virgin's permission should be taken, her permission consists in her silence.” In another version he said that, “a woman who has been previously married has more right to her person than her guardian, and a virgin's father should ask her permission about herself, her permission is her silence.” (*Muslim*) (*Mishkat, ibid, 2993/12*)

Abu Musa has reported that the Holy Prophet has said that, “there is no marriage except through a guardian.” (*Ahmad, Tirmizi, Abu Dawud, Ibne Majah and Daarimi*) (*Mishkat, ibid, 2996/5*)

'Aa'isha has reported that the Messenger of Allah has said that, “if any woman gets herself married without the consent of her guardian, her marriage is void, her marriage is void, her marriage is void. If he has sexual intercourse with her, there is dower for her for the benefit he has drawn from her private parts. If there is a dispute, the ruler is the guardian of one who has no guardian.” (*Ahmad, Tirmizi, Abu Dawud, Ibne Majah and Daarimi*) (*Mishkat, ibid, 2997/6*)

Abu Hurairah has reported that the Messenger of Allah has said that, "a grown up virgin should be consulted about herself. If she keeps silence, that is her permission; but if she refuses, there is no compulsion upon her." (*Tirmizi, Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 2999/8*)

Jabir has reported that the Holy Prophet has said that, "the slave who marries without his master's permission is a fornicator." (*Tirmizi, Abu Dawud and Daarimi*) (*Mishkat, ibid, 3000/9*)

Abu Hurairah has reported that the Messenger of Allah has said that, "a woman should not give a woman in marriage, nor should she give herself in marriage, because the fornicator woman is the one who gives herself in marriage." (*Ibne Majah*) (*Mishkat, ibid, 3002/11*)

Children becoming Pubert: Abu Sa'eed and Ibne 'Abbas has reported that the Messenger of Allah has said that, "the one who has a son born to him should give him a good name and a good training and marry him when he becomes pubert. If he does not marry him when he becomes pubert and he commits sin, his sin lies upon his father." (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 3003/12*)

'Umar bin Khattaab and Anas bin Maalik has reported that the Messenger of Allah has said that that it is written in the Torah, "whoever does not give his daughter in marriage when she reaches twelve and she commits sin, her sin lies on him." (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 3004/13*)

Shighaar : Ibne 'Umar has reported that the Messenger of Allah prohibited *Shighaar*, and *Shigaar* that a man gives his daughter in marriage on condition that the other should give his daughter to him in marriage, and among them no dower is to be paid by either. (*Bukhari and Muslim*). In a version by *Muslim* he said that, "there is no *Shighaar* in Islam." (*Mishkat, Kitab-un-Nikah, Baabo E'laanin Nikah, No. 3011/7*)

Marriage by two different Guardians: Samurah has reported that the Messenger of Allah has said that, “if a woman is given in marriage by two guardians, she marries the man for whom the first (guardian) arranged ; and if anybody sells anything to two men, it goes to the first of them.” (*Tirmizi, Abu Dawud, Nasa’ee and Daarimi*) (*Mishkat, ibid, 3021/17*)

Option to Revoke the Marriage: Khansa’a daughter of Khizaam has reported that her father married her when she was a previously married woman. She disapproved it. Then she went to the Messenger of Allah and he revoked her marriage. (*Bukhari*). (*Mishkat, ibid, 2994/3*)

Ibne ’Abbas has reported that a virgin came to the Messenger of Allah and said that : my father has married me against my will. The Holy Prophet allowed her to exercise her option (of puberty). (*Abu Dawud*) (*Mishkat, ibid, 3001/10*)

CHAPTER 3

DECLARATION OF MARRIAGE

Songs and Musical Instruments : Rubayyi' daughter of Mu'awwiz bin 'Afrah has reported : the Holy Prophet came to my house when I was brought to my husband. He sat on my bed as you are sitting beside me. Some small girls of ours began to play the tambourine and sing about those of my ancestors who were killed at the battle of Badr, and then one of them said that, "and among us is a Prophet who knows what will happen tomorrow." He said that, "leave it and say what you were saying." (*Bukhari*) (*Mishkat, Kitb-un-Nikah, Baabo E'laanin Nikah, No. 3005/1*)

'Aa'isha has reported that when a bride was brought to one of the Ansaar, the Prophet of Allah said that, "have you no amusement? The Ansaar are pleased by amusement." (*Bukhari*) (*Mishkat, ibid, 3006/2*)

Ibne 'Abbas has reported that Aa'isha gave a woman relative of hers among the Ansaar in marriage. The Messenger of Allah came and said that, "have you sent the girl to her husband?" She said that: yes. He asked: have you sent somebody along with her to sing ? She said that: No. He said that, "the Ansaar are a people who love songs. I wish you had sent with her somebody to say (or sing) : we have come to you, we have come to you ; may Allah preserve us and preserve you'." (*Ibne Majah*) (*Mishkat, ibid, 3020/16*)

Sermon of Nikah : 'Abdullah bin Mas'ud has reported : the Messenger of Allah taught us the *Tashahhud* in the prayer and in case of any need, saying that the *Tashahhud* in the prayer is, "the adorations of the tongue, acts of worship and all good things belong to Allah. Peace, and the Mercy of Allah and blessings be upon you, O Prophet. Peace be upon us and upon the righteous Servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His Servant and Messenger." The *Tashahhud* in case of any need is, "Praise be to Allah from

Whom we seek help and forgiveness. We seek refuge in Allah from the evils within ourselves. He whom Allah guides has no one who can lead him astray, and he whom He leads stray has no one to guide him. I testify that there is no god but Allah, and I testify that Muhammad is His Servant and Messenger.” And one should recite three verses : “O you who believe, fear Allah as He should be feared, and die only as Muslims” ; ¹ “O you who believe.....fear Allah by Whom you ask your mutual rights, and reverence the wombs. Allah has been watching over you” ; ² “O you who believe, if you fear Allah and say what is true, He will make your deeds sound and forgive your sins. He who obeys Allah and His Messenger achieves a mighty success.” ³ (*Ahmad, Tirmizi, Abu Dawud, Nasa’ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 3014/10*)

Abu Hurairah has reported that the Messenger of Allah has said that, “any sermon having no *Tashahhud* is like a hand cut off.” (*Tirmizi*) (*Mishkat, ibid, 3015/11*)

Abu Hurairah has reported that the Messenger of Allah has said that, “any important matter not begun by expression of Praise to Allah is maimed (i.e. deprived of blessings).” (*Ibne Majah*) (*Mishkat, ibid, 3016/12*)

Declaration of Nikah: ‘Aa’isha has reported that the Messenger of Allah has said that, “make the marriage publicly known, solemnise it in the mosques, and play tambourines over it.” (*Tirmizi*) (*Mishkat, ibid, 3017/13*)

Muhammad bin Haatib al-Jumahi has reported that the Holy Prophet has said that, “the distinction between what is lawful and what is unlawful is the declaration and the tambourine in a marriage.” (*Ahmad, Tirmizi, Nasa’ee and Ibne Majah*) (*Mishkat, ibid, 3018/14*)

1. *Qur’an, Aale Imran, 3:102*

2. *Qur’an, Nisa, 4:1.*

3. *Qur’an, Ahzaab, 33:70.*

CHAPTER 4

WOMEN WITH WHOM MARRIAGE IS PROHIBITED

Uniting a Woman with her Paternal or Maternal Aunt: Abu Hurairah has reported that the Messenger of Allah has said that, “a woman and her paternal aunt cannot be united (as wives), nor a woman and her maternal aunt.” (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-ul-Muharramaa*, No. 3025/1)

Consanguinity and Fosterage: 'Aa'isha has reported that the Messenger of Allah has said that, “what is unlawful on account of consanguinity is unlawful on account of fosterage.” (*Bukhari*) (*Mishkat, ibid*, 3026/2)

Relation by Fosterage: 'Aa'isha has reported: my paternal uncle¹ through fosterage came and asked permission to enter, but I refused to allow him till I asked the Messenger of Allah. When the Holy Prophet came, I asked him. He said that, “he is your paternal uncle, so give him permission.” I said that, “O Messenger of Allah, it was only the woman who suckled me and not the man.” He said that, “he is your paternal uncle, so let him come to you.” That was after screen was ordered for us. (*Bukhari and Muslim*) (*Mishkat, ibid*, 3021/3)

Fosterage and Genealogy: 'Ali has reported that he said that, “O Messenger of Allah, would you like the daughter of your paternal uncle Hamzah because she is the most beautiful girl in Quraish?” He said that, “do you not know that Hamzah is my foster-brother,² and that Allah has prohibited on account of fosterage what He has prohibited on account of genealogy?” (*Muslim*) (*Mishkat, ibid*, 3028/4)

-----1.

His name was Aflah. He was real brother of Abul Qais whose wife was foster mother of Hazrat Aa'isha (*Mazaahir-e-Haq*)

2. Because Hazrat Hamzah and the Holy Prophet were given the suck by Saubiah-a slave girl of Abu Lahb. She was set free by Abu Lahb when she had given him the news of the birth of the Holy Prophet as a gesture of extreme joy. (*Mazaahir-e-Haq*)

Limit of Suckling: Umme Fazl has reported that the Prophet of Allah has said that, “suckling once or twice does not make (marriage) unlawful.” In ‘Aa’isha’s version he said that, “one or two sucks do not make (marriage) unlawful.” In another version by Umme Fazl, he said that, “one suckling or two does not make (marriage) unlawful.” (*Muslim*) (*Mishkat, ibid, 3029/5*)

Umme Salamah has reported that the Messenger of Allah has said that, “suckling does not make marriage unlawful except that which enters the bowels, from the breast, and is before (the time of) weaning.” (*Tirmizi*) (*Mishkat, ibid, 3036/12*)

Testimony of one Woman: ‘Uqbah bin al-Haris has reported that he married the daughter of Ihab bin Aziz. A woman came and said that : I had suckled ‘Uqbah and the woman whom he has married. ‘Uqbah said that, ‘I do not know that you have suckled me, nor did you inform me.” Then he went to the family of Abu Ihab and asked them. They said that : we did not know whether she had suckled our daughter. He then rode to the Holy Prophet in Medinah and asked him. The Messenger of Allah said that, “how (can you have her), when you have been told ?” ‘Uqbah therefore separated from her and she married another man. (*Bukhari*) (*Mishkat, ibid, 3032/8*)

Captive Women: Abu Sa’eed al-Khudri has reported that at the battle of Hunain the Messenger of Allah sent an army to Autaas. They met an enemy, fought with them, and prevailed over them, and took captives (including women). The Companions of the Holy Prophet seemed to hold back from having sexual intercourse with them (i.e. the female captives) because of their having husbands among the polytheists. Then Allah the Most High revealed regarding that, “And women already married, except those whom your right hands possess.”¹ That means that they were lawful for them after expiry of their ‘*Iddat* period (*Muslim*) (*Mishkat, ibid, 3033/9*)

Qur’an, Nisa, 4:24

1.

Women who cannot be co-wives at one and the same time : Abu Hurairah that the Messenger of Allah prohibited the marriage of a woman over her paternal aunt, or a paternal aunt over her brother's daughter, or a woman over her maternal aunt, or a maternal aunt over her sister's daughter. A younger (sister) should not be married over an elder sister nor an elder (sister) over a younger sister. (*Tirmizi, Abu Dawud, Daarimi and Nasa'ee*) (*Mishkat, ibid, 3034/10*)

Marrying wife of the Father: Bara' bin 'Aazib has reported: my maternal uncle Abu Burdah bin Niyar passed by me carrying a flag. I asked him : where are you going ? He said that, "the Holy Prophet has sent me to bring to him the head of a man who has married his father's wife." (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 3035/11*)

Obligation for Fostering: Hajjaaj bin Hajjaaj al-Aslami has reported from his father who had asked, "O Messenger of Allah, what will remove from me the obligation due for fostering"? He said that, "a slave or a slave-girl of good quality." (*Tirmizi, Abu Dawud, Nasa'ee and Daarimi*) (*Mishkat, ibid, 3037/13*)

The Holy Prophet's Respect for His Foster Mother: Abut Tufail al-Ghanawi has reported: I was sitting with the Holy Prophet when a woman ¹ came and the Holy Prophet spread out his cloak and she sat on it. When she went away, it was said that that this woman had suckled the Holy Prophet. (*Abu Dawud*) (*Mishkat, ibid, 3038/14*)

Four Wives at a time: Ibne 'Umar has reported that Ghailan bin Salamah al-Saqafi accepted Islam. He had ten wives in the pre-Islamic period. They also accepted Islam with him. The Holy Prophet ordered him to keep four and separate from the rest of them. (*Ahmad, Tirmizi and Ibne Majah*) (*Mishkat, ibid, 3039/15*)

-----1.
She was Halimah Sa'diah.

Naufal bin Mu'awiyah has reported: when I accepted Islam I had five wives. I consulted the Holy Prophet and he said that, "separate from one and keep four." I decided to separate from the one who was the first to be with me for the last sixty years, and was barren, and I separated from her. (*Sharhe as-Sunnah*) (*Mishkat, ibid, 3040/16*)

Two Real Sisters: Zahhaak bin Fairuz ad-Dailami has reported from his father that he had said that, "O Messenger of Allah, I have accepted Islam and I have married two sisters." He said that, "choose whichever of them you like." (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 3041/17*)

Prohibited Women: 'Amr bin Shu'aib has reported from his father who said that that his grandfather informed that the Messenger of Allah has said that, "whoever marries a woman and cohabits with her it is not lawful for him to marry her daughter ; but if he does not cohabit with her, he can marry her daughter ; and whoever marries a woman it is not lawful for him to marry her mother whether he has cohabited with her or not." (*Tirmizi*) (*Mishkat, ibid, 3044/20*)

CHAPTER 5

DOWER (*MEHR*)

Teacing of Qur'an as Dower: Sahl bin Sa'd has reported that a woman came to the Messenger of Allah and said that: I have offered myself as a gift to you. She remained standing for a long time. A man got up and said that, "O Messenger of Allah, marry her to me if you have no need of her." He asked: have you anything to give her as dower? He said that: I have nothing but this lower cloth of mine. He said that, "look for something, even though it may be an iron ring." Then he searched but found nothing. The Messenger of Allah asked: do you have any portion of the Qur'an? He said that: yes, *Surah* so and so and *Surah* so and so. He said that, "I give her in marriage to you for what is of the Qur'an with you. In a version he said that, "go, and I give her to you in marriage so teach her from the Qur'an." (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-us-Sidaaq*, No. 3064/1)

Dower of the Wives of the Holy Prophet: Abu Salamah has reported: I asked Aa'isha how much the Holy Prophet had given as dower? She said that that his dower to his wives was twelve *Uqiyas*¹ and a *Nashsh*. She asked: do you know what a *Nashsh* is? I said that: No. She said that: it is half an *Uqiya*, that is five hundred *Dirhams*. (*Muslim*) (*Mishkat, ibid*, 3065/2)

High amounts of Dower: 'Umar bin Khattaab has reported : do not be extremists in respect of dowers of women. Had it been a cause of honour in this world and piety near Allah, the one of you most entitled do so would have been the Prophet of Allah. I am not aware whether the Messenger of Allah married any of his wives or gave any of his daughters in marriage for more than twelve *Uqiyas*. (*Ahmad, Tirmizi, Abu Dawud, Nasa'ee, Ibne Majah and Daarimi*) (*Mishkat, ibid*, 3066/3)

-----1.
One *Uqiyah* was of 40 *Dirhams*. According the total amount of dower was five hundred *Dirhams*.

Two Handfuls of Flour or Dates as Dower: Jabir has reported that the Messenger of Allah has said that, “whoever gives by way of a dower to his wife two handfuls of flour or dates he has made her lawful for him.” (*Abu Dawud*) (*Mishkat, ibid, 3067/4*)

Pair of Shoes as Dower: ‘Aamir bin Rabi’ah has reported that a woman of the Banu Fazaarah was married for a dower of two sandals. The Messenger of Allah asked her: are you satisfied with two sandals for yourself and for what is with you ? She said that: yes. So he gave his approval (*Tirmizi*) (*Mishkat, ibid, 3068/5*)

Mehr-e-Misl : ‘Alqamah has reported from Ibne Mas’ud who said that that he was asked about a man who had married a woman without fixing any dower for her or cohabiting with her till he died. Ibne Mas’ud decided that for her was the dower like that given to women of her class, neither less nor more, and she should, observe the ‘*Iddat*’ period and have her share of the inheritance. Ma’qil bin Sinaan al-Ashja’ee then got up and said that, “the Messenger of Allah had (also) given a decision regarding Birwa’ daughter of Washiq, a woman of our tribe, to the same effect as the decision you have given ;” and Ibne Mas’ud was pleased therewith (*Tirmizi, Abu Dawud, Nasa’ee and Daarimi*) (*Mishkat, ibid, 3069/6*)

Dower of Umme Habibah : Umme Habibah ¹ has reported that she was married to ‘Abdullah bin Jahsh who died in Abyssinia, and then the Negus married her to the Holy Prophet, giving her on his behalf a dower of four thousand (A version has four thousand *Dirhams*.) He sent her to the Messenger of Allah with Shurahbil bin Hasanah (*Abu Dawud and Nasa’ee*) (*Mishkat, ibid, 3070/7*)

Acceptance of Islam as Dower: Anas has reported that Abu Talha married Umme Sulaim, the dower between them was acceptance of Islam. Umme Sulaim had accepted Islam before Abu Talha ; and when he asked her in marriage, she said that, “I have accepted Islam, so if you (also) accept Islam I shall marry you.”

-----1.
She was the daughter of Abu Sufyan.

He accepted Islam and it was the dower between them. (*Nasa'ee*)
(*Mishkat, ibid, 3071/8*)

Freedom as Dower: Anas has reported that the Messenger of Allah freed Safiyah and married her, and made her freedom her dower. He held a wedding-feast for her with *Hais*¹ (*Bukhari and Muslim*)
(*Mishkat, Kitab-un-Nikah, Baab-ul-Waleemah*) (*Mishkat, ibid, 3075/4*)

-----1.
A dish of dates clarified butter and dried curd, sometimes also having flour.

CHAPTER 6

WEDDING FEAST

The Command: Anas has reported that the Holy Prophet saw the trace of yellow colour on ‘Abdur Rehman bin ‘Auf and asked : what is this ? He said that, “I have married a woman for a Nawaat ¹ weight of gold.” He said that, “may Allah bless you ! Hold a wedding feast, even though with one goat only.” (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-ul-Waleemah, Mo. 3072/1*)

Wedding feast of Hazrat Zainab: Anas has reported that the Messenger of Allah never held a wedding-feast for any of his wives as he held for Zainab. For her he held the wedding-feast with one goat. (*Bukhari and Muslim*) (*Mishkat, ibid, 3073/2*)

Anas has reported that the Messenger of Allah held a wedding-feast when Zainab daughter of Jahsh was brought to his house. He gave the people their fill of bread and meat. (*Bukhari*) (*Mishkat, ibid, 3074/3*)

Wedding – Feast of Hazrat Safiyah: Anas has reported : the Holy Prophet stayed, for three nights between Khaibar and Medinah, and Safiyah was first brought there, and I called the Muslims to his wedding-feast which consisted of no bread or meat. He just ordered some dinner cloths to be spread, and dates dried curd and clarified butter ² were served on them. (*Bukhari*) (*Mishkat, ibid, 3076/5*)

Wedding- Feast of some wives of the Holy Prophet: Safiyah daughter of Shaibah has reported that the Holy Prophet held wedding-feast for some of his wives with two Mudds of barley. (*Bukhari*) (*Mishkat, ibid, 3077/6*)

-----1.

A weight of five Dirhams.

2. This dish was known as “Hais”.

Acceptance of Invitation: 'Abdullah bin 'Umar has reported that the Messenger of Allah has said that, "whenever anybody of you is invited to a wedding-feast, he should attend it." (*Bukhari and Muslim*) (*Mishkat, ibid, 3078/7*)

Inviting the rich ones only: Abu Hurairah has reported that the Messenger of Allah has said that, "the worst kind of food is of a wedding-feast to which the rich are invited and the poor are left. Whoever rejects an invitation he disobeys Allah and His Messenger." (*Bukhari and Muslim*) (*Mishkat, ibid, 3080/9*)

INVITATION AND ITS ACCEPTANCE IN GENERAL

Accept the invitation: Jabir has reported that the Messenger of Allah has said that, "whenever anybody of you is invited to a meal, he should accept. If he wishes, he may eat ; and if he wishes, he may not eat." (*Muslim*) (*Mishkat, ibid, 3079/8*)

Un-invited guest: Abu Mas'ud al-Ansari has reported : there was an Ansaar whose *Kunyah* was Abu Shu'aib. He had a servant who used to sell meat. He said that, "prepare for me food which may suffice for five persons ; I will invite the Holy Prophet and he will be one of the five." He prepared a small meal for him. He came to the Holy Prophet and invited him. A man followed him. The Holy Prophet said that, "O Abu Shu'aib, a man has followed us. So if you wish, you may give him permission ; and if you wish you may leave him." He said that, "No, I shall give him permission." (*Bukhari and Muslim*) (*Mishkat, ibid, 3081/10*)

'Abdullah bin 'Umar has reported that the Messenger of Allah has said that, "whoever is invited but does not accept an invitation, he disobeys Allah and His Messenger ; and whoever enters without an invitation, he enters as a thief and goes out as a raider." (*Abu Dawud*) (*Mishkat, ibid, 3084/13*)

Decorated House: Safinah has reported that ‘Ali bin Abu Talib prepared food for a man who was his guest, and Fatimah said that, “had we invited the Messenger of Allah, he would have taken food with us.” So he invited him. When he came, he put his hands on the sides of the door. But when he saw the figured curtain which had been put at the end of the house, he returned. Fatimah said that : I followed him and asked, “what turned you back, O Messenger of Allah ?” He said that, “it is not fitting for me or for any Prophet to enter a decorated house.” (*Ahmad and Ibne Majah*) (*Mishkat, ibid, 3083/12*)

The Show: Ibne Mas’ud has reported that the Messenger of Allah has said that, the food on the first day is a right, on the second day it is a *Sunnah* but on the third day it is a show. Whoever gives for show, Allah will make a show of him.” (*Tirmizi*) (*Mishkat, ibid, 3086/15*)

Rivalling: ‘Ikramah has reported from Ibne ‘Abbas that the Holy Prophet prohibited from eating the food of two persons rivalling one another. (*Abu Dawud*) (*Mishkat, ibid, 3087/16*)

Abu Hurairah has reported that the Messenger of Allah has said that, “the invitations of two persons rivalling one another should not be accepted, and their food should not be eaten.” *Imam Ahmad* said that it means two persons who compete with one another in providing a feast out of self -glory and ostentation. (*Baihaqi* noted it in *Shu’ab-ul-Iman*) (*Mishkat, ibid, 3088/17*)

Invitation of Transgressor: ‘Imran bin Husain has reported that the Messenger of Allah prohibited accepting invitations to the feast by transgressors. (*Baihaqi* noted it in *Shu’ab-ul-Iman*) (*Mishkat, ibid, 3089/18*)

Asking Question about food : Abu Hurairah has reported that the Holy Prophet has said that, “when anybody of you visits his brother Muslim, he should eat of his food but ask no questions, and drink from what he provides but ask no questions.” (*Baihaqi* noted it in *Shu’ab-ul-Iman*) (*Mishkat, ibid, 3090/19*)

CHAPTER 7

SEXUAL INTERCOURSE AND 'AZL (*QUITUS INTERRUPTUS*)

Wives are a Tilth : Jabir has reported that the Jews used to say, "If a man does intercourse with his wife through the vagina, but being on her back, the child has a squint." So the verse was revealed, "Your wives are a tilth to you, so come in to your tilth as you like." ¹ (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-ul-Mubaashirat*, No. 3045/1)

'Azl : Jabir has reported : we used to do 'Azl ² while the Qur'an was being revealed. (*Bukhari and Muslim*) (*Mishkat, ibid*, 3046/2)

Jabir has reported that a man came to the Messenger of Allah and said that, "I have a slave-girl who is our servant and I have sexual intercourse with her, but do not want her to conceive." He said that, "do 'Azl with her if you like but what is decreed for her will come to her." After a time the man came and said that : the girl has become pregnant. He said that, "I had told you that what is decreed for her will come to her." (*Muslim*) (*Mishkat, ibid*, 3047/3)

Abu Sa'eed al-Khudri has reported: we went with the Messenger of Allah on the expedition to the Banu Mustaliq ³ and got some Arab slave-girls as captives, and we desired the women because we were suffering from the absence of our wives. We liked to do "Azl" and wanted to do so, but we asked ourselves whether we could do it, when the Messenger of Allah was among us, before asking him. So we asked him about it. He said that, "it will not cause you any harm if you do not do it, because every soul that is to be born up to the Day of Resurrection will be born. (*Bukhari and Muslim*) (*Mishkat, ibid*, 3048/4)

-----1.
Qur'an, Baaqarah, 2:223

2. i.e. withdrawal of the male organ, before emission of semen, to avoid conception.

3. An expedition in 6 A.H.

Abu Sa'eed al-Khudri has reported that when the Messenger of Allah was asked about 'Azl, he said that, "child is not born from every semen; and when Allah intends to create anything, nothing can prevent Him." (*Muslim*) (*Mishkat, ibid, 3049/5*)

Sa'd bin Abu Waqqas has reported that a man came to the Messenger of Allah and said that : I do 'Azl with my wife. He asked him : why do you do that ? The man said that: I fear for her child. The Messenger of Allah said that, "if that were injurious, it would have injured the Persians and the Greeks." (*Muslim*) (*Mishkat, ibid, 3050/6*)

Judamah daughter of Wahb has reported : I was present before the Messenger of Allah along with some people, when he was saying, "I intended to prohibit suckling during pregnancy, but I considered the Greeks and the Persians and saw that they suckled their children during pregnancy and that did not cause any injury to their children." Then they asked him about 'Azl and the Messenger of Allah said that, "that is the secret burying alive" and that is (what is said that in the verse), "When the girl buried alive will be asked."¹ (*Muslim*) (*Mishkat, ibid, 3051/7*)

Exposing secrets of the Wife: Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, "the most serious breach of trust in the Sight of Allah on the Day of Resurrection (another version has, "among those who will have the worst position in the Sight of Allah on the Day of Resurrection) is the man who has sexual intercourse with his wife, and she with him, and then exposes her secret." (*Muslim*) (*Mishkat, ibid, 3052*)

Unnatural Intercourse and Menstruation : Ibne 'Abbas has reported that the Messenger of Allah received the revelation, "Your wives are a tilth to you, so come in to your tilth....." ² that means from in front or behind, but avoid the anus and the menstruation. (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 3053/9*)

-----1.

Qur'an, Takweer, 81:8

2. *Qur'an, Baqarah, 2:223*

Khuzaimah bin Saabit has reported that the Holy Prophet has said that, "Allah is not ashamed of the truth. Do not have sexual intercourse with women through the anus." (*Ahmad, Tirmizi, Ibne Majah and Daarimi*) (*Mishkat, ibid, 3054/10*)

The Cursed One: Abu Hurairah has reported that the Messenger of Allah has said that, "whoever has sexual intercourse with his wife through her anus is accursed." (*Ahmad and Abu Dawud*) (*Mishkat, ibid, 3055/11*)

Abu Hurairah has reported that the Messenger of Allah has said that, "Allah will not look at him who has sexual intercourse with his wife through her anus." (*Sharhe as-Sunnah, by Baghawi*) (*Mishkat, ibid, 3056/12*)

Ibne 'Abbas has reported that the Messenger of Allah has said that, "Allah will not look at a man who has sexual intercourse with a man or a woman through the anus." (*Tirmizi*) (*Mishkat, ibid, 3057/13*)

Killing the child secretly : Asma daughter of Yazid has reported : I heard the Messenger of Allah say, "do not kill your children secretly, because the milk with which a child is suckled while his mother is pregnant overtakes the horseman and throws him from his horse." (*Abu Dawud*) (*Mishkat, ibid, 3058/14*)

'Azl with permission of free wife : 'Umar bin Khattab has reported that the Messenger of Allah prohibited 'Azl with a free woman (wife) unless she gives permission. (*Ibne Majah*) (*Mishkat, ibid, 3059/15*)

CHAPTER 8

VISITS TO THE WIVES

Visits by the Holy Prophet : Ibne 'Abbas has reported that when the Messenger of Allah died, he had nine wives and he used to visit eight of them equally. (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-ul-Qasame*, No. 3091/1)

Co-wife can give her turn to another : 'Aa'isha has reported that when Saudah became old, she said that, "O Messenger of Allah, I have given to 'Aa'isha the day you visit me." So the Messenger of Allah allotted two days to 'Aa'isha, one of her and one of Saudah. (*Bukhari and Muslim*) (*Mishkat, ibid*, 3092/2)

'Aa'isha has reported that during the illness in which the Messenger of Allah died he used to ask, "where have I to go to-morrow ?, where have I to go to-morrow ?", intending the day of 'Aa'isha. His wives therefore permitted him to go where he liked, and he stayed in the house of 'Aa'isha till he died there. (*Bukhari*) (*Mishkat, ibid*, 3093/3)

Casting of lots for journey : 'Aa'isha has reported that whenever the Messenger of Allah intended to go on a journey, he used to cast lots among his wives and whoever was chosen by lot used to go with him. (*Bukhari and Muslim*) (*Mishkat, ibid*, 3094/4)

Stay for seven or three nights with newly wedded wife : Abu Bakr bin 'Abdur Rahman has reported that when the Messenger of Allah married Umme Salamah, and stayed with her till morning, he said that to her, "you are not being humbled in my estimation. If you wish, I shall pass seven nights with you and seven nights with them (i.e. other wives). But if you wish, I shall pass three nights with you and then have visits (to my wives in turn)." She said that, "pass three nights." In a version he said that to her, "for the virgin seven nights and for a previously married woman three." (*Muslim*) (*Mishkat, ibid*, 3096/6)

Equal Love : 'Aa'isha has reported that the Holy Prophet used to divide his time among his wives with equity and say, "O Allah, this is my division in respect of what I can control, so do not blame me in respect of what You control and I cannot control." (*Tirmizi, Abu Dawud, Nasa'ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 3097/7*)

Un-equal Treatment: Abu Hurairah has reported that the Holy Prophet has said that, "when a man has two wives and does not treat them with equity, he will come on the Day of Resurrection with (his) one side hanging down." (*Tirmizi, Abu Dawud, Nasa'ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 3098/8*)

CHAPTER 9

TREATMENT OF WIVES

Act kindly: Abu Hurairah has reported that the Messenger of Allah has said that, “deal kindly with women, because they have been created from a rib and the most crooked part of a rib is its upper part. If you attempt to make it straight, you will break it ; and if you leave it, it will remain crooked. So deal kindly with women.” (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baabo Ishrat-in-Nisaa, No. 3100/1*)

Abu Hurairah has reported that the Messenger of Allah has said that, “woman has been created from a rib and shall never be straight for you. If you enjoy her, you may enjoy in spite of her crookedness. But if you attempt to make her straight, you will break her, and her breaking is her divorce.” (*Muslim*) (*Mishkat, ibid, 3101/2*)

Do not Hate: Abu Hurairah has reported that the Messenger of Allah has said that, “no believing man should hate a believing woman. If he dislikes one of her characteristics, he may be pleased with another.” (*Muslim*) (*Mishkat, ibid, 3102/3*)

Beating the Wife: 'Abdullah bin Zam'ah has reported that the Messenger of Allah has said that, “none of you should beat his wife like the beating of a slave, and then have sexual intercourse with her at the end of the day.” A version has, “one of you beats his wife as a slave is beaten and (does not think that) perhaps he will lie with her at the end of the day.” He then gave them an exhortation about laughing at the breaking of wind. He said that, “why should anyone of you laugh at what he does himself?” (*Bukhari and Muslim*) (*Mishkat, ibid, 3104/5*)

Good Dealing: 'Aa'isha has reported: I used to play with dolls in the presence of the Holy Prophet and my companions also used to play with me. But when the Messenger of Allah used to come in, they used to withdraw from him. He would then send them to me and they (again) used to play with me. (*Bukhari and Muslim*) (*Mishkat, ibid, 3105/6*)

'Aa'isha has reported : by Allah, I have seen the Holy Prophet standing at the door of my apartment while the Abyssinians were playing with spears in the mosque and the Messenger of Allah was covering me with his cloak so that I might look at their sport through his ear and shoulder. He kept standing for me till I myself departed. So imagine the time a young girl eager for amusement would wait.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 3106/7*)

Wife not to refuse the Bed: Abu Hurairah has reported that the Messenger of Allah has said that, “when a man calls his wife to his bed and she refuses, and he passes the night angry, the angels curse her till the morning.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3108/9*)

Talq bin 'Ali has reported that the Messenger of Allah has said that, “when a man calls his wife to (satisfy) his desire, she must go to him even though she is busy at the oven.” (*Tirmizi*) (*Mishkat, ibid, 3118/19*)

Co-wives not to annoy the other: Asma has reported that a woman said that, “O Messenger of Allah, I have a co-wife ; will it be a sin for me to boast of receiving something from my husband which he has not given me ?” He said that, “the one who boasts of receiving what he has not been given is like the one who puts on two clothes of falsehood.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3109/10*)

1. This incident was of a date prior to the imposition of the command for Purdah (privacy) (*Mazaahir-e-Haq*)

2. Remaining away from the wives.

Eilaa ² **by the Holy Prophet** : Anas has reported that the Messenger of Allah took oath to remain away from his wives for a month. His foot was dislocated, so he stayed in an upper room for twenty-nine days and then came down. They said that : O Messenger of Allah, you had sworn to remain away for a month. He said that, “the month is of twenty-nine days also.” (*Bukhari*) (*Mishkat, ibid, 3110/11*)

Jabir has reported that Abu Bakr sought permission to see the Messenger of Allah. He saw the people sitting at his door. None of them had been granted permission. Permission was, however, granted to Abu Bakr and he entered. Then Umar came, and sought permission and was granted permission. He saw the Holy Prophet sitting sad and silent with his wives around him. He said that : I decided to say something which would make the Holy Prophet laugh. So he said that, “O Messenger of Allah, I wish you would have seen the daughter of Kharijah ¹ when she demanded (extra) maintenance from me and I got up and slapped on her neck.” The Messenger of Allah smiled and said that, “they are around me as you see demanding (extra) maintenance.” Abu Bakr then got up, went to ‘Aa’isha and slapped on her neck, and ‘Umar got up, went to Hafsa and slapped on her neck, both of them saying, “are you demanding from the Messenger of Allah what he does not possess ?” They all said that, “by Allah, we will never demand from the Messenger of Allah anything he does not possess.” Thereafter he secluded himself from them for a month or twenty-nine days. Then this verse was revealed, “O Prophet, say to your wives..... for those who do well among you a great reward.” ² He then went first to ‘Aa’isha, and said that, “I intend to say something to you, O ‘Aa’isha, but be not hasty in giving the reply before you consult your parents.” She asked, “what is that, O Messenger of Allah?” He then recited the verse to her. She said that, “should I consult my parents about you, O Messenger of Allah? Nay, I choose Allah, His Messenger, and the Final Abode; but I request you not to tell any of your wives what I have said that.” He said that, “none of them will ask me but that I will inform her. Allah has not sent me to be harsh or to cause harm, but has sent me to teach and make things easy.” (*Muslim*) (*Mishkat, ibid, 3111/12*)

-----1.

Wife of Hazrat ‘Umar.

2. *Qur’an, Ahzaab, 33:28.*

The Best of Men: 'Aa'isha has reported that the Messenger of Allah has said that, "the best among you is the one who is best to his family, and I am the best among you to my family. When anybody of you dies, speak no ill about him." (*Tirmizi, Daarimi and Ibne Majah*) (*Mishkat, ibid, 3114/15*)

Obedient Wife: Anas has reported that the Messenger of Allah has said that, "when a woman offers the five times prayer, fasts during the Ramazan, guards her chastity and obeys her husband, she may enter by any of the doors of Paradise she may like." (*Abu Nu'aim* noted it in *Hilyah*) (*Mishkat, ibid, 3115/16*)

Prostration to Husband: Abu Hurairah has reported that the Messenger of Allah has said that, "if I were to order anybody to prostrate before anybody, I would have ordered a woman to prostrate before her husband." (*Tirmizi*) (*Mishkat, ibid, 3116/17*)

Good News for the Wife: Umme Salamah has reported that the Messenger of Allah has said that, "the woman who dies while her husband is pleased with her will enter the Paradise." (*Tirmizi*) (*Mishkat, ibid, 3117/18*)

Wife should not annoy the Husband: Mu'aaz has reported from the Holy Prophet that he said that that no woman annoys her husband in this world but that his wife among the large-eyed maidens say, "you should not annoy him. May Allah curse you ! He is only a passing guest with you and is very soon to leave you to come to us." (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 3119/20*)

Right of wife on Her Husband: Hakeem bin Mu'awiyah al-Qushairi has reported from his father who said that : I asked, "O Messenger of Allah, what right a wife has on her husband among us ?" He said that, "that you should feed her when you eat, clothe her when you clothe yourself, not beat her on the face, and do not revile her or separate from her except within the house." ¹ (*Ahmad, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 3120/21*)

-----1.
Qur'an, Nisa, 4:34.

Foul speaking wife: Laqeet bin Sabirah has reported: I said that, O Messenger of Allah, I have a wife who has something, meaning evil speaking, in her tongue.” He said that: divorce her. I said that : I have a son from her and (long) companionship : He said that, “enjoin her (by exhortation) ; if there is any good in her, she will accept it ; but do not beat your wife like your slave-girl.” (*Abu Dawud*) (*Mishkat, ibid, 3121/22*)

Poisoning the mind of another man’s wife: Abu Hurairah has reported that the Messenger of Allah has said that, “he is not of us who poisons the mind of a wife against her husband or of a slave against his master.” (*Abu Dawud*) (*Mishkat, ibid, 3123/24*)

Kindness to the family: ‘Aa’isha has reported that the Messenger of Allah has said that, “the most perfect of faith among the believers are those who have the best disposition and are the kindest to their families.” (*Tirmizi*) (*Mishkat, ibid, 3124/25*)

Abu Hurairah has reported that the Messenger of Allah has said that, “the most perfect of faith among the believers are those who have the best disposition, and the best among you are those who are the best to their wives.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 3125/26*)

Wife not to keep optional Fast without Husband’s permission: Abu Sa’eed has reported: a woman came to the Messenger of Allah while we were with him and said that, “my husband, Safwan bin al-Mu’attal, beats me when I pray, makes me break my fast when I am keeping it, and does not pray the *Fajr* (morning) prayer till the sun rises.” Safwan was present. So he asked him about what she had said that. He said that, O Messenger of Allah, as for her saying that I beat her when she prays, she recites two *Surahs* and I have forbidden her to do so.” The Messenger of Allah said that to him, “if it had been one *Surah* it would have been enough for the people;” and “as for her saying that I make her break her fast when she is keeping it, she goes on keeping the fast, and I am a young man who cannot control himself.” The Messenger of Allah said that, “no woman should fast without her husband’s permission;”¹ and “as for her saying that I do not pray till the sun rises;

-----1.
This refers to fasting which is not obligatory.

I am of the family which has the reputation of hardly awakening till the sun rises.” He said that, “then pray when you awake, O Safwan.” (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 3129/30*)

Prayer of Wife not accepted if husband is angry with her : Jabir has reported that the Messenger of Allah has said that, “there are three persons whose prayer is not accepted and whose good deeds are not taken up to the heaven : a slave who has run away till he returns to his masters and puts his hand in theirs hands ; a woman with whom her husband is angry; and a drunkard till he becomes normal.” (*Baihaqi* noted it in *Shu'ab-ul-Iman*) (*Mishkat, ibid, 3131/32*)

The Best Wife : Abu Hurariah has reported that the Messenger of Allah was asked : which woman is the best ? He said that, “the one who pleases [her husband] when he looks at her, obeys him when he gives a command, and does not oppose him in respect of her person or property by doing anything which he dislikes.” (*Nasa'ee*). *Baihaqi* noted it in *Shu'ab-ul-Iman*. (*Mishkat, ibid, 3132/33*)

CHAPTER 10

MUT'AH¹ (TEMPORARY MARRIAGE)

'Ali has reported that on the day of Khaibar the Messenger of Allah prohibited *Mut'ah* (temporary marriage) of women, and eating the flesh of domestic asses. (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baabo E'laanin Nikah, No. 3012/8*)

Salamah bin Akwa' has reported that in the year of Autaas the Messenger of Allah permitted *Mut'ah* (temporary marriage) for three days. Thereafter he prohibited it. (*Muslim*) (*Mishkat, ibid, 3013/9*)

Ibne Mas'ud has reported : we were on an expedition with the Messenger of Allah and had no women (wives) with us. We said that : should we not have ourselves castrated ? The Holy Prophet prohibited us from that. Then he granted us permission to contract *Mut'ah* (temporary) marriages, and one would marry a woman giving a garment as dower up to a fixed date. (*Bukhari and Muslim*) (*Mishkat, ibid, 3022/18*)

-----1.
Mut'ah was permitted as well as prohibited by the Holy Prophet twice. Firstly, during an expedition when, due to remaining away from their wives for long, the Companions were in serious sexual trouble with the result that they even sought permission to be castrated, the Holy Prophet permitted them to contract *Mut'ah* marriages. But then during the Khaiber expedition in 7 A.H. He prohibited it. Then on the day of victory over Mecca in 8 A.H. it was again permitted and then finally prohibited for ever. According to the learned scholars, the permission for *Mut'ah* was given on basis of the law of need and necessity as envisaged by the Holy Qur'an (vide *Baqarah, 2:173 ; Maa'idah, 5:3 and Nahl, 16:115*). (*Mazaahir-e-Haq*)

B

TALAAQ AND 'IDDAT

(DIVORCE AND 'IDDAT)

Chapter – 1 – Divorce and Khula'

Chapter – 2 – Divorce by Three Pronouncements, Eila and
Zihaar

Chapter – 3 – Li' aan and Paternity

Chapter – 4 – 'Iddat

Chapter – 5 – 'Iddat in case of a Slave-Girl

TALAAQ (DIVORCE)

QUR'AN:

Divorce may be (pronounced) twice; then keep (them) in good fellowship or let (them) go with kindness. And it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah. Then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby (*Baqarah, 2:229*)

And if you divorce them before you have touched them and you have appointed for them a portion (i.e. dower) then (pay) half of what you have appointed unless they forgo or he forgoes in whose hands is the marriage-tie. And it is nearer to dutifulness that you forgo. Nor neglect the giving of free gifts between you. Surely Allah is Seer of what you do (*Baqarah, 2:237*).

Those who swear that they will not go in to their wives, should wait for four months ; then if they go back, Allah is surely Forgiving, Merciful (*Baqarah, 2:226*)

And if they resolve on a divorce, Allah is surely Hearing, Knowing (*Baqarah, 2:227*)

Divorce may be (pronounced) twice; then keep (them) in good fellowship or let (them) go with Kindness (*Baqarah, 2:229*)

So if he divorces her (the third time), she shall not be lawful to him afterwards until she marries another husband. If he divorces her, there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah. And these are the limits of Allah which He makes clear for a people who know (*Baqarah, 2:230*).

And when you divorce women and they reach their prescribed time, then retain them in kindness or set them free with kindness and retain them not for injury so that you exceed the limits. And whoever does this he indeed wrongs his own soul. And take not Allah's Messages for a mockery, and remember Allah's favour to you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby. And keep your duty to Allah, and know that Allah is the Knower of all things (*Baqarah, 2:231*)

And when you divorce women and they end their term (i.e. 'Iddat), prevent them not from marrying their husbands if they agree among themselves in a lawful manner. With this is admonished he among you who believes in Allah and the Last Day. This is more profitable for you and purer. And Allah knows and you know not (*Baqarah, 2:232*)

There is no blame on you if you divorce women while you have not touched them, nor appointed for them a portion (i.e. dower). And provide for them, the wealthy according to his means and the strained according to his means, a provision according to usage. (This is) a duty on the doers of good (*Baqarah, 2:236*)

And for the divorced women, provision (must be made) in kindness. This is incumbent on those who have regard for duty (*Baqarah, 2:241*)

○ Prophet, when you divorce women, divorce them for their prescribed period (i.e. 'Iddat), and calculate the period ; and keep your duty to Allah-your Lord. Turn them not out of their houses-nor should they themselves go forth— unless they commit an open indecency. And these are the limits of Allah. And whoever goes beyond the limits of Allah, he indeed wrongs his own soul. You know not that Allah may after that bring about an event. So when they reach their prescribed time, retain them with kindness or dismiss them with kindness, and call to witness two just ones from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the Last Day. And whoever keeps his duty to Allah, He ordains a way out for him (*Talaaq, 65:1-2*)

KHULA'

If you fear that they (i.e. husband and wife) cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby (*Baqarah*, 2:229)

ZIHAAR

Those of you who put away their wives by calling them their mothers – they are not their mothers. None are their mothers except those who gave them birth, and they utter indeed a hateful word and a lie. And surely Allah is Pardoning, Forgiving. And those who put away their wives by calling them their mothers, then go back on that which they said that, must free a slave before they touch one another. To this you are exhorted, and Allah is Aware of what you do. But he who has not the means, should fast for two months consecutively before they touch one another, and he who is unable to do so should feed sixty needy ones. That is in order that you may have faith in Allah and His Messenger. And these are the Limits of Allah. And for the disbelievers is a painful punishment (*Mujadalah*, 58:2-4). Also see verse 4 of Chapter 33 (*Ahzaab*).

LI'AAN

And those who accuse their wives (of adultery) and have no witnesses except themselves, let one of them (i.e. the husband) testify four times, bearing Allah to witness, that he is of those who speak the truth. And the fifth time that the curse of Allah be on him if he is of those who lie. And it shall avert the punishment (of adultery) from her, if she testify four times, bearing Allah to witness, that he is of those who lie. And the fifth time that the Wrath of Allah be on her, if he is of those who speak the truth (*Noor*, 24:6-9)

RECONCILIATION

And if you fear a breach between the two (i.e. husband and wife), appoint an arbiter from his people and an arbiter from her people. If they both desire agreement, Allah will effect harmony between them. Surely Allah is ever Knowing, Aware (*Nisa*, 4:35)

'IDDAT

And the divorced women should keep themselves in waiting for three (menstrual) courses. And it is not lawful for them to conceal that which Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have better right to take them back in the meanwhile if they wish for reconciliation (*Baqarah*, 2:228)

And (as for) those of you who die and leave wives behind, such women should keep themselves in waiting for four months and ten days (*Baqarah*, 2:234)

And those of your women who despair of menstruation, if you have a doubt, their period of waiting is three months, and of those too who have not had their courses. And the pregnant women, their period of waiting is that they lay down their burden (i.e. till delivery of the child) (*Talaq*, 65:4)

○ you who believe, when you marry believing women, then divorce them before you touch them, you have in their case no term (i.e. period of waiting) which you should reckon (*Ahzaab*, 33:49)

○ Prophet, when you divorce women, divorce them for their prescribed period (i.e. *Iddat*), and calculate the period----- (and) turn them not out of their houses nor should they themselves go forth – unless they commit an open indecency----- (and) when they have reached their prescribed time, retain them with kindness or dismiss them with kindness (*Talaq*, 65:1-2)

Lodge them (during the *'Iddat*) where you live according to your means, and injure them not to annoy them. And if they are pregnant, spend on them until they lay down their burden (i.e. till delivery) (*Talaq*, 65:6)

And those of you who die and leave wives behind, should make a bequest in favour of their wives of maintenance for a year without turning (them) out (*Baqarah*, 2:240)

And there is no blame on you respecting that which you speak indirectly in the asking of (such) women (i.e. women under the *'Iddat*) in marriage or keep (the proposal) concealed within your minds. Allah knows that you will have them in your minds, but give them not a promise in secret unless you speak in a lawful manner. And confirm not the marriage tie until the prescribed time (i.e. *'Iddat*) reaches its end (*Baqarah*, 2:235).

SUCKLING OF THE CHILDREN

And mothers shall suckle their children for two whole years, for him who desires to complete the time of suckling. And their maintenance and their clothing must be borne by the father according to usage. No soul shall be burdened beyond its capacity. Neither a mother should be made to suffer harm on account of her child, nor a father on account of his child ; and a similar duty (devolves) on the (father's) heirs. But if both desire by mutual consent and counsel, there is no blame on them. And if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised according to usage. And keep your duty to Allah and know that Allah is Seer of what you do (*Baqarah*, 2:233)

And if they (i.e. the divorcees) are pregnant, spend on them until they lay down their burden (i.e. deliver the child). Then if they suckle (the child) for you, give them their recompense, and enjoin one another to do good ; and if you disagree, another will suckle (the child) for him (*Talaq*, 65:6)

CHAPTER 1

DIVORCE (TALAAQ) AND KHULA' ¹

Disliked Husband : Ibne 'Abbas has reported that the wife of Saabit bin Qais came to the Holy Prophet and said that, "O Messenger of Allah, I do not blame Saabit bin Qais in respect of character or religion, but I dislike infidelity over Islam." The Messenger of Allah said that : will you return to him his garden ? She said that : Yes. The Messenger of Allah said that : get back the garden and give her a single divorce. (*Bukhari*) (*Mishkat, Kitab-un-Nikah, Baab-ul-Khula Wat Talaaq*, No. 3134/17)

Divorce during Menstruation : 'Abdullah bin 'Umar has reported that he divorced his wife while she was menstruating. 'Umar mentioned it to the Messenger of Allah. On this the Messenger of Allah became angry and said that, "he should take her back and keep her till she becomes pure, then has another period and then becomes pure. ² If then he wishes to divorce her, he may do so when she is pure from the menstrual discharge before having sexual intercourse with her, because that is the period of "Iddaf" (waiting) which Allah has commanded for the divorce of women." A version has, "order him to take her back, then divorce her when she is pure from the menstrual discharge, or be pregnant." (*Bukhari and Muslim*) (*Mishkat, ibid*, 3135/2)

Asking for Divorce without reason : Sauban has reported that the Messenger of Allah has said that, "if any woman asks divorce from her husband without (lawful) reason, the odour of Paradise is prohibited to her." (*Ahmad, Tirmizi, Abu Dawud, Ibne Majah and Daarimi*) (*Mishkat, ibid*, 3138/6)

-----1.
This is a method of divorce by mutual consent, the wife making some payment to husband. (Asaf A.A. Fyzee, *Outlines of Muhammadan Law* (Oxford, 1949), pp. 139)
2. This shows that to divorce a wife when she is menstruating is *Haraam* (prohibited) (*Mazaahir-e-Haq*).

Divorce is most detestable near Allah : Ibne 'Umar has reported that the Holy Prophet has said that, "the most detestable of lawful things near Allah is divorce." (*Abu Dawud*) (*Mishkat, ibid, 3139/7*)

Divorce before Nikah : 'Ali has reported that the Holy Prophet has said that, "there is no divorce before marriage, no manumission before possession, no perpetual fasting, no orphanhood after maturity, no suckling after weaning, and no silence throughout the day up to the night." (*Sharhe-as-Sunnah by Baghawī*) (*Mishkat, ibid, 3140/8*)

'Amr bin Shu'aib has reported from his father who said that that his grandfather informed that the Messenger of Allah has said that, "there is no vow by the son of Adam in what he does not own, no emancipation in what he does not possess, and no divorce in what he does not possess." (*Tirmizi*) (*Mishkat, ibid, 3141/9*)

Talaq-e-Battaa¹ : Rukanah bin 'Abde Yazid has reported that he gave irrevocable divorce to his wife Suhaimah and informed it to the Holy Prophet, saying, "by Allah, I intended not but one single (divorce)." The Messenger of Allah asked : by Allah, have you not intended but one single (divorce) ? Rukanah said that : by Allah, I intended not but one single (divorce). The Messenger of Allah then restored her to him. Then he divorced her the second time in the time of 'Umar and the third time in the time of 'Usman. (*Abu Dawud, Tirmizi, Ibne Majah and Daarimi*) (*Mishkat, ibid, 3142/10*)

Divorce in Jest : Abu Hurairah has reported that the Messenger of Allah has said that, "there are three things which, done seriously or in jest, are (taken as) serious : marriage, divorce and revocation of revocable divorce." (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 3143/11*)

Divorce by Constraint : 'Aa'isha has reported : I have heard the Messenger of Allah say, "there is no divorce or emancipation in *Ighlaaq*." (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 3144/12*)

-----1.
i.e. irrevocable divorce, also known as Talaq-e-Baa'in.

Divorce of Slave Woman: 'Aa'isha has reported that the Messenger of Allah has said that, "the divorce of a slave-woman is twice, and her *'Iddat* is of two courses." (*Tirmizi, Abu Dawud, Ibne Majah and Daarimi*) (*Mishkat, ibid, 3147/15*)

Three divorces at one and the same time: Mahmud bin Labeed has reported that the Messenger of Allah was informed of a man who had given three divorces to his wife at one and the same time. He arose in anger and said that, "is the Book of Allah the Great and Glorious played with while I am among you ?" A man got up and said that, "O Messenger of Allah, should I kill him ?" (*Nasa'ee*) (*Mishkat, ibid, 3150/18*)

CHPATER 2

DIVORCE BY THREE PRONOUNCEMENTS AND ZIHAAR

Three Pronouncements and Halaalah : 'Aa'isha has reported that the wife of Rifa'ah Qurazi came to the Messenger of Allah and said that, "I was married to Rifa'ah but he divorced me by giving an irrevocable divorce. Then I married 'Abdur Rahman bin Zubair, but all that he possesses is like the fringe of a cloth." He asked : do you wish to return to Rifa'ah ? She said that : Yes. He said that, "you cannot until you taste his sweetness (of intercourse) and he tastes your sweetness (of intercourse)" (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-ul-Mutallaqate Salaasan, No.3153/1*)

'Abdullah bin Mas'ud has reported that the Messenger of Allah has cursed the man who makes a woman lawful for her first husband and the one for whom she is made lawful. (*Daarimi*) and *Ibne Majah* noted it on the authority of 'Ali, Ibne 'Abbas and 'Uqbah bin 'Aamir. (*Mishkat, ibid, 3154/2*)

Zihaar : Abu Salamah has reported that Sulaiman bin Sakhr, also called Salamah bin Sakhr Bayazi, called his wife like the back of his mother to him till the end of Ramzan. But when only half the month had passed, he had sexual intercourse with her during the night and went to the Messenger of Allah and mentioned it to him. He said that : set free a slave. He said that : I have none. He said that : fast two consecutive months. He said that : I am unable to do that. He said that : feed sixty poor persons. He said that : I do not possess the means. The Messenger of Allah then said that to Farwah bin 'Amr, "give him that 'Araq (i.e. a date-basket having fifteen or sixteen *Saa's*) so that he may feed sixty poor persons." (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 3156/4*)

Sulaiman bin Yasaar has reported from Salamah bin Sakhr who informed that the Holy Prophet has said that about the "Muzaahir" (i.e. the one who vows to make his wife like the back of his mother) who has sexual intercourse with her before making atonement, "there is one atonement." (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 3157/5*)

'Ikramah has reported from Ibne 'Abbas that a man who had declared his wife like the back of his mother had sexual intercourse with her before offering atonement. He went to the had Holy Prophet and mentioned it to him. He asked him : what induced you to do it ? He said that, "O Messenger of Allah, I saw the whiteness of her anklets in the moonlight and could not restrain myself from having sexual intercourse with her." The Messenger of Allah smiled and ordered him not to go near her till offering the atonement. (*Ibne Majah*) (*Mishkat, ibid, 3158/6*)

MUSLIM SLAVE-GIRL FREED AS ATONEMENT FOR ZIHAAR

Mu'awiyah bin Hakam has reported : I went to the Messenger of Allah and said that, "O Messenger of Allah, I have a slave-girl who was herding my sheep. I went to her and found a sheep missing from the flock, and asked her about it, and she told me that it had been eaten by a wolf. I was annoyed with her, and being human, I struck her on the face. As it is due on me ¹ to set free a slave, should I set her free ?" The Messenger of Allah asked her : where Allah is ? She said that : He is in the Heaven. He asked her : who am I ? She said that : you are the Messenger of Allah. He then said that: set her free. (*Maalik*) (*Mishkat, Kitab-un-Nikah, Babun, No. 3159/1*)

-----1.
By way of atonement for *Zihaar* (*Mazaahir-e-Haq*).

CHAPTER 3

LI'AAN¹ AND PATERNITY

Sahl bin Sa'd al-Saa'idi has reported that 'Uwaimir Ajlaani asked, "O Messenger of Allah, tell me about a man who finds a man (committing adultery) with his wife. Should he kill him and then be killed (by his heirs), or what should he do?" The Messenger of Allah said that, "a revelation has been sent down about you and your wife,² so go and bring her." Sahl said that : then they cursed one another in the mosque and that I was with the people who were with the Messenger of Allah. Then when they finished, 'Uwaimir said that, "I would have told a lie against her, O Messenger of Allah, if I keep her," and pronounced her divorce three times. The Messenger of Allah then said that to the people, "if she gives birth to a child which is black, having very black eyes, large buttocks and fat legs, I will not but think that 'Uwaimir has spoken the truth about her ; but if she gives birth to a reddish child like the lizard with red spots (*Wahara*), I will not but think that 'Uwaimir has told a lie against her." She gave birth to a child like the one described by the Messenger of Allah in declaring that. 'Uwaimir had spoken the truth, and thereafter its lineage was ascribed to its mother. (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-ul-Li'aan*, No. 3160/1)

Separation between Husband and Wife : Ibne 'Umar has reported that the Holy Prophet ordered a man and his wife to invoke curses (between themselves) when the man disowned her child, then separated them and gave the child to the woman. (*Bukhari and Muslim*) (*Mishkat, ibid*, 3161/2)

Reckoning : Ibne 'Umar has reported that the Holy Prophet said that to those two who were invoking curses between themselves, "your reckoning is with Allah, because one of you is a liar." There is no way to remarry her. He said that, "O Messenger of Allah, what about

-----1.

Li'aan means invoking curses.

2. *Qur'an, Noor*, 24:6.

my property ?” He said that, “there is no property for you. If you have spoken the truth, it is the price of your having had the right to sexual intercourse with her ; and if you have told a lie against her, it is far, very far, away for you.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3162/3*)

Verse relating to Li’aan : Ibne ‘Abbas has reported that Hilal bin Umayyah accused his wife in presence of the Holy Prophet of having committed adultery with Shareek bin Sahmaa’a. The Holy Prophet said that: produce evidence or receive punishment (of slander) on your back. He said that, “O Messenger of Allah, when one of us sees a man having sexual intercourse with his wife, should he go and seek evidence ?” The Holy Prophet said that : produce evidence or receive punishment (of slander) on your back. Hilal then said that, “by Him Who has sent you with the Truth, I am truthful. May Allah reveal something which will save my back from punishment !” Then Gabriel came down and conveyed to him, “And those who impute unchastely against their wives,” reciting till he reached, “if he is one of those who speak the truth.”¹ Then Hilaal came and gave testimony. The Holy Prophet said that, “Allah knows that one of you is a liar. Will one of you repent ?” Then the woman got up and testified. When she was about to do it a fifth time, he stopped her and told her that it would be the deciding one. Ibne ‘Abbas said that : she then stopped and drew back, so that we thought she would renounce what she had said that. But thereafter she said that, “I will not disgrace my people for all times,” and continued her testimony. The Holy Prophet said that: look and see whether she gives birth to a child with eyes looking as if having antimony in them, wide buttocks and fat legs, because if she does, it will be of Shareek bin Sahmaa’a. She gave birth to a child of that description and the Holy Prophet said that, “if it were not for what is in the Book of Allah, it would have been a serious matter for me and for her.” (*Bukhari*) (*Mishkat, ibid, 3163/4*)

-----1.
Qur’an, Noor, 24:6-9.

Sense of Honour : Abu Hurairah has reported that Sa'd bin 'Ubadah asked, "if I find a man with my wife, should I not touch him before bringing four witnesses ?" The Messenger of Allah said that : Yes. He said that, "by no means, by Him Who has sent you with the Truth, I will make haste with my sword to him before that." The Messenger of Allah said that (to those present), "listen to what your Chief (i.e. Sa'd) says. He has great sense of honour, but I have greater sense of honour than him and Allah has greater sense of honour than me. (*Mulsim*) (*Mishkat, ibid, 3164/5*)

Mughirah has reported that Sa'd bin 'Ubadah said that, "if I see a man with my wife I will strike him with the sword, and not with the flat of it." When the Messenger of Allah heard of it, he said that, "are you surprised at Sa'd's sense of honour ? By Allah, I have greater sense of honour than him and Allah has greater sense of honour than me. It is for the sense of honour that Allah has prohibited abominations, open as well as secret. None likes more (to receive) an excuse than Allah. It is for this reason that He has sent warners and announcers of good news. And none likes more the Praise than Allah, and it is for this reason that Allah has promised Paradise." (*Bukhari and Muslim*) (*Mishkat, ibid, 3165/6*)

Abu Hurairah has reported that the Messenger of Allah has said that that Allah the Most High has keen sense of honour, and the believer (also) has keen sense of honour. The keen sense of honour of Allah is to the effect that a believer should not do what Allah has prohibited." (*Bukhari and Muslim*) (*Mishkat, ibid, 3166/7*)

Illegitimate child : Abu Hurairah has reported that a desert Arab came to the Messenger of Allah and said that, "my wife has given birth to a black son and I have disowned him." The Messenger of Allah asked : have you got camels ? He said that : yes. He asked : what is their colour ? He said that : red. He asked : is there a dusky one among them ? He said that : there are some. He asked : how that came about ? He said that : it might have been a strain to which they had reverted. He said that : this was perhaps a strain to which the child has reverted. He did not allow him to disown him. (*Bukhari and Muslim*) (*Mishkat, ibid, 3167/8*)

'Aa'isha has reported that 'Utbah bin Abi Waqqas told his brother Sa'd bin Abi Waqqas that the son of the slave - girl of Zam'a was his, and asked him to look after him. In the year of the Victory over Mecca Sa'd took him, saying : he is my brother's son, but 'Abd bin Zam'a claimed him as his brother. Both came, and made a simultaneous claim, to the Messenger of Allah, Sa'd said that, "O Messenger of Allah, my brother had told me regarding him," and 'Abd bin Zam'a said that, "he is my brother and the son of my father's slave-girl, having born on his bed." The Messenger of Allah said that, "he belongs to you, "O 'Abd bin Zam'a, because the child belongs to the one on whose bed it is born, and the adulterer is deprived (of any right)." ¹ He then told Saudah daughter of Zam'a to veil herself from him because of the resemblance to 'Utbah which he saw in him, and he did not see her till he went into the Presence of Allah. ² (*Bukhari and Muslim*) (*Mishkat, ibid, 3168/9*)

Expert Opinion : 'Aa'isha has reported : one day the Messenger of Allah came to me. He was happy and asked : do you not know that Mujazziz al-Mudliji ³ came and, when he saw Usamah and Zaid ⁴ having a cloth over them covering their heads, but their feet were naked, said that, "these feet are related." (*Bukhari and Muslim*) (*Mishkat, ibid, 3169/10*)

Denial of Parentage : Sa'd bin Abi Waqqas and Abu Bakrah has reported that the Messenger of Allah has said that, "whoever knowingly claims anybody as his father while he is not his father, Paradise is prohibited to him." (*Bukhari and Muslim*) (*Mishkat, ibid, 3170/11*)

-----1.
This might alternatively mean that the fornicator is to be stoned. (James Robson, English Translation of Mishkat-al-Masabeeh, published by Ashraf Publications, Lahore, first Edition, 1952.

2. i.e. until he died. (Ibid)

3. Members of the tribe of Mudlij were said that to have reputation for being able to trace relationship from physical features. (Ibid)

4. Usamah was Zaid's son. (Ibid)

Abu Hurairah has reported that the Messenger of Allah has said that, “turn not away from your fathers, because he who turns away from his father has become an infidel.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3171/12*)

Disowning the Child : Abu Hurairah has reported that he heard the Holy Prophet say when the verse about invoking curses ¹ was revealed, “the woman who brings into a family one who does not belong to it has nothing of the religion of Allah, and Allah will not admit her into His Paradise ; and Allah will screen away Himself from the man who disowns his child when he looks at him, and will disgrace him in the presence of all creatures, former as well as latter.” (*Abu Dawud, Nasa'ee and Daarimi*) (*Mishkat, ibid, 3172/13*)

A direction – A Principle : 'Amr bin Shu'aib has reported from his father who said that that his grandfather informed that the Holy Prophet decided regarding the one who is treated as a member of a family after the death of his father to whom he is ascribed when the heirs (also) say that he is one of them, that if he is the child of a slave-woman, whom the father owned when he had sexual intercourse with her, he is included among those who seek to include him, but he gets nothing from the inheritance which has already been divided ; he however gets his share of the inheritance which has not already been divided. But if the father to whom he is ascribed had disowned him, he is not included among the heirs. If he is the child of a slave-woman whom the father did not possess, or a free-woman with whom he had illicit sexual intercourse, he is not included among the heirs and does not inherit even if the one to whom he is ascribed is the one who claims paternity, because he is a child of adultery whether his mother was free or a slave-woman. (*Abu Dawud*) (*Mishkat, ibid, 3174/15*)

Sense of Honour and Pride : Jabir bin 'Ateek has reported that the Prophet of Allah has said that, “there is sense of honour, which Allah

-----1.
Qur'an, Noor, 24:6.

loves and sense of honour, which Allah hates. The sense of honour, which Allah loves is regarding a matter of doubt, and the sense of honour which Allah hates is the sense of honour regarding something which is not doubtful. There is pride which Allah hates and pride which Allah loves. The pride which Allah loves is a man's pride when fighting (in the Way of Allah) and when giving *Sadaqah*, and the pride which Allah hates is the pride shown out of boasting." A version has "out of oppression." (*Ahmad, Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 3175/16*)

Illegitimacy : 'Amr bin Shu'aib has reported from his father who said that that his grandfather informed that a man got up and said that, "O Messenger of Allah, so and so is my son ; I had illicit sexual intercourse with his mother in the Days of Ignorance." The Messenger of Allah said that, "there is no claiming of unlawful paternity in Islam. The affair of the Days of Ignorance has gone. The child belongs to the one on whose bed it is born, and the adulterer is deprived (of any right)." (*Abu Dawud*) (*Mishkat, ibid, 3176/17*)

No Li'aan for four kinds of Women : 'Amr bin Shu'aib has reported that the Holy Prophet has said that, "there are four kinds of women for whom there is no *Li'aan* (invoking the curse)—a Christian woman married to a Muslim, a Jewess married to a Muslim, a free-woman married to a slave, and a slave-woman married to a free-man." (*Ibne Majah*) (*Mishkat, ibid, 3177/18*)

Saving from Li'aan : Ibne 'Abbas has reported that the Holy Prophet ordered a man, at the time when he directed two imprecators to invoke curses regarding one another, to put his hand on his mouth at the time of the fifth utterance, saying : it is the one which will be decisive. (*Nasa'ee*) (*Mishkat, ibid, 3178/19*)

CHAPTER 4

'IDDAT (PERIOD OF WAITING FOR A WOMAN)

Maintenance and Residence : Abu Salamah has reported from Fatimah daughter of Qais that Abu 'Amr bin Hafs divorced her irrevocably while he was absent. His agent sent her some barley. She was displeased with it. He said that, "by Allah, you have no claim against us." She went to the Messenger of Allah and mentioned it to him. He said that : there is no maintenance for you. Then he ordered her to observe 'Iddat (period of waiting before she could remarry) in the house of Umme Shareek. Afterwards he said that, "she is a woman whom my Companions often visit ; so observe the 'Iddat in the house of Ibne Umme Maktum, because he is blind and you will be able to put off your clothes. When you complete your period, inform me." She said that : when I completed my period, I informed him that Mu'awiyah bin Abu Sufyan and Abu Jahm have sought me in marriage. He said that, "as for Abu Jahm, he does not put down his stick from his shoulder, and as for Mu'awiyah, he is a poor man who has no property : marry Usamah bin Zaid." I disliked him. But he said that, "marry Usamah." So I married him. Allah prospered him, and I was envied. A version from her is, "as for Abu Jahm, he is a man who is given to beating women." (*Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-ul-Iddat, No. 3180/1*)

'Aa'isha has reported that Fatimah was in a lonely place and there was fear for her where she was. So the Holy Prophet gave her permission to shift. In a version she asked: what is the matter with Fatimah ? Does she not fear Allah. That is for her saying : she has no place to live and no maintenance ? (*Bukhari*) (*Mishkat, ibid, 3181/2*)

-----1.
'Iddat means "to count." Under the Islamic Shari'ah it means the period of waiting for second marriage by a woman after divorce or death of her husband provided her marriage with him was duly consummated (*Mazaahir-e-Haq*).

Going out : Jabir has reported : my maternal aunt was divorced by three pronouncements of *Talaq*. She wanted to cut down fruit from her palm-trees, but a man stopped her from going out. She went to the Holy Prophet. He said that, “certainly, cut down fruit from your palm-trees, perhaps you may give by way of charity or do some good act.” (*Muslim*) (*Mishkat, ibid, 3183/4*)

Pregnancy : Miswar bin Makhramah has reported that some days after her husband’s death Subai’ah al- Aslamiyah gave birth to a child. Then she went to the Holy Prophet and sought permission to re-marry. He permitted her and she re-married. (*Bukhari*) (*Mishkat, ibid, 3184/5*)

Use of Antimony : Umme Salamah has reported that a woman came to the Holy Prophet and said that, “O Messenger of Allah, my daughter’s husband has died and her eyes are soaring. May I apply antimony to it ?” The Messenger of Allah said that “No” twice or thrice, saying only “No” each time. Then he said that, “it (i.e., *Iddat*) is only four months and ten days, whereas in the Days of Ignorance you used to throw away the pieces of dung till a year had passed.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3185/6*)

Mourning : Umme Habibah and Zainab daughter of Jahsh has reported that the Messenger of Allah has said that, “it is not lawful for a woman who believes in Allah and the Last Day to mourn for the dead more than three nights, except for four months and ten days in the case of a husband.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3186/7*)

Umme ’Atiyah has reported that the Messenger of Allah has said that, “no woman should mourn for the dead more than three days, except for four months and ten days in the case of a husband, and she should not wear dyed clothes except the one made of dyed yarn, or apply antimony, or use the perfume except costus or *Azfar* when she has been purified after menstruation.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3187/8*)

Shifting from one house to another : Zainab daughter of Ka'b has reported that Furai'ah daughter of Maalik bin Sinan and sister of Abu Sa'eed al-Khudri informed her that she went to the Messenger of Allah and asked whether she could return to her people among the Banu Khudra, because her husband had gone out in search of some of his slaves who had run away and they had killed him. She said that : I asked the Messenger of Allah : may I return to my people, because my husband has left me in a house which did not belong to him, nor is there any maintenance (for me). The Messenger of Allah said that : Yes. Then when I was in the courtyard (or in the mosque) he called me and said that, "stay in your house till the prescribed period is ended." She said that : I observed the *Iddat* in it for four months and ten days. (*Maalik, Tirmizi, Abu Dawud, Nasa'ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 3188/9*)

Make up : Umme Salamah has reported : the Messenger of Allah came to me when Abu Salamah died. I had put the juice of aloes on my face. He asked me : what is this ? I said that : it is the juice of aloes having no perfume. He said that, "it gives the face a shining, so use it only at night and remove it in the daytime, and do not comb yourself with scent or Henna, because it is a dye." I asked the Messenger of Allah : what I should use when combing myself ? He said that: use lote-tree leaves and smear your head with them. (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 3189/10*)

Umme Salamah has reported that the Holy Prophet has said that, "the one whose husband has died should neither wear cloths dyed with saffron or red clay, nor ornaments nor should she use Henna or antimony. (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 3190/11*)

CHAPTER 5

'IDDAT IN CASE OF A SLAVE-GIRL

The Curse : Abud Darda' has reported that the Holy Prophet passed by a woman who was near the time to deliver a child. He asked about her. They said that : she is so and so's slave-woman. He asked : is he having sexual intercourse with her ? They said that : Yes. He said that, "I intended to invoke a curse on him which could go with him in his grave. How can he ask for service from it (i.e. the child) when it is not lawful for him, or how can he make it an heir when it is not lawful for him ?" ¹ (*Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-ul-Istabra* ², No. 3193/1)

Abu Sa'eed al-Khudri has reported that the Holy Prophet said that regarding the captives taken at Autaas, "there should be no sexual intercourse with a pregnant woman till she delivers the child, and with the one who is not pregnant till she has had one monthly course." (*Ahmad, Abu Dawud and Daarimi*) (*Mishkat, ibid, 3194/2*)

Ruwaifi' bin Saabit has reported that on the day of Hunain the Messenger of Allah said that that, "it is not lawful for a man who believes in Allah and the last Day to water what another has sown, i.e. have sexual intercourse with a pregnant woman ; and it is not lawful for a man who believes in Allah and the Last Day to have sexual intercourse with a captive woman till she has one monthly course ; and it is not lawful for a man who believes in Allah and the last Day to sell the booty till it is divided." (*Abu Dawud*). *Tirmizi* noted it up to "what another has sown with his water." (*Mishkat, ibid, 3195/3*)

1. This was a case in which a man was committing sexual intercourse with his slave-girl immediately after acquiring her without waiting for the prescribed period to confirm whether she was already pregnant or not. In case of pregnancy he had to wait till delivery.

2. *Istabra* means waiting for sexual intercourse with the newly acquired slave-girl for one menstruation, or if she is pregnant till delivery (*Mazaahir-e-Haq*)

Non – Menstruating: Maalik has reported : I have heard that the Messenger of Allah has commanded that there should be no sexual intercourse with slave-women till they have one monthly course if they are of those who menstruate, and till three months in the case of those who do not menstruate, and prohibited mixing up one's water with another man's water (*Razeen*) (*Mishkat, ibid, 3196/4*)

C

MAINTENANCE AND GUARDIANSHIP

Chapter – 1 – Maintenance of Family and Slave

Chapter – 2 – Children and their Guardianship

Chapter – 3 – Aqeeqah

CHAPTER 1

MAINTENANCE OF FAMILY AND SLAVES

Husband's Responsibility: 'Aa'isha has reported that Hind daughter of 'Utbah said that, "O Messenger of Allah, Abu Sufyan is a miserly man. He does not give me what may suffice for me and my son, except what I take from him without his knowledge." He said that, "take what may suffice for you and your son according to the general usage." (*Bukhari and Muslim*) (*Mishkat, Kitab-un Nikah, Baab-un-Nafaqaati Wa Haqqil Mumlook*, No. 3198/1)

Himself and Family : Jabir bin Samurah has reported that the Messenger of Allah has said that, "when Allah gives wealth to any of you, he should spend it first on himself and his family." (*Muslim*) (*Mishkat, ibid*, 3199/2)

Slave's maintenance : Abu Hurairah has reported that the Messenger of Allah has said that, "a slave is entitled to food and clothing, and he should be imposed only with such work as he may be able to do." (*Muslim*) (*Mishkat, ibid*, 3200/3)

Abu Zar has reported that the Messenger of Allah has said that, "Allah has put your brethren (i.e. the slave) under your authority. So he under whose authority Allah has put his brethren should feed him from what he eats, clothe him from what he wears, and he should not impose on him the work which is too heavy for him ; and if he does so, he should help him in doing it." (*Bukhari and Muslim*) (*Mishkat, ibid*, 3201/4)

'Abdullah bin 'Amr has reported that a manager of his came to him and he asked him : have you given the slaves their food ? He said that : No. He said that : go and give it to them. The Messenger of Allah had said that, "it is enough sin for a man to withhold his food from the one whom he possesses." A version has, "it is enough sin for a man to destroy sustenance of the one whom he is bound to sustain." (*Muslim*) (*Mishkat, ibid*, 3202/5)

Abu Zar has reported that the Messenger of Allah has said that, “feed those of your slaves who obey you from what you eat and clothe them from what you clothe yourselves, and sell those who do not obey you and do not inflict punishment on the Creatures of Allah.” (*Ahmad and Abu Dawud*) (*Mishkat, ibid, 3222/25*)

Take meal with the servants : Abu Hurairah has reported that the Messenger of Allah has said that, “when the servant of anybody of you prepares his food and brings it to him, after bearing its heat and smoke, he should make him sit down with him and make him eat (with him). But if the gathering is large, and the food is small in quantity, he should put one or two mouthfuls of it in his hand.” (*Muslim*) (*Mishkat, ibid, 3203/6*)

Father’s right over son’s earning : ‘Amr bin Shu’aib has reported from his father who said that that his grandfather informed that a man came to the Holy Prophet and said that, “I have wealth and my father is in need of my wealth.” He said that, “you and your wealth both belong to your father. Your children are of your best earnings. Eat of what your children earn.” (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 3210/13*)

Guardian’s Right : ‘Amr bin Shu’aib has reported from his father who said that that his grandfather informed that a man came to the Holy Prophet and said that, “I am poor possessing nothing and I have an orphan under my care.” He said that, “eat from your orphan’s wealth, but be not extravagant, nor destroy it, nor store up any of it.” (*Abu Dawud, Nasa’ee and Ibne Majah*) (*Mishkat, ibid, 3211/14*)

Care for the Slaves : Umme Salamah has reported that the Holy Prophet was saying during his illness, “keep up the prayer and fulfil the rights of your slaves.” *Bahiaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 3212/15*)

Orphan's Property: Ibne 'Abbas has reported that when the Words of Allah the Most High were revealed, "Go not near the property orphan except in the best manner,"¹ and "Those who devour unjustly the property of orphans....."² those who were guardians of an orphan went and separated their food and drink from his; and if any of the orphan's food or drink was left over, they used to keep it for him until he ate it or it became uneatable. Finding it difficult they mentioned it to the Messenger of Allah. Then Allah the Most High revealed, "And they ask you about orphans. Say, to set things right for them is good, and if you intermix with them they are your brethren."³ They then mixed their food and their drink with theirs. (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 3224/27*)

1. *Qur'an, An'aam, 6:152.*

2. *Qur'an, Nisa, 4:10.*

3. *Qur'an, Baqarah, 2:220*

CHAPTER 2

CHILDREN¹ AND THEIR GUARDIANSHIP

Age of Puberty : Ibne 'Umar has reported : I was presented to the Messenger of Allah in the year of Uhud when I was fourteen and he sent me back. Then I was presented to him in the year of the Trench when I was fifteen and he permitted me (to fight)² 'Umar bin 'Abdul Aziz said that that this (age) differentiates between fighting men and boys. (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baab Buloogh-is-Sagheere Wa Khizaanatehi Fis Sighre*, No. 3229/1)

Daughter of Hamza : Bara' bin 'Aazib has reported that the Holy Prophet made a treaty on the Day of Hudaibiyah on three conditions : that if any of the polytheists would come to him, he would return him to them ; that if any of the Muslims would go to them, they would not return him ; and that he would be allowed to enter [Mecca] the next year and stay therein for three days. When he entered [Mecca] and the period expired, he went out. The daughter of Hamzah followed him calling, "O uncle, O uncle." 'Ali overtook her and held her by the hand, and 'Ali, Zaid and Ja'far disputed about her (custody). 'Ali said that, "I have taken her as she is the daughter of my paternal uncle." Ja'far said that, "she is the daughter of my paternal uncle and her maternal aunt is my wife." Zaid said that, "she is my brother's daughter." The Holy Prophet decided in favour of her maternal aunt, saying, "the maternal aunt is in the position of the mother." To 'Ali he said that, "you are of me and I am of you ;" to Ja'far he said that, "you resemble me in form and in nature ;" and to Zaid he said that, "you are our brother and our client." (*Bukhari and Muslim*) (*Mishkat, ibid, 3230/2*)

-----1.
The least age of puberty for a boy is 12 years and for a girl 9 years ; and sign of puberty for boy is night fall and for a girl menstruation (*Mazaahir-e-Haq*).

2. It may also mean "he gave me a fighting man's provision."

Mother's Right : 'Amr bin Shu'aib has reported from his father who said that his grandfather, 'Abdullah bin 'Amr, informed that a woman said that, "O Messenger of Allah, my womb was a vessel for this son of mine, my breasts a water-skin for him, and my lap a cradle for him, but his father has divorced me and wants to take him away from me." The Messenger of Allah said that, "you have greater right over him as long as you do not (re) marry." (*Ahmad and Abu Dawud*) (*Mishkat, ibid, 3231/3*)

Choice of the Boy : Abu Hurairah has reported that the Messenger of Allah gave option to a boy to choose between his father and his mother. (*Tirmizi*) (*Mishkat, ibid, 3232/4*)

Abu Hurairah has reported that a woman came to the Messenger of Allah and said that, "my husband intends to take away my son, although he provides me drink and gives me (other) benefit." The Holy Prophet said that (to the boy), "this is your father and this is your mother, so hold whomsoever of them you like by the hand." He held his mother's hand and she went away with him. (*Abu Dawud, Nasa'ee and Daarimi*) (*Mishkat, ibid, 3233/5*)

CHAPTER 3

THE AQEEQAH

Aqeeqah : Salman bin Aamir ad-Dabee has reported : I heard the Messenger of Allah say, “there is an *Aqeeqah* with the boy. So shed blood for him and remove the trouble from him.” (*Bukhari*) (*Mishkat, Kitab-us-Sayd Waz Zabaa'eh, Baab-ul-Aqeeqah, No. 3968/1*)

Tahneek : 'Aa'isha has reported that babies were brought to the Messenger of Allah. He used to invoke blessings on them, and soften dates and rub their palates with them. ¹ (*Muslim*) (*Mishkat, ibid, 3969/2*)

Asma' daughter of Abu Bakr has reported that she conceived 'Abdullah bin Zubair in Mecca. She said that : I gave birth to him in *Quba'*, then took him to the Messenger of Allah and placed him in his lap. He called for a date, chewed it and put it in his mouth. Then he rubbed his palate and then supplicated for him and invoked a blessing on him. He was the first child who was born in Islam. (*Bukhari and Muslim*) (*Mishkat, ibid, 3970/3*)

Number of Animals : Umme Kurz has reported : I heard the Messenger of Allah say, “keep the birds in their nests.” She said that : I (also) heard him say, “two goats are (to be sacrificed) for a boy and one for a girl, and it does no harm to you whether they are male or female.” (*Abu Dawud, Tirmizi and Nasa'ee*) (*Mishkat, ibid, 3971/4*)

'Aamr bin Shu'aib has reported from his father who said that that his grandfather informed that the Messenger of Allah was asked about the *Aqeeqah*. He said that, “Allah does not like the *Uqooq* (i.e. disobedience),” as if he disliked the word (*Aqeeqah*). And he said that, “whoever has a child born to him and wishes to (offer a) sacrifice for it, he should sacrifice two goats for a boy and one for a girl.” (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 3975/8*)

-----1.
This is technically known as “*Thaneek*”

Importance : Hasan has reported from Samurah who narrated that the Messenger of Allah has said that, “a boy is in pledge with his *'Aqeeqah*. Sacrifice is done for him on the seventh day, and he is given a name and his head is shaved.” (*Ahmad, Tirmizi, Abu Dawud* and *Nasa'ee* (*Mishkat, ibid, 3972/5*))

For the Boy : Muhammad bin 'Ali bin Husain has reported from 'Ali bin Abu Talib who informed that the Messenger of Allah sacrificed a goat on the seventh day for Hasan and said that, “shave his head, O Fatimah, and give silver equal in weight of his hair as *Sadaqah*.” We weighted it and it was equal to a dirham or part of a dirham. (*Tirmizi*) (*Mishkat, ibid, 3973/6*)

Ibne 'Abbas has reported that the Messenger of Allah sacrificed one ram on the seventh day for each of Hasan and Husain. (*Abu Dawud*). *Nasa'ee* says two rams each. (*Mishkat, ibid, 3974/7*)

Azaan : Abu Raafe' has reported : I saw the Messenger of Allah calling the *Azaan* in the ear of Hasan bin 'Ali when Fatimah gave birth to him. (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 3976/9*)

D

PURDAH

(PRIVACY OF THE MUSLIM HOUSEHOLD)

Chapter – 1 – Men

Chapter – 2 – Women

Chapter – 3 – Men and Women

PURDAH (PRIVACY)

“*Purdah*” is a Persian term. It means and includes “*Satr*” and “*Hijaab*”- the two basic and fundamental requirements of observance of privacy.

“*Satr*” is covering of the whole body with the exception of face and hands. While the Muslim women already used to wear a three-piece dress, viz., shirt, trousers and head-covering (known as “*Khimaar*”), by verse 31 of Chapter 24 (*Noor*) they were also commanded to “wear their head-coverings (i.e. “*Khimaar*”) over their bosoms.” Thus the entire body was to be covered except the face and hands. This is also proved by a “Hadees” in which the Holy Prophet said that to Hazrat Asma that when a woman is young enough to menstruate, it is not proper that any part of her (body) except face and hands be seen. *

“*Satr*” is the state in which a woman should remain in the house even before her “*Mehram*” i.e. persons related to her within the prohibited degrees. But when she has to go out or come before the strangers, she must also have the “*Hijaab*” in addition to “*Satr*”.

“*Hijaab*” means “veil” or “curtain.” *** When a woman goes out or comes before strangers, she must also cover her face with the “veil.” This is the command contained in verse 59 of Chapter 33 (*Ahzaab*), viz., “O Prophet, tell your wives and your daughters and the women of believers to let down upon themselves their over-garments.” Covering of the face while going out or coming before strangers is also proved by the “Hadees” in which Hazrat 'Aa'isha said that that when during the journey for Hajj strangers passed by them, they used to let down their outer-garments over their faces, and also by other “Ahadees” noted in this book. ****

Abu Dawud (*Mishkat*, 4175/63)

*** Dictionary of Islam, by T.P. Hughes.

**** See the topic “Covering of the face.”

When a woman has to deal with strangers from inside her house, she must do so from behind the curtain as commanded by verse 53 of Chapter 33 (*Ahzaab*), viz., “and when they ask of them any goods, ask them from behind curtain.”

Observance of “*Purdah*” (privacy) is obligatory for a Muslim woman who has attained puberty. Commands for “*Purdah*” are contained in the Holy Qur’an as well as in the “*Ahadees*” of the Holy Prophet. For a Muslim woman “*Purdah*” is of primary importance. In this connection the following facts may be noted.

1. As regards *Salaat* (prayer), five times daily prayer is “*Farz*” (compulsory) for every Muslim man and woman, but during the period of menstruation a woman is totally exempted from offering the prayer.

Congregational prayers of “*Jumu’ah*” and “*Eidain*” are “*Waajib*” (obligatory) but a woman is exempted from both.

Offering of prayer by a woman in the inner room of her house is declared better than in its court-yard, and in its court-yard better than in the mosque of her vicinity, and in the mosque of her vicinity better than in the central mosque of the city.

If women happen to come to the mosque for congregational prayer, they are to stand in rows behind the rows of men. The Holy Prophet has said that that in the congregational prayer the best row of men is the first one while that of women is the last one. If the Imam commits a mistake, while the men are to say “*Subhan-Allah*” or “*Allah-o-Akbar*”, the women are not to speak at all. They can only strike their right hand on their left one.

2. As regards *Som* (fasting), while fasting during the whole month of Ramzan (9th month of Hijrah) is “*Farz*” (compulsory) for every Muslim man and woman, during the period of menstruation a woman is to postpone the fasting.

3. As regards Hajj and Umrah (pilgrimage), a woman cannot go on journey even for the performance of Hajj or Umrah without a “*Mehram*” i.e. a man related to her within the prohibited degrees.

She is also exempted from the wearing of “*Ehraam*” like that of a man, and her own usual dress (covering the whole body) is declared the “*Ehraam*” for her with this modification only that her “veil” should be kept in such a manner that it may not touch her face. She is also exempted from reciting the “*Talbiyah*” in a loud voice.

During menstruation she is allowed to postpone the “*Tawaful Ziarah*” which is one of the three fundamentals of Hajj, and as regards the “*Tawaful Wada*” which is “*Waajib*”, she is exempted from it if she has to leave Mecca, after the performance of Hajj or Umrah, during that period.

4. As regards “*Jihad*” (fighting in the Way of Allah), a woman is exempted from it. The Holy Prophet has declared “*Hajj*” as “*Jihad*” for a woman.

Thus, while there are so many exemptions and postponements for a woman as regards even the basic and fundamental elements (pillars) of Islam, there is neither any exemption nor postponement as regards the observance of “*Purdah*” (privacy) which she is bound to observe in all circumstances except for the purpose of diagnose and medical treatment of a disease, and that too to the extent of exact need only.

In fact, “*Purdah*” is a complete safeguard against indecency, immorality and sex corruption in the human society. It is also a guarantee for the purity of the coming generations.

QUR'AN

MEN

Say to the believing men that they should lower their gaze and restrain their sexual passions. That is purer for them. Surely Allah is Aware of what they do (*Noor*, 24:30).

O you who believe, enter not the houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful. But if you find no one therein, enter them not, until permission is given to you ; and if it is said that to you : go back, then go back ; this is purer for you. And Allah is Knower of what you do. It is no sin for you to enter uninhabited houses wherein you have your necessities. And Allah knows what you do openly and what you hide (*Noor*, 24:27-29).

O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-but when you are invited, enter ; and when you have taken food, disperse-not seeking to listen the talk. Surely this gives the Prophet trouble, but he forbears from you, and Allah forbears not from the truth. And when you ask of them (i.e. the wives of the Prophet) any goods, ask of them from behind a curtain. This is purer for your hearts and their hearts. And it behaves you not to marry his wives after him ever. Surely this is grievous in the Sight of Allah (*Ahzaab*, 33:53). *

YOUNG WOMEN

SATR

And say to the believing women that they should lower their gaze and restrain their sexual passions and display not their adornments except what appears thereof. And let them wear their head-coverings over their bosoms

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On the revelation of this verse the Holy Prophet and all His Companions put curtains on the outer doors of their houses and since then this practice has been extant throughout the Muslim world.

And they should not display their adornment except to their husbands, or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their rights hands passes, or guileless male servants, or the children who know not women's shame. And let them not strike their feet so that the adornment they hide may be known. And turn to Allah all, O believers, so that you may be successful (*Noor*, 24:31).

There is no blame on them (i.e. the Muslim women) in respect of their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor their sisters' sons, nor their own women, nor of what their rights possess-and (you women) keep your duty to Allah. Surely Allah is ever Witness over all things (*Ahzaab*, 33:55)

O wives of the Prophet, you are not like any other women. If you would keep your duty, be not soft in speech lest he in whose heart is a disease yearn; and speak a word of goodness (*Ahzaab*, 33:32)

HIJAAB

And stay in your houses and display not your beauty like the displaying of the ignorance of yore ; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to take away uncleanness from you, O People of the Household, and to purify you a (thorough) purifying (*Ahzaab*, 33:33)

O Prophet, tell you wives, and your daughters, and the women of believers to let down upon themselves their over-garments. That is more proper, so that they may be known, and not given trouble. And Allah is ever Forgiving, Merciful (*Ahzaab*, 33:59)

OLD WOMEN

And (as for) women past child-bearing, who hope not for marriage, it is no sin for them if they put off their clothes without displaying their adornment. And if they are modest, it is better for them. And Allah is Hearing, Knowing (*Noor*, 24:60)

CHILDREN AND SLAVES

O you who believe, let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times-before the morning prayer, and when you put off your clothes for the heat of noon, and after the night prayer. These are three times of privacy for you ; besides these it is no sin for you nor for them-some of you go round about (waiting) upon others. Thus does Allah make clear to you the Messages. And Allah is Knowing, Wise (*Noor*, 24:58).

And when the boys among you attain puberty, let them seek permission as those before them sought permission. Thus does Allah make clear to you His Messages. And Allah is Knowing, Wise (*Noor*,24:59).

HADEES

CHAPTER 1

MEN

Accidental Look: Jareer bin Abdullah has reported: I asked the Messenger of Allah about an accidental glance. (at a strange woman) He ordered me to turn my glance away. (*Muslim*) (*Mishkat, Kitab-un-Nikah, Makhtoobate Wa Bayan-ul-'Auraate*, No. 2970/7)

Buraidah has reported that the Messenger of Allah said that to 'Ali, "do not look after looking once, O 'Ali, because while the first look is (excusable) for you, the second one is not (allowable) to you". (*Ahmad, Tirmizi, Abu Dawud and Daarimi*) (*Mishkat, ibid, 2976/13*)

Abu Umamah has reported that the Holy Prophet has said that, "there is no Muslim who happens to cast a glance at a woman's beauty and then lowers his eyes but Allah produces for him an act of worship whose sweetness he experiences." (*Ahmad*) (*Mishkat, ibid, 2990/27*)

Looking at a woman asked in Marriage: Abu Hurairah has reported that a man came to the Holy Prophet and said that : I intend to marry a woman of the Ansaar. He said that, "then look at her, because there is something (defective) in the eyes of the Ansaar." (*Muslim*) (*Mishkat, ibid, 2964/1*)

Jabir has reported that the Messenger of Allah has said that, when anybody of you asks a woman in marriage, if he is able to look at her, he should do so." (*Abu Dawud*) (*Mishkat, ibid, 2972/9*)

Mughirah bin Shu'bah has reported : I sought a woman in marriage. The Messenger of Allah asked : have you looked at her ? I said that : No. He said that, "then look at her, because it is better that there should be love between you." (*Ahmad, Tirmizi, Nasa'ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 2973/10*)

Passing the night with a married woman : Jabir has reported : the Messenger of Allah has said that, “a man should not spend the night in the house of a married woman unless he is her husband or one within the prohibited degrees.” (*Muslim*) (*Mishkat, ibid, 2967/4*)

Relatives of the Husband : 'Uqbah bin 'Aamir has reported that the Messenger of Allah has said that, “avoid mixing up with women.” A man said that, “O Messenger of Allah, what about the relatives of the woman's husband.” He said that, “the relatives of the woman's husband are (as it were) death.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 2968/5*)

Remaining alone with a Woman : 'Umar has reported that the Holy Prophet has said that, “no man is alone with a (stranger) woman but the Satan makes a third.” (*Tirmizi*) (*Mishkat, ibid, 2984/21*)

Visiting a Woman : Jabir has reported that the Holy Prophet has said that, “do not go to women whose husbands are absent because Satan circulates in you like your blood.” We asked : through you too, O Messenger of Allah ? He said that, “through me also, but Allah has helped me against him so I remain safe.” (*Tirmizi*) (*Mishkat, ibid, 2985/22*)

Boy below Puberty : Jabir has reported that Umme Salamah sought permission of the Messenger of Allah to be cupped. He ordered Abu Taibah to cup her. He said that : I think he was her foster-brother, or a boy who had not attained puberty. (*Muslim*) (*Mishkat, Ibid, 2969/6*)

Man charmed by a Woman : Jabir has reported that the Messenger of Allah has said that, “woman comes in the form of Satan and goes in the form of Satan. Whenever anybody of you is charmed by a woman and she affects his heart, he should go in to his wife and have sexual intercourse with her. It will finish what is in his self.” (*Muslim*) (*Mishkat, Ibid, 2971/8*)

1. Since they are the immediate cause of temptation, the word “death” has been used to indicate strong prohibition. The word “*Hamwa*” used in this Tradition includes all male relatives of the husband except father and son, most particularly his brothers (*Mazaahir-e-Haq*).

Slave girl married to the slave : 'Amr bin Shu'aib has reported from his father that his grandfather informed that the Holy Prophet has said that, "when anybody of you marries his slave to his slave-girl, he should not see her private parts." A version has, "he should not see below the navel and above the knee." (*Abu Dawud*) (*Mishkat, Ibid, 2977/14*)

The Thigh : Jarhad has reported that the Holy Prophet has said that, "do you not know that thigh is a private part ?" (*Tirmizi and Abu Dawud*) (*Mishkat, Ibid, 2978/15*)

'Ali has reported that the Messenger of Allah said that to him, "O 'Ali, do not uncover your thigh, and do not see the thigh of anybody alive or dead." (*Abu Dawud and Ibne Majah*) (*Mishkat, Ibid, 2979/16*)

Muhammad bin Jahsh has reported that the Messenger of Allah passed by Ma'mar while his thighs were naked. He said that, "cover your thighs, O Ma'mar, because the thighs are private parts." (*Sharhe as-Sunnah by Baghawi*) (*Mishkat, Ibid, 2980/17*)

Don't be naked : Ibne 'Umar has reported that the Messenger of Allah has said that, 'do not be naked, because with you are those who never separate from you ¹ except when you are relieving yourselves and when a man has sexual intercourse with his wife. So have shame before them and respect them." (*Tirmizi*) (*Mishkat, Ibid, 2981/18*)

Bahz bin Hakim has reported from his father that his grandfather informed that the Messenger of Allah has said that, "hide your private parts, except from your wife or your female slave," I said that : O Messenger of Allah, even when a man is all alone ? He said that, "Allah has greater right to shame from you." (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 2983/20*)

-----1.
i.e. the angels who record the deeds.

Miswaar bin Makhramah has reported : I carried a heavy stone. While I was walking my garment fell down and I was unable to get it. The Messenger of Allah saw me and said that to me, “put on your garment and do not walk naked.” (*Muslim*) (*Mishkat, ibid, 2988/25*)

Touching a Woman: The Holy Prophet has said that that it can be tolerated that a nail is driven in one’s head but it cannot be tolerated that he touches a woman who is not permissible for him (*Tirmizi*)

Walking with Woman: Ibne ‘Umar has reported that the Holy Prophet prohibited the walking of one, i.e., man, between two women (*Abu Dawud*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Juloos Wan Naum Wal Mashi, No., 4520/21*)

The Mukhannas: Umme Salamah has reported that once when the Holy Prophet was with her, there was in the house a hermaphrodite ¹ who said that to ‘Abdullah bin Abu Umayyah, brother of Umme Salamah, “if Allah conquers Ta‘if for you to-morrow, I shall lead you to the daughter of Ghailan who has four (folds of fat) in front and eight behind.” Then the Holy Prophet said that, “these persons should not come to you.” (*Bukhari and Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-un-Nazare Ilal Makhtubate Wa Bayanul ‘Aurate, No. 2987/24*)

Looking into the Houses: Abu Hurairah has reported that he heard the Messenger of Allah say, “if anybody looks into your house without your permission and you throw a pebble at him and damage his eye, you will be guilty of no offence.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Qisaas, Baabo Maa Laa Yudmano Minal Janayaate, No. 3358/5*)

-----1.

i.e. the angels who record the deeds.

2. An impotent man whose dress and manners are like those of a woman. He is known as a “*Mukhannas*”

Abu Zar has reported that the Messenger of Allah has said that, “whoever removes a curtain and looks into a house before getting permission and sees the privacy of its household, he commits an offence which it is not lawful for him. If a man confronts him when he looks in and destroys his eye, I will not hold him guilty. And if a man passes by a door which has no curtain and is not shut and looks in, he commits no sin, because the sin pertains to the members of his family.” (*Tirmizi*) (*Mishkat, Ibid*, 3370/17)

CHAPTER 2

WOMEN

Dress (Satr) : 'Aa'isha has reported that Asma daughter of Abu Bakr came to the Messenger of Allah wearing thin clothes. He turned away from her and said that, "when a woman is young enough to menstruate, O Asma, it is not proper that any part of her should be seen except this and this (pointing to his own face and his hands)." ¹ (*Abu Dawud*) (*Mishkat, Kitab-ul-Libaas*, No. 4175/63)

Abu Hurairah has reported that the Messenger of Allah has said that, "there are two categories of the dwellers of Hell whom I have not been able to see. One is of those men who have stripes like the tails of oxes by which they beat the people ; and the other is of those women who are wearing the dress but are naked. They are astray and make others astray from the right path. Their heads are like the soft hump of Bacterian camels. They will not go to Paradise, and will not even have the odour of it although it comes from a long distance." (*Muslim*) (*Mishkat, Kitab-ul-Qisaas, Baabo Maa Laa Yudmano Minal Janayaat*, No. 3368/15)

Head Covering : 'Aa'isha has reported that the Messenger of Allah has said that, "the prayer of a menstruating woman is not accepted unless she is wearing a *Khimaar* ² (i.e. head covering) (*Abu Dawud* and *Tirmizi*) (*Mishkat, Kitab-us-Salaat, Baab-us-Satre*, No. 706/9). ³

Dihya bin Khalifah has reported : some pieces of Egyptian cloth were brought to the Holy Prophet. He gave me one and said that, "divide it into two and cut one of the pieces into a shirt and give the other to your wife for a *Khimaart*."

----- 1. This is as regards the dress of a woman while she is inside the house and is known as "*Satr*." But when she goes out, she must also cover her face and hands which is known as "*Hijaab*".

2. Sheet of cloth to cover the head, neck, shoulders and chest.

3. The "*Satr*" of woman for all purposes including prayer is her entire body which should remain fully covered except her face and hands.

” When I was leaving, he said that, “and order your wife to put underneath a cloth so that it may not expose her.” (*Abu Dawud*) (*Mishkat, Kitab-ul-Libaas*, No. 4169/57)

’Abdul Khabeer bin Saabit bin Qais has reported from his father that a woman Umme Khallaad came to the Holy Prophet and she was wearing a veil on her face. The Companions of the Holy Prophet said that : you have come to enquire about your son and you are wearing a veil ? She said that : I have lost my son but not my modesty. The Messenger of Allah said that : your son has the reward equal to two myrters. On what account, O Messenger of Allah, she asked ? Because he has been slain by the People of the Book, he said that. (*Abu Dawud, Kitab-ul-Jihaad, Baab* No. 266, Hadees No. 716).

WOMEN TO OBSERVE PURDAH

From Strangers : Ibne Mas’ud has reported that the Holy Prophet has said that, “a woman is ‘*Satr*’.¹ When she goes out, the Satan looks at her” (*Tirmizi*) (*Mishkat, Kitab-un-Nikah, Baab-un-Nazare Ilal Makhtoobate Wa Bayan-ul-’Aurate*, No. 2975/12)

Ibne Mas’ud has reported that the Messenger of Allah has said that, “a woman should not come in contact with another woman and then describe her to her husband as if he were looking at her.” (*Bukhari and Muslim*) (*Mishkat, Ibid*, 2965/2)

From Strangers : Anas has reported that the Holy Prophet came to Fatimah with a slave whom he had gifted to her. She was having a piece of cloth which could not reach her feet when she covered her head, and could not reach her head when she covered her feet with it.

1. i.e. an object of concealment. Literally, the word “*Aurat*” i.e. “*Satr*” means that part of the body of which the concealment is necessary. In this Hadees the woman as a whole has been declared as “*Aurat*” or “*Satr*” and as such, while going out, she must fully and completely conceal herself (*Ma’ariful Hadees*, Vol. VI, p. 326)

Looking to her trouble, the Messenger of Allah said that, “be not worried, here is only your father and your slave” (*Abu Dawud*) (*Mishkat, Ibid, 2986/23*).

Umme Salamah has reported that the Messenger of Allah has said that, “when the stipulated slave of anybody of you (women) has full price to pay, she must screen herself from him.” (*Mishkat, Kitab-ul-Itq, 3253/13*).

From the Blind : Umme Salamah has reported that she was with the Messenger of Allah along with Maimunah when Ibne Umme Makhtoom came to him. The Holy Prophet said that, “screen from him.” I said that, “O Messenger of Allah, is he not blind and cannot see us.” The Messenger of Allah said that, “are you blind and unable to see him ?” (*Ahmad, Tirmizi and Abu Dawud*) (*Mishkat, Kitab-un-Nikah, Baab-un-Nazare Ilal Makhtubate Wa Bayanul 'Aurate, No. 2982/19*)

Use of Perfume : Abu Musa has reported that the Messenger of Allah has said that, “every eye is adulterous, and when a woman perfumes herself and passes by an assembly (of men), she is such and such” (meaning adulterous) (*Tirmizi, Abu Dawud and Nasa'ee*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Jama'ate Wa Fazleha, No. 998/14*)

Zainab the wife of Abdullah bin Mas'ud has reported that the Messenger of Allah said that to them, when anybody of you comes to the Mosque, she should not use the perfume” (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Jama'ate Wa Fazleha, No. 993/9*)

Abu Hurairah has reported that the Messenger of Allah has said that, “no woman who has used '*Bakhur*' (perfume) should be present with us in the *Isha* (night) prayer” (*Muslim*) (*Mishkat, Ibid, 994/10*)

-----1.
i.e. the Holy Prophet.

Abu Hurairah has reported : I have heard my beloved Abul Qasim ¹ say, “no prayer of the woman who uses perfume to go to the mosque is accepted until she takes bath as she would after sexual intercourse” (*Abu Dawud, Ahmad and Nasa’ee*) (*Mishkat, Ibid, 997/13*)

Prayer in Mosque : Ibne ‘Umar has reported that the Messenger of Allah has said that, “when the wife of anybody of you seeks permission to go to the mosque, he should not refuse” (*Bukhari and Muslim*) (*Mishkat, Ibid, 992/8*).

Ibne ‘Umar has reported that the Messenger of Allah has said that, “do not stop your women from (coming to) mosques, and their houses are better for them” (*Abu Dawud*) (*Mishkat, Ibid 995/11*)

Ibne Mas’ud has reported that the Holy Prophet 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*)

Abu Hurairah has reported that the Messenger of Allah has said that, “the best row of men (in congregational prayer) is the first and the worst is the last, and the best row of the women is the last and the worst is the first” (*Muslim*) (*Mishkat, Kitab-us-Salaat, Baabo Taswaitis Saffe, No. 1024/8*)

Abu Hurairah has reported that the Holy Prophet has said that, “*Tasbeeh* is for the men and *Tasfeeq* is for the women” ¹ (*Tirmizi, Abvaab-us-Salaat*) (Vol. I, p. 171)

Jumu’ah Prayer : Tariq bin Shihaab 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, and a sick” (*Abu Dawud*) (*Mishkat, Kitab-us-Salaat, Baab-ul-Jumu’ah, Baabo Wujoobiha, No. 1295/6*)

1. i.e. if during the prayer in congregation the Imam commits any mistake, the men will say “*Subhan-Allah*” in a bit loud voice but the women will keep silence and simply strike their right hand on their left, so that the Imam may know that he has committed the mistake and may correct himself.

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 obligatory for him, except a sick, a traveller, a woman, a boy, and a slave. Whoever neglects it for sport or trade, Allah is Free from Him. Allah is the Independent, the Praise-worthy” (*Daara Qutni*) (*Mishkat, Ibid, 1298/9*)

Jihaad : ‘Aa’isha has reported : I sought permission from the Holy Prophet for *Jihaad*. He said that, “the *Jihaad* of you (women) is the Hajj” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Manaasik, No. 2400/10*)

‘Aa’isha has reported : I asked : O Messenger of Allah, is *Jihaad* for the women ? He said that, “yes, *Jihaad* which has no fighting is for them. It is the Hajj and Umrah” (*Ibne Majah*) (*Mishkat, Ibid, 2419/29*)

Journey : Abu Hurairah has reported that the Messenger of Allah has said that, “a woman should not go on journey of a day and a night except accompanied by a man who is within the prohibited degrees” (*Bukhari and Muslim*) (*Mishkat, Ibid, 2401/11*)

Walking on the Road : Abu Usaid that 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 on the road, “keep 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 clothes used to touch the walls (*Abu Dawud*). *Baihaqi* noted it in *Shu’abul Iman*. (*Mishkat, Kitabul Aadaab, Baab-ul-Juloos Wan Nawn Wan Mashee, No. 4519/20*)

Imitating the Men : Ibne Abu Mulaikah has reported that when it was said that to Aa’isha that a woman was wearing the shoes (i.e. man’s footwear), she said that that the Messenger of Allah has cursed the women who imitate men. (*Abu Dawud*) (*Mishkat, Kitab-ul-Libaas, Baab-ut-Tarajjul, No. 4269/50*)

CHAPTER 3

MEN AND WOMEN

Abu Sa'eed has reported that the Messenger of Allah has said that, "a man should not look at a man's private parts and a woman at a woman's private parts ; and a man should not be close to a man in one cloth or a woman be close to a woman in one cloth" (*Muslim*) (*Mishkat, Kitab-un-Nikah, Baab-un-Nazare Ilal Makhtoobate Wa Bayan-ul-'Auraate*, No. 2966/3)

Hasan has reported in *Mursal* form that he heard that the Messenger of Allah has said that, "Allah curses the one who looks and the one who is looked at" (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, Ibid*, 2991/28)

Abu Musa has reported that the Messenger of Allah has said that, "an eye that looks at an unknown man or woman (with an evil intent) commits adultery ,and a woman who perfumes herself and then passes by a gathering of men is no better" (*Tirmizi* and *Abu Dawud*)

Imitating each other : Abu Hurairah has reported that the Messenger of Allah has cursed the man who wears the dress of woman and the woman who wears the dress of man (*Abu Dawud*) (*Mishkat, Kitab-ul-Libaas, Baab-ut-Tarajjul*, No. 4268/49)

Ibne 'Abbas has reported that the Holy Prophet has cursed the "*Mukhannas*" among men and the women who immitate men, and has said that, "turn them out of your houses" (*Bukhari*) (*Mishkat, Ibid*, 4229/10)

Use of Perfume : 'Imran bin Hussain has reported that the Prophet of Allah has said that, "I do not ride on red saddle, or wear a cloth dyed with saffron, or wear a shirt embroidered with silk." He also said that, "the perfume for men has odour but no colour, and the perfume for women has colour but no odour." (*Abu Dawud*) (*Mishkat, Kitab-ul-Libaas*, No. 4157/45)

Abu Hurairah has reported that the Messenger of Allah has said that, “the perfume for men is that of which the odour is apparent and the colour is hidden, and the perfume for women is that of which the colour is apparent and the odour is hidden” (*Tirmizi and Nasa’ee*) (*Mishkat, Kitab-ul-Libaas, Baab-ut-Tarajjul* No. 4244/25)

Section X

THE SICK AND THE DEAD

Synopsis

A. The Sick

B. The Dead

A

THE SICK

HADEES

THE SICK

Visiting the Sick: Sauban has reported that the Messenger of Allah has said that, “when a Muslim visits his sick brother Muslim, he continues to pluck the fruits of Paradise till his return.” (*Muslim*) (*Mishkat, Kitab-ul-Janaa'iz, Baabo 'Eyaadatil Mareeze Wa Sawaabil Maraz*, No. 1440/5)

'Ali has reported : I heard that the Messenger of Allah saying, “no Muslim visits a Muslim during his illness in the morning but seventy thousand angels invoke blessings on him till the evening, and if he visits him in the evening seventy thousand angels invoke blessings on him till the morning, and for him is (reserved) a garden in the Paradise.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid*, 1464/28)

Zaid bin Arqam has reported : the Holy Prophet visited me when I had a pain in my eyes. (*Ahmad and Abu Dawud*) (*Mishkat, ibid*, 1465/29)

Anas has reported that the Messenger of Allah has said that, “whoever performs ablution well and visits his sick brother Muslim, seeking his reward (from Allah), he is removed away from the Hell to the distance of sixty years' (journey).” (*Abu Dawud*) (*Mishkat, ibid*, 1466/30)

Abu Sa'eed has reported that the Messenger of Allah has said that, “when you go to visit a sick-man, remove his anxiety regarding his death. That cannot avert anything, but it gives comfort to his soul.”¹ (*Tirmizi and Ibne Majah*) (*Mishkat, ibid*, 1486/50)

The Visitor to the Sick : Jabir has reported that the Messenger of Allah has said that, “whoever visits a sick remains in mercy till he sits down ; and when he sits down, he immerses in it.” (*Maalik and Ahmad*) (*Mishkat, ibid*, 1495/59)

1. Consolation to a sick is of great importance even from medical point of view.

Supplication for the Sick : 'Aa'isha has reported : whenever anybody of us had any illness, the Messenger of Allah used to pass his right hand over him and then say, "remove the harm, O Lord of men, and give healing. You are the Healer. There is no healing but Yours, a healing which leaves no illness behind." (*Bukhari and Muslim*) (*Mishkat, ibid, 1443/8*)

'Aa'isha has reported that whenever anybody complained of any illness, or he had a sore or a wound, the Holy Prophet used to point with his finger, and say, "In the Name of Allah. It is the soil of our land with the spittle of one of us, that our sick one may be cured by the permission of our Lord." (*Bukhari and Muslim*) (*Mishkat, ibid, 1444/9*)

Ibne 'Abbas has reported that the Messenger of Allah has said that, "no Muslim visits a (sick) Muslim, and says seven times, 'I ask Allah, the Mighty, the Lord of the Mighty Throne, to cure you' but that he is cured, unless his time (of death) has come." (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 1467/31*)

Ibne 'Abbas has reported that the Holy Prophet used to teach them to say when suffering by fever or any pain, "In the Name of Allah, the Great, I seek refuge in Allah, the Mighty, from the evil of every vein that bleeds and from the evil of the heat of the Fire (of Hell)." (*Tirmizi*) (*Mishkat, ibid, 1468/32*)

Abud Darda' has reported : I heard the Messenger of Allah say, "whoever of you is ill, or a brother of his is ill, he should say, 'Our Lord Allah, Who is in the heaven, honoured be Your Name. Your Command is in the heaven and the earth. As Your Mercy is in the heaven so place Your Mercy in the earth. Forgive us our faults and sins. You are the Lord of the good ones. Send down some of Your Mercy and some of Your cure on this illness,' and he will be cured." (*Abu Dawud*) (*Mishkat, ibid, 1469/33*)

'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "when a man comes to visit a sick person, he should say, 'O Allah, cure Your Servant so that he may cause harm to an enemy for Your sake, or walk with a funeral for Your sake'." (*Abu Dawud*) (*Mishkat, ibid, 1470/34*)

Blowing on the Sick : 'Aa'isha has reported that whenever the Holy Prophet had any illness, he used to recite the *Mu'awwizaat*¹ and blow on himself and wipe himself with his hand. She said that, "when he suffered from the illness in which he died, I used to recite the *Mu'awwizaat* and blow on him, as he used to do, and take the Holy Prophet's hand to wipe him." (*Bukhari and Muslim*). In a version by *Muslim* she said that, "whenever anybody of his family was ill, he used to recite the *Mu'awwizaat* and blow on him." (*Mishkat, ibid, 1445/10*)

Removal of Pain : Usman bin Abul 'Aas has reported that he complained to the Messenger of Allah of a pain he had in his body. He said that : put your hand on the part of your body which is affected and say three times "In the Name of Allah." And seven times, "I seek refuge in the Might and Power of Allah from the evil of what I am suffering from and trying to avert." He said that : I did this, and Allah removed my pain. (*Muslim*) (*Mishkat, ibid, 1446/11*)

Gabriel's Supplication : Abu Sa'eed al-Khudri has reported : Gabriel came to the Holy Prophet and said that, "are you sick, O Muhammad ?" He said that : Yes. He said that, "In the Name of Allah I blow on you from everything which may harm you, and from the evil of everyone, and from the evil of every evil eye. May Allah cure you. In the Name of Allah I blow on you." (*Muslim*) (*Mishkat, ibid, 1447/12*)

Protection : Ibne 'Abbas has reported that the Messenger of Allah used to give Hasan and Husain under the Protection of Allah, saying "with the Perfect Words of Allah, I give you under the Protection of Allah from every Satan and from every poisonous

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Chapters 113 and 114 of the Holy Qur'an.

creature ¹ and from every evil eye.” And he used to say, “your ancestor used to give Ishmael and Isaac with them under the Protection of Allah.” (*Bukhari*) (*Mishkat, ibid, 1448/13*)

Affliction : Abu Hurairah has reported that the Messenger of Allah has said that, “the one for whom Allah intends good gets some affliction from Him.” (*Bukhari*) (*Mishkat, ibid, 1449/14*)

Suffering is an Atonement for Sin : Abu Hurairah and Abu Sa’eed has reported that the Messenger of Allah has said that, “no Muslim suffers from hardship, pain, anxiety, grief, injury, care, or even by a thorn with which he is pierced, but that Allah makes it an atonement for his sins.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1450/15*)

‘Ali bin Zaid has reported Umayyah as saying that she asked ‘Aa’isha about the Words of Allah, the Great and Glorious, “Whether you make known what is in your minds or conceal it, Allah will call you to account for it,” ² and His Words, “whoever does evil, he will be requited for it.” ³ She said that that none asked me about them since I had asked the Messenger of Allah. He had said that, “this is Allah’s rebuke of His Servant that he is afflicted by fever or misfortune, even the losing of something which he puts in his sleeve and then grieves for it, till the Servant comes out of his sins like the gold which comes out pure from the crucible.” (*Tirmizi*) (*Mishkat, ibid, 1471/35*)

Abu Musa has reported that the Holy Prophet has said that, “no suffering, great or small, afflicts a man but for a sin ; and what Allah forgives therefrom is much more.” Then he recited, “Whatever misfortune befalls you, it is because of what your hands have done ; and He forgives much.” ³ (*Tirmizi*) (*Mishkat, ibid, 1472/36*)

1. *Qur’an, Nisa, 4:123.*

2. *Qur’an, Baqarah, 2:284*

3. *Qur’an, Shura, 42:30.*

Aamir ar-Raam has reported that the Messenger of Allah spoke about diseases and said that, “when a believer suffers from an illness, and Allah the Great and Glorious gives him relief, it is an atonement for his previous sins and a warning to him for the future ; but when a hypocrite falls ill, and then he is cured, he is like a camel which is tied down and then let loose by its owners, and it does not know why they tied it down and why they let it loose.” A man said that : O Messenger of Allah, what is illness ? By Allah, I never fell ill. He said that, “get up from us ; you are not of us.” (*Abu Dawud*) (*Mishkat, ibid, 1485/49*)

The Holy Prophet’s Illness : ‘Abdullah bin Mas’ud has reported : I went to visit the Holy Prophet when he was suffering from fever. I touch him with my hand. I said that, “you have very high fever, O Messenger of Allah.” The Holy Prophet said that, “yes, I have as much fever as any two of you.” I said that, that is because you have a double reward.” He said that : yes, and then said that, “no Muslim suffers from an injury, be it illness or something else, but that Allah thereby causes his sins to drop away just as leaves drop from the tree.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1451/16*)

Believer and Hypocrite : Abu Hurairah has reported that the Messenger of Allah has said that, “the likeness of the believer is as the likeness of a plant which is continually moved by the wind, because the believer is continually afflicted by trial ; but the likeness of the hypocrite is as the likeness of a cedar tree which does not move till it is uprooted.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1455/20*)

Do not Abuse Fever : Jabir has reported that the Messenger of Allah visited Umme Saa’ib¹ and enquired, “what is with you that you are shivering ?” She said that, “fever ; may Allah not bless it.” He said that, “do not abuse fever, because it removes the sins of the children of Adam just as the bellow removes the dross of iron.” (*Muslim*) (*Mishkat, ibid, 1456/21*)

1. Ibne ‘Abdul Bar (*Isti’aab*, p. 781) gives her name in this form, but says she is called by some as Ummul Musayyib. (James Robson)

Good deeds missed during illness or journey : Abu Musa has reported that the Messenger of Allah has said that, “when a man is sick or is in a journey, for him is recorded what he used to do while at home and in health.” (*Bukhari*) (*Mishkat, ibid, 1457/22*)

’Abdullah bin ’Amr has reported that the Messenger of Allah has said that, “when a servant of Allah is in the right path of Divine service, and becomes ill, the angel who is entrusted with him is told (by Allah) : record for him actions like the one he used to do when he was in health till I cure him or take him to Me.” (*Sharhe as-Sunnah*) (*Mishkat, ibid, 1473/37*)

Anas has reported that the Messenger of Allah has said that, “when a Muslim suffers from any disease in his body, it is said that to the angel : record for him his good deeds which he used to do. Then if He cures him, He wipes out and purifies him [from sins] ; and if He takes his life, He forgives him and shows mercy to him.” (*Sharhe as-Sunnah*) (*Mishkat, ibid, 1474/38*)

Death by Plague : Anas has reported that the Messenger of Allah has said that, “death by plague is martyrdom for every Muslim.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1458/23*)

Irbaad bin Saariyah has reported that the Messenger of Allah has said that, “martyrs and those who die on their beds will quarrel before our Lord, the Great and Glorious, regarding those who die of plague. The martyrs will say, “our brethren were killed as we were killed and those who died (on bed) will say, “our brethren died on their beds as we died.” Our Lord will say, “look at their wounds. If their wounds are similar to the wounds of the myrters, they belong to them and are with them. When looked at, their wounds will resemble their wounds.” (*Ahmad and Nasa’ee*) (*Mishkat, ibid, 1508/73*)

Running away from Plague : Jabir has reported that the Messenger of Allah has said that, “the one who runs away from plague is like the one who runs away from the battle, and the one who meets it with endurance has the reward of a myrter.” (*Ahmad*) (*Mishkat, ibid, 1509/74*)

Remaining in Plague-affected area : 'Aa'isha has reported, "I asked the Messenger of Allah about plague. He told me that it is a punishment which Allah sends down upon whomsoever He wills, and that Allah has made it a blessing for the believers. There is nobody (i.e. Muslim) who remains patiently in his town, when plague breaks out, looking for his reward from Allah, knowing that nothing but what Allah has decreed for him can happen to him, but that he will have a reward like that of a martyr." (*Bukhari*) (*Mishkat, ibid, 1460/25*)

Usaamah bin Zaid has reported that the Messenger of Allah has said that, "plague is a punishment which was sent down on a group of the Bani Isra'il, or on the people before you. So when you hear that it has occurred in any place, do not go to it ; and if it breaks out in a place while you are in it, do not go out fleeing away from it. (*Bukhari and Muslim*) (*Mishkat, ibid, 1462/26*)

Loss of Sight : Anas has reported : I heard the Holy Prophet say that Allah, the Glorious and Exalted, has said that, "when I put in trial My servant in respect of his two loved things (meaning the eyes), and he bears it patiently, I will compensate him for them with Paradise." (*Bukhari*) (*Mishkat, ibid, 1463/27*)

Foremost in Afflictions : Sa'd has reported that the Holy Prophet was asked : who among the people is the foremost in affliction ? He said that, "the Prophets, then those who are like them, then those who are like them. A man is tried in keeping with his religion. If he is firm in his religion, his trial is severe ; and if he is weak in his religion, it is made lighter for him. He remains as such till he walks on the earth having no sin." (*Tirmizi, Ibne Majah and Daarimi*) (*Mishkat, ibid, 1476/40*)

Punishment in the World : Anas has reported that the Messenger of Allah has said that, "when Allah intends a good for His Servant, He gives him punishment beforehand in this world ; and when He intends an evil for His servant, He lets him go with his sin till He will punish him for it on the Day of Resurrection." (*Tirmizi*) (*Mishkat, ibid, 1479/43*)

Pleasure and Displeasure : Anas has reported that the Messenger of Allah has said that, “the greatness of reward goes along with the severity of trial. When Allah the Great and Glorious loves people, He puts them in trial. The one who is pleased, there is pleasure for him ; but the one who is displeased, there is displeasure for him. (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 1480/44*)

The Believers : Abu Hurairah has reported that the Messenger of Allah has said that, “the believing man and the believing woman continue to suffer in person, property and children, till they meet Allah free from sin.” (*Tirmizi*) (*Mishkat, ibid, 1481/45*)

Rank already decreed : Muhammad bin Khalid Sulami has reported from his father who said that that his grandfather informed that the Messenger of Allah has said that, “when Allah has already decreed for a servant a rank which he has not achieved by his action, He makes him suffer in his body, or in his property, or in his children, and enables him to endure that till He takes him to the rank already decreed for him by Allah.” (*Ahmad and Abu Dawud*) (*Mishkat, ibid, 1482/46*)

Ninety Nine Trials : ‘Abdullah bin Shikhkheer has reported that the Messenger of Allah has said that, “the son of Adam has been created with ninety nine trials at his side. If the trials do not afflict him, he falls in old age till he dies.” (*Tirmizi*) (*Mishkat, ibid, 1483/47*)

Desire for Affliction in the World : Jabir has reported that the Messenger of Allah has said that, “when those who have suffered afflictions (in the world) will be given their rewards on the Day of Judgment, those who remained healthy will wish that their skins should have been cut with scissors while they were in the world.” (*Tirmizi*) (*Mishkat, ibid, 1484/48*)

Death by stomach disease : Sulaiman bin Surad has reported that the Messenger of Allah has said that, “whoever dies of a stomach disease will not be punished in his grave.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 1487/51*)

Visit to a Non-Muslim Sick : Anas has reported that a young Jew¹ was a servant of the Holy Prophet. He became ill and the Holy Prophet went to visit him. He sat down near his head and said that to him, “accept Islam.” He looked at his father who was near him. He said that, “obey Abul Qasim.” So he accepted Islam. The Holy Prophet came out saying, “Praise be to Allah Who has saved him from the Fire (of Hell).” (*Bukhari*) (*Mishkat, ibid, 1488/52*)

Visit on Foot : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever visits a sick man, a crier cries out from the heaven, ‘may you be happy, may your walking be good, and may you have a big rank in the Paradise !’ ” (*Ibne Majah*) (*Mishkat, ibid, 1489/53*)

Telling about the sick : Ibne ‘Abbas has reported that ‘Ali came out after visiting the Holy Prophet during the illness in which he died. The people asked, “how is the Messenger of Allah this morning, O Abul Hasan ?”¹ He said that, “Praise be to Allah, he is better.” (*Bukhari*) (*Mishkat, ibid, 1490/54*)

Treatment : ‘Ata’ bin Abu Rabaah has reported that Ibne ‘Abbas said that to him : should I not show to you a woman from amongst the inmates of Paradise ? I said that: Yes. He said that : this black woman² came to the Holy Prophet and said that, “O Messenger of Allah, I am suffering from fits and become uncovered, so make supplication to Allah for me.” He said that, “if you wish, you may endure it and for you is the Paradise ; but if you wish, I will make supplication to Allah to cure you.” She said that, “I will endure it.” Then she said that, “I become uncovered, so make supplication to Allah that it may not happen.” So he then made supplication for her. (*Bukhari and Muslim*) (*Mishkat, ibid, 1491/55*)

1. His name was Abdul Quddus. This shows that the Holy Prophet used to visit even a non-Muslim sick person.

1. This was *Kunyah* of Hazrat ‘Ali.

2. Her name was Su‘airah or Suqairah. She used to comb the head of Hazrat Khadijah. (*Mazaahir-e-Haq*)

Death by Illness : Yahya bin Sa'eed has reported that a man died (all of a sudden) in the time of the Messenger of Allah. A man said that, "congratulations to him ! He has died without suffering from illness." The Messenger of Allah said that, "woe to you. What do you know about it ? Had Allah afflicted him with illness, He would have expiated him of his sins." (*Maalik*) (*Mishkat, ibid, 1492/56*)

Abu Hurairah has reported that the Messenger of Allah has said that, "whoever dies of illness dies as a martyr, and is saved from the punishment in the grave, and his morning and evening meal is provided to him from the Paradise." (*Ibne Majah*). *Baihaqi* noted it in *Shu'abul Iman*. (*Mishkat, ibid, 1507/72*)

Suffering with Patience : Shaddad bin Aus and Sunaabihi has reported that they went to visit a sick man. They said that to him, "how did you get up this morning ?" He said that, "I got up this morning with blessing." Shaddad said that : have good news for atonement of your evil deeds and remittance of your sins, because I have heard the Messenger of Allah say that Allah the Great and Glorious says, "when I make to suffer a servant of Mine who is a believer and he praises Me for the suffering I have brought upon him, he will rise from that sick bed of his as sinless as he was on the day his mother gave birth to him." The Lord, Blessed and Exalted, says (to the angels) : I held up and made to suffer My servant, so record for him what you were recording for him when he was healthy." (*Ahmad*) (*Mishkat, ibid, 1493/57*)

Grief remove Sins : 'Aa'isha has reported that the Messenger of Allah has said that, "when a man's sins become too much and his good deeds are not enough to compensate for them, Allah afflicts him with grief to wipe them out from him." (*Ahmad*) (*Mishkat, ibid, 1494/58*)

Fever and its cure : Sauban has reported that the Messenger of Allah has said that, "when anybody of you suffers from fever, the fever is a portion of Hell, so he should cool it down with water. He should take bath in a flowing stream facing the direction of the current saying, 'In the Name of Allah.

○ Allah, cure Your Servant and verify Your Messenger’, after the morning prayer before the sunrise. He should dip himself in it three times a day for three days; and if he is not cured in three days, then for five days ; and if he is not cured in five days, then for seven days ; and if he is not cured in seven days, then for nine days, and it will not last more than nine days by the Command of Allah the Great and Glorious.” (*Tirmizi*) (*Mishkat, ibid, 1496/60*)

Fever and Believer: Abu Hurairah has reported that the Messenger of Allah visited a sick man and said that, “be happy, because Allah the Most High says, ‘it is My Fire to which I give power over My believing servant in the world so that it may compensate for his share of Fire on the Day of Resurrection.” (*Ahmad and Ibne Majah*). *Baihaqi* noted it in *Shu’abul Iman*. (*Mishkat, ibid, 1498/62*)

Illness and Shortage : Anas has reported that the Messenger of Allah has said that : the Lord, Glorious and Exalted, says, “by My Might and Glory, I do not take out anybody from the world whom I intend to forgive till I compensate for each of his sins which hangs on his neck by suffering in his body and shortage in his provision.” (*Razeen*) (*Mishkat, ibid, 1499/63*)

Visit after three Days : Anas has reported that the Holy Prophet used not to visit a sick except after three days. (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 1500/65*)

Supplication by the Sick : ‘Umar bin Khattaab has reported that the Messenger of Allah has said that, “when you visit a sick, ask him to make supplication for you, because his supplication is like the supplication of the angles.” (*Ibne Majah*) (*Mishkat, ibid, 1501/66*)

No noise before the Sick : Ibne ‘Abbas has reported that short sitting and making little noise when visiting a sick is part of the *Sunnah*. He has reported that when their clamour and disagreement became excessive, the Messenger of Allah said that, “get up and leave me.” (*Razeen*) (*Mishkat, ibid, 1502/67*)

Sitting with the sick : Anas has reported that the Messenger of Allah has said that, “visiting the sick should be as long as the time between the two milkings of she-camel.” In the version of Sa’eed binul Musayyib in *Mursal* form it is said that, “the best way of visiting the sick is to depart soon.” (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 1503/68*)

Give what the sick likes to eat : Ibne ’Abbas has reported that once the Holy Prophet visited a sick man and asked him : what would you like ? He said that : I would like to have a bread of wheat. The Holy Prophet said that, “let anybody who has a bread of wheat send it to his brother.” The Holy Prophet then said that, “when any sick among you expresses a desire for anything, give it to him to eat.” (*Ibne Majah*) (*Mishkat, ibid, 1504/69*)

B

THE DEAD

Chapter – 1 – Death.

Chapter – 2 – On the verge of Death

Chapter – 3 – Washing and Shrouding the Dead

Chapter – 4 – The Funeral

Chapter – 5 – Burying the Dead

Chapter – 6 – Weeping over the Dead

Chapter – 7 – Visiting the Graves

Chapter – 8 – Reward and Punishment in the Grave

Chapter – 9 – Blessings for the Dead

QUR'AN

DEATH

Every soul will taste of death (*Aale Imran*, 3:185). Wherever you are, death will overtake you, though you are in towers raised high (*Nisa*, 4:78)

Say : the death from which you flee, that will surely overtake you ; then you will be sent back to the Knower of the Unseen and the Seen, so He will inform you of that which you did(*Jumu'ah*, 62:8)

And certainly We create man of an extract of clay, then We make him small life-germ in a firm resting-place, then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So Blessed be Allah, the Best of creators. Then after that you certainly die, then on the Day of Resurrection you will surely be raised up (*Mo'minoon*, 23:12-16). *

GRAVE

Of a small life-germ He creates him (i.e. man), then proportions him, then makes the way easy for him. Then He causes him to die, then assigns to him a grave. Then, when He will, He raises to life again (*'Abasa*, 80:19-22). ***

* Also see *Hajj*, 22:5

*** Also see *Taubah*, 9:84 ; *Mo'minoon*, 23:100 ; *Yaasin*, 36:52 and *'Aadiyaat*, 100:9

CHAPTER 1

DEATH

Wish for Death : Abu Hurairah has reported that the Messenger of Allah has said that, “none of you should wish for death. If he is righteous, perhaps he may do more good ; and if he is evildoer, perhaps he may repent.” (*Bukhari*) (*Mishkat, Kitab-ul-Janaa'iz, Babo Tamann-il-Mawte Wa Zikrehi*, No. 1510/1)

Abu Hurairah has reported that the Messenger of Allah has said that, “none of you should wish for death nor pray for it before it comes to him. When one dies, his hope is finished ; and the life of believer does not but adds more good.” (*Muslim*) (*Mishkat, ibid*, 1511/2)

Anas has reported that the Messenger of Allah has said that, “none of you should wish for death because of any trouble which reaches him. If he cannot help doing so, he should say, ‘O Allah, give me life as long as life is better from me, and take my life when death is better for me’.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 1512/3)

Meeting Allah : 'Ubadah bin Saamit has reported that the Messenger of Allah has said that, “whoever likes to meet Allah, Allah likes to meet him ; and whoever does not like to meet Allah, Allah does not like to meet him.” 'Aa'isha, or any other of his wives, said that : certainly we do not want to die. He said that, “that is not ; but when death comes to a believer, he is given good news of the Pleasure of Allah and honour, so nothing is dearer to him than what lies before him, and he likes to meet Allah and Allah likes to meet him. But when death comes to an infidel, he is given the news of the punishment of Allah and chastisement, so nothing is more objectionable to him than what lies before him, and he does not like to meet Allah and Allah does not like to meet him.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 1513/4)

Death of Believer and Death of Non- Believer : Abu Qatadah has reported that when a funeral passed by the Messenger of Allah, he said that, “a relieved one or the one from whom (others) have been relieved.” They asked, “O Messenger of Allah, who is the relieved one and who is the one from whom (others) have been relieved ?” He said that, “the believing servant is the one relieved from the hardship and harm of the world and departs to Allah’s Mercy; and the sinful servant is the one from whom the servants (of Allah), the cities, the trees and the animals are relieved.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1514/5*)

Live like a Wayfarer : ‘Abdullah bin ‘Umar has reported : the Messenger of Allah caught hold of my shoulder and said that, “live in this world as if you are a stranger or one who is passing through.” Ibne ‘Umar used to say, “when you enter the evening, do not expect (to see) the morning ; and when you enter the morning, do not expect [to see] the evening ; and take something from your health for your illness and something from your life for your death.” (*Bukhari*) (*Mishkat, ibid, 1515/6*)

Have good Expectations from Allah : Jabir has reported : I heard the Messenger of Allah say three days before his death, “see that none of you dies but having good expectations from Allah.” (*Muslim*) (*Mishkat, ibid, 1516/7*)

First Question : Mu’aaz bin Jabal has reported that the Messenger of Allah has said that : if you desire, I may tell you the first thing Allah will say to the believers on the Day of Resurrection and the first thing they will say to Him. We said that : Yes, O Messenger of Allah. He said that : Allah will say to the believers, “did you like to meet Me ?” They will say, “Yes, our Lord.” He will ask them : why ? They will say : we hoped for Your forgiveness and pardon. He will say, “My forgiveness has become due for you.” (*Baghawi* noted it in *Sharhe as-Sunnah* and Abu Nu’aim in *Hilyah*) (*Mishkat, ibid, 1517/8*)

Remembrance of Death : Abu Hurairah has reported that the Messenger of Allah has said that, “remember much the cutter off of delights i.e., the death.” (*Tirmizi, Nasa’ee and Ibne Majah*) (*Mishkat, ibid, 1518/9*)

Modesty from Allah : Ibne Mas’ud has reported that one day the Holy Prophet said that to his Companions, “be modest towards Allah as it is befitting for modesty.” They said that, “O Prophet of Allah, we are certainly modest towards Allah, praise be to Allah.” He said that, “that is not this. But he who is modest towards Allah as it is befitting for modesty must guard the head and what it contains, and guard the belly and what it contains, and keep death and decay in remembrance ; and he who desires the Hereafter must give up the adornment of this world. He who does this has shown modesty towards Allah.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 1519/10*)

Gift of a Believer : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “the gift of a believer is death.” (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 1520/11*)

Death with sweat : Buraidah has reported that the Messenger of Allah has said that, “the believer dies with sweat on his forehead.” (*Tirmizi, Nasa’ee and Ibne Majah*) (*Mishkat, ibid, Mishkat, ibid, 1521/12*)

Hope in Allah and Fear of Sins : Anas has reported that the Holy Prophet visited a youth who was at the verge of death and asked him : how are you ? He said that, O Messenger of Allah, “I hope in Allah, and I am afraid of my sins.” The Messenger of Allah said that, “these two cannot unite in a man’s heart at such a time but Allah gives him what he hopes for and grants him security from what he fears.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 1523/14*)

Long Age with good deeds : Jabir has reported that the Messenger of Allah has said that, “do not wish for death, and verily the terror of the stupor of death is severe. It is verily the good fortune of a man that his life is prolonged and Allah the Great and Glorious should turn him to repentance.” (*Ahmad*) (*Mishkat, ibid, 1524/15*)

Abu Umamah has reported : we sat facing the Messenger of Allah. He gave us an exhortation and softened our hearts. Then Sa'd bin Abi Waqqas wept much and said that, "would that I were dead !" The Messenger of Allah said that, "do you wish for death in my presence, O Sa'd ?", repeating it three times. He then said that, "O Sa'd, if you have been created for Paradise, it will be better for you if your life is prolonged and your deeds are good." (*Ahmad*) (*Mishkat, ibid*, 1525/16)

CHAPTER 2

ON THE VERGE OF DEATH

The Kalimah Tayyabah : Abu Sa'eed and Abu Hurairah has reported that the Messenger of Allah has said that, "recite ¹ to those of you who are on the verge of death. "*Laa Ilaaha Illallah*" ² "There is no god but Allah" (*Muslim*) (*Mishkat, Kitab-ul-Janaa'iz, Baabo Maa Yuqaal 'Inda Mun Hazarah-ul-Mawt*, No. 1527/1)

Mu'aaz bin Jabal has reported that the Messenger of Allah has said that, "whoever's last words are "*Laa Ilaaha Illallah*" (i.e. there is no god but Allah), he will enter Paradise." (*Abu Dawud*) (*Mishkat, ibid*, 1532/6)

Good Words : Umme Salamah has reported that the Messenger of Allah has said that, "when you are present before the sick or a dying man, speak good words, because the angels say *Aameen* on what you say." (*Muslim*) (*Mishkat, ibid*, 1528/2)

Supplication : Umme Salamah has reported that the Messenger of Allah has said that, "there is no Muslim who suffers affliction and says what Allah has commanded him, (viz.,) "*Inna Lillaahe Wa Inna Ilaaihe Raaji'oon*" (i.e. we belong to Allah and to Him shall we return) ; O Allah, reward me for my suffering and give me better than it in exchange,' but Allah gives him better than it in exchange." When Abu Salamah died, I said that, "which Muslim is better than Abu Salamah whose family was the first to emigrate to the Messenger of Allah ?" Then I said that the words, and Allah gave me the Messenger of Allah in exchange. ³ (*Muslim*) (*Mishkat, ibid*, 1529/3)

-----1.
The word "*Laqqinoo*" is used in the Arabic Text from "*Talqeen*" which means to recite to the man on the verge of death so that on hearing it he may also recite the same and die a believer's death, and not to ask him to recite because in that case, on account of severeness of the stupor of death, he may refuse to recite it. (*Mazaahir-e-Haq*)

2. i.e. the *Kalmah-e-Tayyibah*.

3. He and his wife, Umme Salamah, were among those who emigrated to Abyssinia. Abu Salamah died of wounds received at the battle of Uhud, and the Holy Prophet later married Umme Salamah. (James Robson)

Umme Salamah has reported that the Messenger of Allah came to Abu Salamah when his eyes were open and fixed. He closed them and said that, “when the soul is taken away, the eye sight follows it.” His family members wept loudly. He said that, “do not say upon yourselves anything but good, because the angels say *Aameen* on what you say.” He then said that, “O Allah, forgive Abu Salamah, raise his rank among the rightly guided ones and grant him a succession in his remaining descendants. Forgive us and him, O Lord of the universe, make his grave spacious for him and give him light in it.” (*Muslim*) (*Mishkat, ibid, 1530/4*)

The Holy Prophet : ‘Aa’isha has reported that when the Messenger of Allah died, he was covered with striped sheet (of cloth). (*Bukhari and Muslim*) (*Mishkat, ibid, 1531/5*)

Surah Yaa Seen : Ma’qil bin Yasaar has reported that the Messenger of Allah has said that, “recite *Suratul Yaa Seen*¹ over those of you who are on the verge of death.” (*Ahmad, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 1533/7*)

Kissing the Dead one and Weeping : ‘Aa’isha has reported that the Messenger of Allah kissed ‘Usman bin Maz’un² while he was dead. The Holy Prophet wept so much that his tears flowed down upon the face of ‘Usman. (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 1534/8*)

‘Aa’isha has reported that Abu Bakr kissed the Holy Prophet while he was dead. (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 1535/9*)

Hasten the Funeral Rites : Husain bin Wahwah has reported that Talha bin Bara’ fell ill. The Holy Prophet came to see him and said that, “I do not see but that Talha’s death is near. So inform me, and hasten, because it is not proper that the corpse of a Muslim should be detained in his family.” (*Abu Dawud*) (*Mishkat, ibid, 1536/10*)

-----1.

Qur’an, Chapter, 36.

2. The first of the Emigrants to die in Medinah after returning from Badr.

Recitations to the One who is dying : 'Abdullah bin Ja'far has reported that the Messenger of Allah has said that, "recite to those of you who are on the verge of death, "There is no god but Allah, the Clement, the Beneficent ; Glory be to Allah the Lord of the Mighty Throne ; Praise be to Allah the Lord of the Universe." They asked : O Messenger of Allah, how is it for the living ? He said that : better and better. (*Ibne Majah*) (*Mishkat, ibid, 1537/11*)

Believer and Non-Believer on the verge of Death : Abu Hurairah has reported that the Messenger of Allah has said that, "the angels come to a dying man. If the man is pious, they say, 'come out, O pious soul, which was in the pious body ; come out praiseworthy and have good news of (eternal) rest and provision and (meeting with) the Lord Who is not angry.' This continues to be said that to it till it comes out. It is then taken up to heaven and the door is opened for it. Then it is asked : who is this? They say : so and so. Then it is said that, 'welcome, O pious soul, which was in the pious body ; enter praiseworthy and have good news of (eternal) rest and provision ¹ and (meeting with) the Lord Who is not angry.'" This continues to be said that to it till it comes to the heaven in which Allah is. But if it is a wicked man, they say, 'come out, O wicked soul, which was in the wicked body; come out blameworthy and have the bad news of a boiling water and squeezings of impurities, dark and intensely cold, ² and other punishments of its type.' This continues to be said that to it till it comes out. It is then taken up to heaven and the door is opened for it. Then it is asked : who is this ? They say : it is so and so. It is then said that, 'there is no welcome for the wicked soul which was in the wicked body ; go back blameworthy, because the doors of heaven will not be opened for you.' It will then be sent away from heaven and come to the grave." (*Ibne Majah*) (*Mishkat, ibid, 1538/12*)

Abu Hurairah has reported that the Messenger of Allah has said that, "when the soul of a believer comes out (of his body), two angels meet it to take it up." Hammad said that that he mentioned some of its fragrance spoke of musk, and said that, "the inhabitants of heaven say, 'a pious soul has come from the earth.

-----1.
Qur'an, Waaqiah, 56:89

2. *Qur'an, Swad, 38:57*

May Allah bless you and a body which you inhabited !’ He is then taken to his Lord Who tells them to take him away till the end of the appointed time.”¹ He said that, “when an infidel’s soul comes out (of his body) (Hammaad said that that he spoke of its stench and cursing), the inhabitants of heaven say, ‘a wicked soul has come from the earth,’ and they are told to take him away till the end of the appointed time.” Abu Hurairah has reported that the Messenger of Allah then put the sheet which was upon him over his nose thus. (*Muslim*) (*Mishkat, ibid*, 1539/13)

Abu Hurairah has reported that the Messenger of Allah has said that, “when death comes to a believer, the angels of mercy bring a piece of white silk and say, ‘come out, pleased and pleasing, to Allah’s Mercy and Provision and to a Lord Who is not angry.’ Then the soul comes out with a fragrance like that of the sweetest musk. They pass him from one to another till they bring him to the doors of heaven, and say, ‘How sweet is this fragrance which has come to you from the earth.’ Then they bring him to the souls of the believers, and they are happier over him than any of you are when one who has been away comes back. They ask him, ‘How is so and so ? How is so and so ?’ Then they say, ‘leave him alone just now because he has just come from the grief of the world.’ He says, ‘he has died ; has he not come to you ?’ They say, ‘he has been taken to his abode, the Haaviyah.’² When death comes to an infidel, the angels of punishment bring him hair-cloth and say, ‘come out, displeased and subject to displeasure, to the punishment from Allah Who is Great and Glorious.’ The soul comes out with a stench like the most unpleasant stench of a corpse. They take him to the door of the earth and say, ‘how offensive is this smell !’ They finally bring him to the souls of the infidels.” (*Ahmad and Nasa’ee*) (*Mishkat, ibid*, 1540/14)

-----1.

The reference is to the Day of Resurrection, vide *Qur’an, An’aam*, 6:2

2. *Qur’an, Qaari’ah*, 101:9. *Haaviyah* is the worst and the lowest Hell.

Bara' bin 'Aazib has reported : we went with the Holy Prophet for the funeral of a man of the Ansaar and came to the grave, while it was being dug. The Messenger of Allah sat down and we sat down around him quietly as if there were birds over our heads. He had in his hand a stick with which he was making marks on the ground. Then he raised his head and said that, "seek refuge in Allah from the punishment of the grave;" saying it twice or thrice. He then said that, "when a believer is about to leave the world and go to the Hereafter, angels with faces white like the sun come down to him from heaven with a shroud out of the shrouds of Paradise and perfume out of the perfumes of Paradise and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'O pure soul, come out to the Forgiveness and Pleasure of Allah.' It then comes out as a drop flows from a water-pot and he seizes it ; and when he does so, they do not leave it in his hand even for a moment, but take it and place it in the shroud and the perfume, and from it there comes forth a fragrance like that of the most excellent musk found on the surface of the earth. They then take it up and they do not pass by any group of the angels but that they ask, "who is this pure soul ?" They say, 'so and so, the son of so and so,' using the best of his names by which people used to call him in the world. They then bring him to the lowest heaven and ask that the door should be opened for him. This is done, and from every heaven its archangels take him to the next heaven till he is brought to the seventh heaven, and Allah the Great and Glorious says, 'Record the book of My Servant in *Illiyyun*¹ and take him back to earth, because I created mankind from it, I shall return them into it, and from it I shall bring them forth another time.' His soul is then restored to his body, two angels come to him, and making him sit up say to him, 'who is your Lord ?' He says, 'my Lord is Allah.' They ask, 'what is your religion ?' He says, my religion is Islam.' They ask, 'who is this man who was sent among you ?' He says, 'he is the Messenger of Allah.' They ask, 'what is your (source of) knowledge ?' He says, 'I have read the Book of Allah, believed in it and declared it to be true.'

-----1.
Qur'an, Tafseef, 83:18. Illiyyoon is a place in the Seventh Heaven in which the records of the good ones are kept. (Mazaahir-e-Haq)

Then a caller cries from the heaven, 'My Servant has spoken the truth, so spread out a bed from Paradise for him, clothe him from Paradise, and open a door for him into Paradise.' Then some of its pleasure and fragrance come to him, his grave is made wide for him as far as the eye can see, and a man with a beautiful face, beautiful clothes and excellent odour comes to him and says, 'be happy in what pleases you because this is your day which you had been promised.' He asks, "who are you, because your face is most beautiful and brings good ?" He says, 'I am your good deed.' He then says, 'my Lord, bring the Last Hour ; my Lord, bring the Last Hour, so that I may return to my people and my property.' But when an infidel is about to leave the world and go to the Hereafter, angels with black faces come down to him from heaven with sheet of jute fiber and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'wicked soul, come out to displeasure from Allah.' Then it becomes dissipated in his body, and he draws it out as a spit is drawn out from moistened wool. He then seizes it, and when he does so, they do not leave it in his hand even for a moment, but put it in that sheet of jute fiber and from it there comes forth a stench like the most offensive stench of a corpse found on the surface of the earth. They then take it up and do not pass with it by any group of angels but that they ask, 'who is this wicked soul ?' to which they say, 'so and so, the son of so and so,' using the worst names he was called in the world. When he is brought to the lowest heaven, request is made that the door be opened for him, but it is not opened for him. (The Messenger of Allah then recited, "The door of heaven will not be opened for them and they will not enter Paradise until a camel can pass through the eye of a needle.)¹ Allah the Great and Glorious then says, 'Record his book in *Sijjeen*² in the lowest earth,' and his soul is thrown down. (He then recited, 'He who assigns partners to Allah is as if he had fallen down from heaven and been snatched away by birds, or made to fall by the wind in a place far distant.')³

-----1.

Qur'an, Aarauf, 7:40

2. *Qur'an, Tatfeef, 83:7.* *Sajjeen* is a place underneath the seventh layer of earth where the records of the wicked ones are kept. (*Mazaahir-e-Haq*)

3. *Qur'an, Hajj, 22:31.*

His soul is then returned to his body, two angels come to him, make him sit, and say to him, 'who is your Lord?' He says, 'Ah, Ah, I do not know.' They ask, "what is your religion?" He says, 'Ah, Ah, I do not know.' They ask, 'who is this man who was sent among you?' He says, "Ah, Ah, I do not know.' Then a crier cries from the heaven, 'he has lied, so spread out a bed from Hell for him, and open a door for him into Hell.' Then its heat and hot air come to him, his grave is made narrow for him so that his ribs are pressed together in it and a man with an ugly face, ugly dress and an offensive smell comes to him and says, be grieved with what displeases you, because this is your day which you had been promised.' He asks, 'who are you, because your face is most ugly and brings evil?' He says, 'I am your wicked deed.' He then says, 'my Lord, do not bring the Last Hour'." In a version there is something similar containing an addition : "when his (believer's) soul comes out, every angel between heaven and earth and every angel in heaven invokes blessing on him, and the doors of heaven are opened for him, (and) there are no guardians of a door but that they supplicate Allah that his soul may be taken up beyond them. But his soul, i.e., the infidel's is pulled out along with the veins and every angel between heaven and earth and every angel in heaven curses him, and the doors of heaven are locked, (and) there are no guardians of a door but that they supplicate Allah that his soul may not be taken up beyond them. (*Ahmad*) (*Mishkat, ibid*, 1541/15)

Souls of Believers after Death : 'Abdur Rahman bin Ka'b has reported from his father that when death came to Ka'b, ¹ Umme Bishr, daughter of Bara' bin Ma'rur, came to him and said that, "O Abu 'Abdur Rahman, if you meet so and so, give him salutation from me." He said that, "may Allah forgive you, O Umme Bishr, I will be too busy to do so." She said that, "O Abu 'Abdur-Rahman, have you not heard the Messenger of Allah say that the souls of believers will be in the forms of green birds and will be feeding on the trees of Paradise?" He said that : Yes. She said that : that is what I mean. (*Ibne Majah*). Baihaqi noted it in *Kitab-ul-Ba's-wan-Nushur* (*Mishkat, ibid*, 1542/16)

-----1.
Ibne Majah gives Ka'b bin Maalik.

'Abdur Rahman bin Ka'b has reported from his father who used to tell that the Messenger of Allah has said that, "the soul of a believer is (in the form of) a bird which feeds on the trees of Paradise till Allah will restore him to his body on the Day when He will Resurrect him." (*Maalik and Nasa'ee, Baihaqi* noted it in *Kitabul-Ba's-wan-Nushur (Mishkat, ibid, 1543/17)*)

Muhammad bin Munkadir has reported : I went to Jabir bin 'Abdullah when he was on the verge of death and said that, "give (my) salutation to the Messenger of Allah." (*Ibne Majah*) (*Mishkat, ibid, 1544/18*)

CHAPTER 3

WASHING AND SHROUDING THE DEAD

Washing : Umme 'Atiyah has reported : the Messenger of Allah came to us while we were washing his daughter ¹ and said that, "wash her with water and leaves of lot tree ² three or five times or more than ³ that if you think fit, and put camphor, ⁴ or some camphor, in the last, then inform me when you have finished." When we had finished, we informed him, and he gave us his lower (sheet of cloth) saying, "cover her with it." A version has, "wash her an odd number of times, three or five or seven, beginning with the right side and the place where ablution is performed." She said that : we braided her hair in three plaits and placed them behind her back. (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Janaa'iz, Baabo Ghuslil Mayyite Wa Takfeenehi*, No. 1545/1)

The Holy Prophet : 'Aa'isha has reported that the Messenger of Allah was shrouded in three cotton cloths ⁵ of white Yemeni stuff from *Sahul* ⁶ among which there was neither a shirt nor a turban. (*Bukhari and Muslim*) (*Mishkat, ibid*, 1546/2)

Good Shroud : Jabir has reported that the Messenger of Allah has said that, "when anybody of you shrouds his brother, he should shroud him in a good shroud." ⁷ (*Muslim*) (*Mishkat, ibid*, 1547/3)

-----1.
i.e. Zainab daughter of the Holy Prophet from his first wife Khadijah.

2. It cleanses the body very well and also keeps it safe from deterioration for a longer time. (*Mazaahir-e-Haq*)
3. Seven times is the maximum, beyond seven times washing is "Makrooh" (abominable) (*Ibid*).
4. Due to it, dangerous creatures do not come near the dead body (*Ibid*)
5. According to Maalik, Shaafe'ee and Hambal, there should be three sheets of cloth ; and according to Abu Hanifah, there should be one unstitched shirt, one lower garment (sheet) and one large sheet (known as envelope) to shroud the dead. This is as regards the man. For a woman, in addition to it, there should also be two pieces of cloth more—one to bind her head and the other to bind her chest. (*Mazaahir-e-Haq*).
6. A town in Yemen
7. Meaning pure, white, new (or even old but washed one) and of full size. It does not mean costly or of high quality (*Ibid*)

Shroud of the Pilgrims : 'Abdullah bin 'Abbas has reported that a man wearing the *Ehraam* was with the Holy Prophet. He was thrown by his she-camel, his neck was broken and died. The Messenger of Allah said that, "wash him with water and leaves of lot-tree, shroud him in his two cloths, apply no perfume on him, and do not cover his head. He will be raised on the Day of Resurrection saying the *Talbiyah*" (*Bukhari and Muslim*) (*Mishkat, ibid, 1548/4*)

White cloth : Ibne 'Abbas has reported that the Messenger of Allah has said that, "put on your white clothes, because they are of your best clothes, and shroud your dead in them. The best of collyrium you use is antimony because it makes the hair grow and improves the vision." (*Abu Dawud, Tirmizi and Ibne Majah*) (*Mishkat, ibid, 1549/5*)

Costly Cloth : 'Ali has reported that the Messenger of Allah has said that, "do not spend much on funeral cloth, because it is destroyed a quick destroying." (*Abu Dawud*) (*Mishkat, ibid, 1550/6*)

Resurrection : When Abu Sa'eed al-Khudri was about to die, he called for new clothes and put them on, then said that : I have heard the Messenger of Allah say, "the dead will be raised up in the clothes in which he dies." (*Abu Dawud*) (*Mishkat, ibid, 1551/7*)

Best Shroud : 'Ubadah bin Saamit has reported that the Messenger of Allah has said that, "the best shroud is the *Hullah*¹ and the best sacrificial animal is a horned ram." (*Abu Dawud*) (*Mishkat, ibid, 1552/8*)

Shrouding of Martyrs : Ibne 'Abbas has reported that the Messenger of Allah commanded that the martyrs of Uhud should be stripped of iron and leather and buried in their bloods and their clothes. (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 1553/9*)

1. In Arabic, "*Hullah*" consists of an "*Izar*" (lower garment) and a "*Rida*" (cloak which covers the body). This is the best shroud. However, if a shirt is also added, this is a *Sunnah* and much better (*Mazaahir-e-Haq*).

CHAPTER 4

THE FUNERAL

Hasten with the Funeral : Abu Hurairah has reported that the Messenger of Allah has said that, “hasten with the funeral. If he is good, it is a good towards which you are sending him ; and if he is otherwise, you will be putting off an evil from your shoulders.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Janaa'iz, Baab-ul-Mashee Bil Janaazah Was Salaate Alaihaa*, No. 1556/1)

Funeral of Good and Bad One : Abu Sa'eed has reported that the Messenger of Allah has said that, “when funeral is made ready and the people carry it on their shoulders, if it is good, it says, ‘take me quickly’ ; but if it is not good, it says to its bearers, ‘woe to it, where are you taking it ?’ Everything except man hears its voice. Had a human being heard it, he would have fainted.” (*Bukhari*) (*Mishkat, ibid*, 1557/2)

Standing up on seeing the Funeral : Abu Sa'eed has reported that the Messenger of Allah has said that, “when you see a funeral, stand up. Whoever follows it, he should not sit down till it is placed (on the ground).” (*Bukhari and Muslim*) (*Mishkat, ibid*, 1558/3)

Jabir has reported that a funeral passed by the Messenger of Allah. He stood up and we also stood up with him. We said that : O Messenger of Allah, she is a Jewess. He said that, “death is a fearful event, so whenever you see a funeral, stand up.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 1559/4)

Abu Musa has reported that the Messenger of Allah has said that, “when the funeral of a Jew, a Christian, or a Muslim passes by you, stand up for it. You do not stand for it but you stand for the angels who are with it.” (*Ahmad*) (*Mishkat, ibid*, 1593/38)

Reward for attending the Funeral : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever attends the funeral of a Muslim out of faith, seeking a reward from Allah, and remains there till prayer is offered over it and the burial is complete, he returns with a reward of two *Qiraats*, each *Qiraat* is like Uhud ; and whoever prays over it and returns before the burial, he returns with one *Qiraat*.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1561/6*)

Funeral Prayer in Absentia : Abu Hurairah has reported that the Holy Prophet gave the news of the death of Negus to the people on the day he died, came out with them to the place of prayer, drew them up in rows and recited the *Takbeer*¹ four times. (*Bukhari and Muslim*) (*Mishkat, ibid, 1562/11*)

Supplication : 'Auf bin Maalik has reported : the Messenger of Allah prayed at a funeral and I remembered some of his supplication. He was saying, “O Allah, forgive him, show him mercy, grant him security, pardon him, grant him a good entertainment and make his grave wide, wash him with water, snow and ice, purify him from sins as You have purified the white cloth from filth, give him a better abode in place of his present one, a better family in place of his present one, and a better spouse in place of his present one, cause him to enter the Paradise and save him from the punishment in the grave and the punishment in the Hell.” A version has “and save him from the trial in the grave and the punishment in the Hell.” So much so that I wished I should have been that dead man. (*Muslim*) (*Mishkat, ibid, 1565/19*)

2 Abu Hurairah has reported that the Messenger of Allah has said that, “when you pray over the dead, make for him an earnest supplication.” (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 1583/28*)

Abu Hurairah has reported that whenever the Messenger of Allah prayed over a funeral, he used to say, “O Allah, forgive our living and our dead, our present and our absent, our young and our old, our male and our female.

1. Allah-o-Akbar (Allah is the Greatest).

○ Allah, to whomsoever of us You give life, give him life on Islam, and whomsoever of us you cause to die, cause him to die on Faith. ○ Allah, deprive us not of his reward, nor put us to trial after him” (*Ahmad, Abu Dawud, Tirmizi and Ibne Majah*) (*Mishkat, ibid, 1584/29*)

Waasilah bin Asqa’ has reported : the Messenger of Allah led us in prayer over a Muslim. I heard him say, “○ Allah, so and so son of so and so is in Your protection and in Your presence, so save him from the trial in the grave and the punishment in the Hell. You are of ‘*Wafa*’ and ‘*Haq*.’ ○ Allah, forgive him and show him mercy. You are the Forgiving and the Merciful.” (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 1585/30*)

Abu Hurairah has reported that the Holy Prophet said that in the prayer over a dead body, “○ Allah, You are its Lord, You created it, You guided it to Islam, You have taken its soul, and You know best its secret and its open. We have come as intercessors, so forgive him.” (*Abu Dawud*) (*Mishkat, ibid, 1595/40*)

Standing of Imam : Samurah bin Jundub has reported, “I prayed behind the Messenger of Allah over a woman who had died during the childbirth. He stood in her middle.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1567/12*)

Abu Mas’ud Ansari has reported that the Messenger of Allah prohibited the *Imam* from standing on anything while the people are behind him, meaning lower than him (*Daara Qutni*) (*Mishkat, ibid, 1599/44*)

Funeral Prayer on the Grave : Ibne ’Abbas has reported that the Messenger of Allah passed by a grave buried at night. He asked: when was this buried ? They said that : the last night. He asked : why did you not inform me ? They said that : we conducted the burial in the darkness of night. So we did not like to awaken you. He then stood up, and we formed a row behind him, and he prayed over it. (*Bukhari and Muslim*) (*Mishkat, ibid, 1568/13*)

Forty persons offering Funeral Prayer : Kuraib, a freed slave of Ibne ‘Abbas, has reported that a son of ‘Abdullah bin ‘Abbas died in Qudaid or ‘Usfan. He said that : O Kuraib, go and see how many people have gathered for him ? I went out and finding that people had gathered for him, I told him. He asked : do you think they would be forty ? I said that : yes. He said that : bring him out. I have heard the Messenger of Allah say, “if any Muslim man dies and forty men who associate nothing with Allah stand for his funeral prayer, Allah accepts their intercession for him.” (*Muslim*) (*Mishkat, ibid, 1570/15*)

Hundred Persons offering Funeral Prayer : ‘Aa’isha has reported that the Holy Prophet has said that, “there is no dead man for whom a party of Muslims numbering one hundred offers the funeral prayer, but their intercession for him is accepted.” (*Muslim*) (*Mishkat, ibid, 1571/16*)

Three Rows in Funeral Prayer : Maalik bin Hubairah has reported : I heard the Messenger of Allah say, “there is no Muslim who dies, and three rows of Muslims pray for him, but that (Allah) makes [Paradise] obligatory [for him] (*Ibne Majah*) (*Mishkat, ibid, 1594/39*)

Witnesses of Allah in the Earth : Anas has reported that some people passed by a dead body on a bier and praised it much. The Holy Prophet said that, “it has become certain.” Then they passed by another and spoke ill of it. He said that, “it has become certain.” ‘Umar asked : what has become certain ? He said that, “you praised it with good, so Paradise became certain for it ; and you spoke ill of it, so Hell became certain for it. You are the witnesses of Allah in the earth.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1572/17*)

‘Umar has reported that the Messenger of Allah has said that, “if four persons give the testimony of good about any Muslim, Allah will admit him to the Paradise.” We enquired : if three ? He said that : even three. We enquired : if two ? He said that : even two. Then we did not ask him about one. (*Bukhari*) (*Mishkat, ibid, 1573/18*)

Do not Abuse the Dead : 'Aa'isha has reported that the Messenger of Allah has said that, "do not abuse the dead, because they have reached to what they have sent before them." (*Bukhari*) (*Mishkat, ibid, 1574/19*)

Do not speak about the Sins of the Dead : Ibne 'Umar has reported that the Messenger of Allah has said that, "speak about good qualities of your dead and refrain from speaking about their sins." (*Abu Dawud and Tirmizi*) (*Mishkat, ibid, 1586/31*)

Martyrs of Uhud : Jabir has reported that the Messenger of Allah put every two martyrs of Uhud in one shroud and asked : which of them knew more of the Qur'an ? When any of them was pointed out to him, he placed him first in the grave, and said that, "I will be a witness to them on the Day of Resurrection." He ordered that they should be buried with their blood. He did not pray their funeral prayer nor were they given the bath. (*Bukhari*) (*Mishkat, ibid, 1575/20*)

Returning from Funeral : Jabir bin Samurah has reported that an unsaddled horse was brought to the Holy Prophet which he rode when he departed after the funeral of Ibne Dahdah, and we were walking around him. (*Muslim*) (*Mishkat, ibid, 1576/21*)

Going with the Funeral : Mughirah bin Shu'bah has reported that the Holy Prophet has said that, "a rider should go behind the funeral, but those on foot should walk behind it, in front of it, on its right side and on its left side, keeping near to it. Funeral prayer should be offered over an abortion and forgiveness and mercy should be supplicated for its parents." (*Abu Dawud*) (*Mishkat, ibid, 1577/22*)

Going Behind : 'Abdullah bin Mas'ud has reported that the Messenger of Allah has said that, "the funeral should be followed and should not follow. The one who is in front of it is not accompanying it." (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 1579/24*)

Carrying the Funeral : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever follows a funeral and carries it three times has fulfilled his duty towards it.” (*Tirmizi*) (*Mishkat, ibid, 1580/25*)

Riding : Sauban has reported : we went out with the Holy Prophet to attend a funeral. He saw some people riding and said that “are you not ashamed ? The angels of Allah are on their feet, while you are on the backs of animals.” (*Tirmizi, Ibne Majah and Abu Dawud*) (*Mishkat, ibid, 1581/26*)

Act Differently from Jews : 'Ubadah bin Saamit has reported that whenever the Messenger of Allah followed a funeral, he did not sit down till the corpse was placed in the grave. A learned Jew said that to him : thus we do, O Muhammad. The Messenger of Allah sat down and said that, “act differently from them.” (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 1589/34*)

Funeral Prayer of Newly Born : Jabir has reported that the Holy Prophet has said that, “no infant which has not uttered a sound shall be prayed for, nor shall it inherit nor shall it be inherited.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 1598/43*)

CHAPTER 5

BURYING THE DEAD

Oblong Grave : 'Aamir bin Sa'd bin Abi Waqqas has reported that Sa'd bin Abi Waqqas said that during his illness in which he died, "make an oblong grave for me, and set up bricks over me as was done with the Messenger of Allah (*Muslim*) (*Mishkat, Kitab-ul-Janaa'iz, Baabo Dafnil Mayyit*, No. 1600/1)

'Urwah bin Zubair has reported that there were two men ² in Medinah. One of them used to make oblong grave, but the other did not make oblong grave. They said that that the one who comes first should do as he does. ¹ The one who used to make oblong grave ¹ came and prepared the grave for the Messenger of Allah. (*Sharhe as-Sunnah* by *Baghawi*) (*Mishkat, ibid*, 1607/8)

Ibne 'Abbas has reported that the Messenger of Allah has said that, "the oblong grave is for us and the straight grave is for others." (*Tirmizi, Abu Dawud, Nasa'ee* and *Ibne Majah*) (*Mishkat, ibid*, 1608/9)

Placing cloth in the Grave : Ibne 'Abbas has reported that a red velvet was put in the grave of the Messenger of Allah. ² (*Muslim*) (*Mishkat, ibid*, 1601/2)

Humped Grave : Sufyan at-Tammaar has reported that he saw the grave of the Holy Prophet humped. (*Bukhari*) (*Mishkat, ibid*, 1602/3)

Raising Construction : Jabir has reported that the Messenger of Allah prohibited plastering of the graves with gypsum, or constructing buildings over them, or (people) sitting on them. (*Muslim*) (*Mishkat, ibid*, 1604/5)

1. They were Abu Talha Ansaari and Abu Ubaidah binul Jarah. The latter was also one of the ten who were given the news of Paradise in this very world. (*Mazaahir-e-Haq*).

2. This was only for the Messenger of Allah. For none else anything should be laid in the grave (*Mazaahir-e-Haq*)

Sitting or Offering Prayer over the Grave : Abu Marsad al-Ghanawi has reported that the Messenger of Allah has said that, “do not sit on graves, nor offer prayer facing them.” (*Muslim*) (*Mishkat, ibid, 1605/6*)

Sitting over the Graves : Abu Hurairah has reported that the Messenger of Allah has said that, “it is better that anybody of you should sit on burning coal which burns his clothes and reaches his skin than that he should sit on a grave.” (*Muslim*) (*Mishkat, ibid, 1606/7*)

Graves should be Deep : Hishaam bin ‘Aamir has reported that the Holy Prophet said that on the day (battle) of Uhud, “dig graves, make them wide, deep and good, bury two or three together in one grave, and place first the one who knew more of the Qur’an.” (*Ahmad, Tirmizi, Abu Dawud and Nasa’ee*). *Ibne Majah* noted up to “good” (*Mishkat, ibid, 1609/10*)

Transfer from one to another Grave : Jabir has reported : on the day (battle) of Uhud my paternal aunt brought my father to bury him in our graveyard, but the announcer of the Messenger of Allah called out, “send back the martyrs to the place where they fell.” (*Ahmad, Tirmizi, Abu Dawud, Nasa’ee and Daarimi*) (*Mishkat, ibid, 1610/11*)

Laying the Dead to Rest : *Ibne ‘Abbas* has reported that the Messenger of Allah was laid to rest in the grave from the side of his head. (*Shaafe’ee*) (*Mishkat, ibid, 1611/12*)

Ibne ‘Umer has reported that whenever the Holy Prophet placed a dead body in the grave, he used to say, “In the Name of Allah, by the Grace of Allah, and upon the religion of the Messenger of Allah. A version has “and upon the *Sunnah* of the Messenger of Allah.” (*Ahmad, Tirmizi and Ibne Majah*). *Abu Dawud* noted the second version. (*Mishkat, ibid, 1613/14*)

Casting of Earth and sprinkling of Water on the Grave : Ja'far bin Muhammad has reported in *Mursal* form from his father that the Holy Prophet used to cast three handfuls of earth on (the grave of) the dead one with both of his hands, and that he sprinkled water on the grave of his son Ibrahim and put small pebbles on it. (*Sharhe as-Sunnah* by *Baghawi*) (*Mishkat, ibid, 1614/15*)

Abu Hurairah has reported that the Messenger of Allah prayed over a funeral and then came to the grave and cast three handfuls of earth from the side of its head (*Ibne Majah*) (*Mishkat, ibid, 1626/27*)

Grave of the Holy Prophet : Jabir has reported that water was sprinkled on the grave of the Holy Prophet and that the one who sprinkled the water over his grave from a water-skin was Bilal bin Rabah. He began from the side of his head and sprinkled it upto his feet. (*Baihaqi* noted it in *Dalail-un-Nubuwwah.*) (*Mishkat, ibid, 1616/17*)

Inscription : Jabir has reported that the Messenger of Allah prohibited plastering of the graves with gypsum, making inscription on them, or treading them. (*Tirmizi*) (*Mishkat, ibid, 1615/16*)

Putting stone as a sign of the Grave : Muttalib bin Abu Wada'ah has reported that when 'Usman bin Maz'un¹ died, and his funeral was brought out and buried, the Holy Prophet ordered a man to bring a stone. He could not carry it. So the Messenger of Allah got up and, going towards it, rolled up his sleeves. Muttalib said that that the one who told me about the Messenger of Allah said that, "I still seem to see the whiteness of the forearms of the Messenger of Allah when he rolled up his sleeves." He then carried it and placed it at his head and said that, "I am marking my brother's grave with it, and I will bury beside him those who die in my family." (*Abu Dawud*) (*Mishkat, ibid, 1617/18*)

-----1.
'Usman bin Maz'un was foster brother of the Holy Prophet. He was the fourteenth person to accept Islam. He was also present in the battle of Badr. He was the first amongst the emigrants to die in Medinah. The first to be buried near his grave was Ibrahim the son of the Holy Prophet. (*Mazaahir-e-Haq*).

Graves of the Holy Prophet, Abu Bakr and 'Umar : Qasim bin Muhammad has reported : I went to 'Aa'isha and said that, "O mother, uncover for me the graves of the Holy Prophet and his two Companions." She uncovered for me three graves which were neither high nor levelled with the ground, and were spread over with soft red pebbles of Batha. (*Abu Dawud*) (*Mishkat, ibid, 1618/19*)

Sitting in the Graveyard : Bara' bin 'Aazib has reported, "we went with the Messenger of Allah for the funeral of a man of the Ansaar. We reached the graveyard while the grave was yet being dug. So the Holy Prophet sat down facing the *Qiblah* and we also sat down with him." (*Abu Dawud, Nasa'ee and Ibne Majah*) (*Mishkat, ibid, 1619/20*)

Breaking dead man's Bone : 'Aa'isha has reported that the Messenger of Allah has said that, "to break the bone of a dead is like breaking it when he is alive." ¹ (*Maalik, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 1620/21*)

Daughter of the Holy Prophet laid to rest by Abu Talha : Anas has reported : I was present when the daughter ² of the Messenger of Allah was being buried. He was sitting beside the grave and I saw his eyes having tears. He then asked, "is there any of you who did not have sexual intercourse (with his wife) last night ?" Abu Talha said that : I. He said that : then go down into her grave. So he got down. (*Bukhari*) (*Mishkat, ibid, 1621/22*)

Reading Verses of Suratul Baqarah : 'Abdullah bin 'Umar has reported: I heard the Holy Prophet say, "when anybody of you dies, do not keep him long, but make haste in taking him to his grave, and read the opening verses of *Suratul Baqarah* near his head and the concluding verses *Suratul Baqarah* near his feet." ¹ (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 1623/24*)

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1. This means that the dead one should not be disrespected or disturbed (*Mazaahir-e-Haq*).
 2. She was Umme Kulsoom wife of Hazrat 'Usman. This Hadees is a sanction for laying to rest a woman by an stranger if any "Mehram" (a man related to her within the prohibited degrees) is not present or for any lawful excuse he is not in a position to lay her to rest (*Mazaahir-e-Haq*)

Reclining over the Grave : 'Amr bin Hazm has reported that the Holy Prophet saw me reclining over a grave, and said that, "do not give trouble to him." (*Ahmad*) (*Mishkat, ibid*, 1627/28)

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1. This shows that recitation of Qur'an for the deceased gives him benefit. The majority of the Companions, *Taaba'een* and scholars of all times including Abu Hanifah, Maalik, and Hambal are also of this view. Shaafa'ee, however, differed with it but *Suyuti* (a follower of Shaafa'ee) has rebutted the view of Shaafa'ee and supported the majority view in his "*Sharhe as-Sudoor*" (*Mazaahar-e-Haq*)

CHAPTER 7

WEEPING OVER THE DEAD

Death of the Holy Prophet's Son : Anas has reported : we went with the Messenger of Allah to Abu Saif ¹ the smith who was husband of the foster-mother of Ibrahim. ² The Messenger of Allah took Ibrahim, kissed him and smelt him. We went to him later when Ibrahim was on the verge of death. Tears began to flow from the eyes of the Messenger of Allah. 'Abdur Rahman bin 'Auf said that, "you too (are weeping), O Messenger of Allah ?" He said that, "O Ibne 'Auf, it is compassion." Then (he) wept more and said that, "the eye weeps and the heart grieves, but we say not except what our Lord is pleased with, and we are grieved over being separated from you, O Ibrahim." (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Janaa'iz, Baab-ul-Bukaa'e 'Alal Mayyit*, No. 1628/1)

Death of the Son of the Holy Prophet's Daughter : Usamah bin Zaid has reported that the daughter of the Holy Prophet sent him a message that, "a son of mine is on the verge of death, so come to us." He sent her a greeting, saying, "what Allah has taken belongs to Him, what He has given belongs to Him, and He has appointed a term for everybody. So be patient and seek the reward (from Allah)." She then again sent for him giving him an oath to come to her. So he got up to go with Sa'd bin 'Ubadah, Mu'aaz bin Jabal, Ubayy bin Ka'b, Zaid bin Saabit and some other men. The boy who was on the verge of death was lifted up to the Messenger of Allah whose eyes were overflowing with tears. Sa'd said that, "what is this, O Messenger of Allah ?" He said that, "this is compassion which Allah has placed in the hearts of His Servants. Allah shows compassion only to those of His Servants who are compassionate." (*Bukhari and Muslim*) (*Mishkat, ibid*, 1629/2)

Weeping Loudly : 'Abdullah bin 'Umar has reported that Sa'd bin 'Ubadah fell ill. The Holy Prophet came to visit him with 'Abdur

-----1.
His name was Bara', His wife was Khaulah Munzir Ansariah. She was the foster – mother of Ibrahim the son of the Holy Prophet. (*Mazaahir-e-Haq*)

2. The Holy Prophet's son who died during infancy.

Rahman bin 'Auf, Sa'd bin Abi Waqqas and 'Abdullah bin Mas'ud. On entering and finding him in a swoon, he said that that he was dead. They said that : No, O Messenger of Allah. The Holy Prophet wept, and when the people saw him weeping, they also wept. He then said that, "do you hear not that Allah does not punish for tears of the eye or grief of the heart ; ¹ but He punishes for this (pointing to his tongue), ² or He shows compassion; ³ and the dead is punished because of his family's weeping over him." (*Bukhari and Muslim*) (*Mishkat, ibid, 1630/3*)

'Abdullah bin Mas'ud has reported that the Messenger of Allah has said that, "the one who beats the cheeks, tears up the clothes and cries out as people used to do in the Days of Ignorance, is not of us." (*Bukhari and Muslim*) (*Mishkat, ibid, 1634/4*)

Abu Burdah has reported that Abu Musa al-Ash'ari fainted and his wife Umme 'Abdullah began to weep crying loudly. He then regained the senses, and, asking her : do you not know, he told her that the Messenger of Allah had said that, "I have no connection with one who shaves off the head, cries aloud and tears (his) clothes." ⁴ (*Bukhari and Muslim*) (*Mishkat, ibid, 1632/5*)

Wailing : Abu Maalik al-Ash'ari has reported that the Messenger of Allah has said that, "among my people there are four things of the Days of Ignorance which they will not abandon : boasting for the forefathers, reviling the genealogies of others, seeking rain by the stars, and wailing." And he said that, "if the wailing-woman will not repent before she dies, she will be raised on the Day of Resurrection wearing the dress of pitch ⁵ and a chemise of mange." (*Muslim*) (*Mishkat, ibid, 1633/6*)

-----1.

Also see Ahadees No. 1655/26 and 1656/27

2. if it utters anything not permitted by *Shari'ah* on account of grief (*Mazaahir-e-Haq*).
3. if it glorifies Allah, express thanks and keeps patience inspite of grief (Ibid)
4. All this was done in the Days of Ignorance (*Mazaahir-e-Haq*).
5. It is a medicine of black colour and bad smell taken from a tree called *Ibhah* or *Habeer*. It is used for itching of the camels. It is like coaltar and catches fire very soon (*Mazaahir-e-Haq*).

Abu Sa'eed al-Khudri has reported that the Messenger of Allah cursed the woman who wails and the woman who listens the wailing. (*Abu Dawud*) (*Mishkat, ibid*, 1640/11)

Weeping without Wailing : Abu Hurairah has reported that a member ¹ of the family of the Messenger of Allah was on the verge of death and that women gathered weeping for him. 'Umar arose and prohibited and repulsed them, but the Messenger of Allah said that, "leave them, O 'Umar, the eye is full of tears, the heart is afflicted, and the promise is near." (*Ahmad* and *Nasa'ee*) (*Mishkat, ibid*, 1655/26)

Ibne 'Abbas has reported that when Zainab the daughter of the Messenger of Allah died and the women wept, 'Umar began to strike them with his whip, but the Messenger of Allah pushed him back saying, "gently, O 'Umar." He then said that to the women, "beware of the Satan's clamour," and said that, "whatever comes from the eye and from the heart is from Allah the Great and Glorious and pertains to compassion, but what comes from the hand ² and from the tongue ³ is of the Satan." (*Ahmad*) (*Mishkat, ibid*, 1656/27)

Weeping at the Grave : Anas has reported that the Holy Prophet passed by a woman weeping at a grave. He said that, "Fear Allah and keep patience." She, not recognising him, said that, "go away, you have not suffered the calamity as I have suffered." She was told that he was the Holy Prophet. She then went to his door, and finding no doorkeepers there she said that, "I did not recognise you." He said that, "patience is at the first (blow of) grief." (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 1634/7)

Death of Children : Abu Hurairah has reported that the Messenger of Allah has said that, "no Muslim suffering the death of three children will go to Hell, except to expiate the oath." (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 1638/8)

-----1.
She was Zainab the daughter of the Holy Prophet (*Mazaahir-e-Haq*).

2. i.e. beating the chest or head, tearing off clothes, etc (*Mazaahir-e-Haq*).

3. i.e. wailing or uttering words not permitted by *Shari'ah* (*Ibid*)

Ibne ‘Abbas has reported that the Messenger of Allah has said that, “whoever of my *Ummah* has two of his children die before him, Allah will admit him to Paradise on their account.” ‘Aa’isha asked, “and he of your *Ummah* who has one child of his die before him ?” He said that, “O the one helped by Allah, even he who has one child of his die.” She then asked, “what about the one of your *Ummah* who has no child of his die before him ? He said that, “I am the one who dies before my *Ummah*, and they will never suffer any loss the loss equal to of me.” (*Tirmizi*) (*Mishkat, ibid*, 1643/14)

Abu Hurairah has reported that the a man said that to him : a son of mine has died and I am grieved. Have you heard anything from your friend (*peace be upon him*) which can comfort us regarding our dead ones. He said that : Yes, I have heard him say, “their children roam freely in Paradise. When any of them will meet his father, he will seize the corner of his cloth and will not leave him until he will bring him into Paradise.” (*Muslim and Ahmad*) (*Mishkat, ibid*, 1660/31)

Abu Sa’eed has reported that a woman came to the Messenger of Allah and said that, “O Messenger of Allah, men have got the benefit of (hearing) what you say, so appoint for us a day on which we may come to you and you teach us some of what Allah has taught you.” He told them to gather on such and such a day in such and such a house. When they gathered, he came to them and taught them some of what Allah had taught him. Then he said that, “no woman among you will have three of her children die before her but that they will be a screen for her from the Hell.” One of the women asked : even if two ?, repeating the question twice. He said that, “two also, two also, two also.” (*Bukhari*) (*Mishkat, ibid*, 1661/32)

Mu’aaz bin Jabal has reported that the Messenger of Allah has said that, “there are no two of the Muslims who lose three [of their children] by death but that Allah brings them into Paradise by His Great Mercy.” They asked : or two, O Messenger of Allah ? He said that : or two. They asked : or one? He said that: or one. Then he said that, “by Him in Whose Hand my soul is, the abortion draws his mother to Paradise by his umbilical cord when she (keeping patience) seeks her reward for him (from Allah.)” (*Ahmad*) (*Mishkat, ibid*, 1662/33)

'Abdullah bin Mas'ud has reported that the Messenger of Allah has said that, "if three children of anybody, who did not reach puberty, die before him, they will be a strong safeguard for him from Hell." Abu Zar said that : I have been predeceased by two. He said that : even two. Ubayy bin Ka'b Abul Munzir, the Chief of the Qur'an readers, said that : I have been predeceased by one. He said that : even one. (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 1663/34*)

Qurrah al-Muzani has reported that a man used to come to the Holy Prophet along with his son. The Holy Prophet asked him : do you love him ? The man said that, "O Messenger of Allah, may Allah love you as I love him." The Holy Prophet missed him, and enquired : what has happened to so and so's son ? They said that : he has died, O Messenger of Allah. The Messenger of Allah said that (to him when he came) : would you not like that (in the Hereafter) you find him waiting for you to whichever door of Paradise you go ?" A man asked : O Messenger of Allah, is this particularly for him, or it applies to all of us ? He said that : it applies to all of you. (*Ahmad*) (*Mishkat, ibid, 1664/35*)

Abortion : 'Ali has reported that the Messenger of Allah has said that, "the abortion will dispute with his Lord when He will cause his parents to enter the Hell. It will be said that to him, 'O abortion, who is disputing with your Lord, bring your parents into Paradise.' He will then draw them with his umbilical cord till he will bring them into Paradise." (*Ibne Majah*) (*Mishkat, ibid, 1665/36*)

Abu Hurairah has reported that the Messenger of Allah said that to some women of the Ansaar, "none of you whose three children die and she seeks reward from Allah, but that she will enter the Paradise." One of them asked, "or two, O Messenger of Allah ?" He said that, "or two." (*Muslim*) (*Mishkat, ibid, 1638/9*)

Endurance : Abu Hurairah has reported that the Messenger of Allah has said that that Allah says, "I have no reward for My believing Servant whose favourite among the people of this world I take away and he seeks reward from Me, but Paradise." (*Bukhari*) (*Mishkat, ibid, 1639/10*)

Abu Musa al-Ash'ari has reported that the Messenger of Allah has said that : when the child of a man dies, Allah the Most High asks His angels : have you taken My Servant's child ? They say : yes. He then asks : have you taken the fruit of his heart ? They say : Yes. He asks : what has My Servant said that ? They say : he has praised You and said that, "We belong to Allah and to Him are we to return," Allah says, "build a house in Paradise for My Servant and name it the House of Praise." (*Ahmad and Tirmizi*) (*Mishkat, ibid, 1644/15*)

Abu Umamah has reported that the Holy Prophet has said that that Allah the Blessed and Exalted says, "O son of Adam, if you keep patience and seek your reward (from Me) on the first shock, I shall not be pleased with less than the reward of Paradise for you." (*Ibne Majah*) (*Mishkat, ibid, 1666/37*)

Husain bin 'Ali has reported that the Holy Prophet has said that, "there is no Muslim man or woman who suffers a calamity and then remembers it, even though it happened a long time ago, saying each time for it, 'We belong to Allah and to Him are we to return', but that Allah the Blessed and Exalted gives a fresh reward each time equal to the reward (given) on the day when he had suffered it. (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 1667/38*)

Abu Hurairah has reported that the Messenger of Allah has said that, "when the thong of anybody's sandal from among you breaks, he should say, 'We belong to Allah and to Him are we to return,' because it is of the calamities." (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 1668/39*)

Thanks and Endurance : Sa'd bin 'Abi Waqqas has reported that the Messenger of Allah has said that, "it is all good for a believer. He praises and thanks Allah if good comes to him, and praises Allah and keeps patience if affliction befalls on him. A believer is rewarded for everything, even for the morsel he raises to the mouth of his wife." (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 1641/12*)

Umme Darda' has reported : I heard Abud Darda' say : I have heard Abul Qasim ¹ say : verily Allah the Blessed and Exalted has said that, "I will send after you, O Jesus, an *Ummah* who will praise Allah when what they like will reach them, and seek their reward from Allah and keep patience when what they dislike will afflict them, while there will be (in them) no forbearance and no intelligence. He asked, "my Lord, how shall that be while there will be (in them) no forbearance and no intelligence ?" Allah said that, "I will give them from My Forbearance and My Knowledge." (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 1669/40*)

Two Doors Weep : Anas has reported that the Messenger of Allah has said that, "there is no believer but that for him are two doors-one by which his deeds go up and the other by which his provision comes down. When he dies, they weep for him." That is the saying of Allah "Neither the heaven nor the earth wept for them (i.e. infidels)." ² (*Tirmizi*) (*Mishkat, ibid, 1642/13*)

Consolation : 'Abdullah bin Mas'ud has reported that the Messenger of Allah has said that, "whoever consoles the one who has been afflicted, he will have a reward equal to his." (*Tirmizi* and *Ibne Majah*) (*Mishkat, ibid, 1645/16*)

Abu Barzah has reported that the Messenger of Allah has said that, "whoever consoles the woman whose child has died will be clothed with a gown in Paradise." (*Tirmizi*) (*Mishkat, ibid, 1646/17*)

1. i.e. the Holy Prophet.

2. Qur'an, Dukhan, 44 : 29.

Sending Food to the House of Deceased : 'Abdullah bin Ja'far has reported that when the news of the death of Ja'far came to the Holy Prophet, he said that, "prepare food for Ja'far's family, because there has come to them something which has kept them engaged."¹ (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 1647/18*)

A practice of the Days of Ignorance : 'Imran bin Husain and Abu Barzah has reported : we went with the Messenger of Allah for a funeral. He saw some people who had put off their cloaks and were walking only in shirts. The Messenger of Allah said that, "do you adhere to the practice of the Days of Ignorance ?" or, "do you imitate what was done in the Days of Ignorance ? I intended to invoke a curse on you so that you would return with your faces changed." Then they put on their cloaks and did not do it again (*Ibne Majah*) (*Mishkat, ibid, 1658/29*)

Wailing Woman not to go with the Funeral : Ibne 'Umar has reported that the Messenger of Allah prohibited the following of a funeral with a wailing woman. (*Ahmad and Ibne Majah*) (*Mishkat, ibid, 1659/30*)

-----1.
And therefore they cannot prepare the food for themselves. It is "*Mustahab*" to send food for at least a day and night, and, according to some, for three days which are the days of "*Ta'ziyat*" (condolence) (*Mazaahir-e-Haq*).

CHAPTER 7

VISITING THE GRAVES

Visiting the Graves : Buraidah has reported that the Messenger of Allah has said that, "I had forbidden you from visiting the graves, but you may now visit them ¹ ; I had forbidden you from keeping the meat of sacrificed animals for more than three days, but you may now keep it as long as you like ; and I had forbidden you *Nabeez* except in a water-skin, but you may now drink it from all kinds of water-utensils, but you should not drink anything intoxicating." (*Muslim*) (*Mishkat, Kitab-ul-Janaa'iz, Baabo Ziyaaratil Quboor*, No. 1670/1)

Purpose of visiting the Graves : Ibne Mas'ud has reported that the Messenger of Allah has said that, "I had forbidden you from visiting the graves, but you may now visit them, because they produce abstinence from the world and act as reminder of the Hereafter. (*Ibne Majah*) (*Mishkat, ibid*, 1677/8)

The Holy Prophet visited the Grave of His Mother : Abu Hurairah has reported that the Holy Prophet visited the grave of his mother ² and wept and caused those with him to weep. He said that, "I had sought permission of my Lord to pray for forgiveness for her, but the permission was not granted ; and I had sought His permission to visit her grave and permission was granted. So visit graves, because they remind death." (*Muslim*) (*Mishkat, ibid*, 1671/2)

-----1.
Visit to a grave is (1) for remembrance of death and thinking about the Hereafter, or (2) to pray for salvation of the deceased, or (3) to get blessings from the deceased pious ones and friends of Allah, or (4) by way of obligation towards a deceased friend or relative, or (5) out of religious love and spiritual connection which a Muslim has for another Muslim. (*Mazaahir-e-Haq*)

2. Hazrat Aamnah. She had died at Abwa (a place between Mecca and Medinah) on her return journey from Medinah (her parental city) to Mecca, and was buried there. The Holy Prophet, then a child of six years of age, was also with her (*Mazaahir-e-Haq*)

Prayer for Dwellers of the Grave : Buraidah has reported that the Messenger of Allah used to teach them to say, whenever they go to the graveyards, “peace be upon you, O inhabitants of the dwellings¹ from amongst the believers and the Muslims. If Allah will, we shall join you. We pray to Allah for wellbeing for us and for you. (*Muslim*) (*Mishkat, ibid, 1672/3*)

Ibne ‘Abbas has reported that the Messenger of Allah passed by some graves in Medinah. He turned his face towards them² and said that, “peace be upon you, O inhabitants of the graves. May Allah forgive us and you. You have preceded us and we are following.” (*Tirmizi*) (*Mishkat, ibid, 1673/4*)

‘Aa’isha has reported that whenever it was my turn for the Messenger of Allah to spend the night with me, he used to go towards the end of the night to Baqi’ and say, “peace be upon you, O abode of the believers. What you were promised with has come to you. You are tarried till tomorrow; and if Allah will, we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi’ al-Gharqad.”³ (*Muslim*) (*Mishkat, ibid, 1674/5*)

‘Aa’isha has reported that she asked the Messenger of Allah what she should say when visiting the graves. He said that : say, “peace be upon the inhabitants of the dwellings, believers and Muslims, and may Allah show mercy to those of us who precede and those who follow. If Allah will, we shall join you.” (*Muslim*) (*Mishkat, ibid, 1675/6*)

-----1.

The graves are really the dwellings of the dead ones.

2. While saluting the dead or praying for his salutation one should stand towards his face. This is also the view of all scholars except Ibne Hajar who says that while praying for salutation of the deceased one should face the Qiblah. Mazhar says that visiting the grave of anybody is like the meeting with him in his life time and therefore one should be mindful of maintaining the status, honour and respect of the deceased. (*Mazaahir-e-Haq*).

3. This is the full name of the graveyard at Medinah. Baqi’ properly means a place with tree roots, and *Gharqad* is the name of a thorny type of tree. The name was retained even when all signs of trees were removed. (James Robson)

Visiting the Graves of Parents : Muhammad bin Nu'man has reported that the Holy Prophet has said that, "whoever visits the graves of his parents, or of one of them, every Friday, he is granted forgiveness and is recorded as doer of good." (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid, 1676/7*)

CHAPTER 8

REWARD AND PUNISHMENT IN THE GRAVE

Question and Answers : Bara' bin 'Aazib has reported that the Holy Prophet has said that, "when a Muslim is questioned in the grave, he testifies that there is no god but Allah and that Muhammad is the Messenger of Allah." And that is (what is meant by) the Words of Allah, "Allah makes firm those who believe with the Sure Word in the life of this world and in the Hereafter ¹ ." In a version the Holy Prophet said that : "Allah makes firm those who believe with the Sure Word" was revealed in respect of the punishment in the grave. He is asked : who your Lord is ? , and he says : my Lord is Allah and my Prophet is Muhammad. (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Eiman, Baabo Isbaate 'Azaabil Qabr*, No. 117/1)

Anas has reported that the Messenger of Allah has said that, "verily when a man is placed in his grave and his friends return from him, he hears the beat of their shoes. Then two angels come to him, make him sit and say, "what did you use to say about this man, i.e. Muhammad ?" The believer says, 'I testify that he is the Servant of Allah and His Messenger. He is then asked : look at your place in the Hell which Allah has changed for you with an abode in the Paradise, and he sees them both. The hypocrite and infidel are asked, 'what did you use to say about this man ?' and he says, 'I do not know ; I used to say what the people said that.'" They will retort, 'you did neither know nor read (the Qur'an).' He will then be given a beating by iron hammers and he will shout which will be heard by all who are near him, except the two classes (i.e. men and Jinn)." (*Bukhari and Muslim*) (*Mishkat, ibid*, 118/2)

Abu Hurairah has reported that the Messenger of Allah has said that, "when the dead is buried, two black and blue coloured angels come to him. One is called *Munkar* and the other *Nakeer*. They ask him : what did you use to say about this man ? If he is a believer, he says, 'He is the Servant and Messenger of Allah. I testify that there is no god but Allah and that Muhammad is His Servant and Messenger.' They say : we knew that you will say so.

-----1.
Qur'an, Ibrahim, 14:27

Then a space of seventy by seventy cubits is made for him in his grave, it is illuminated for him, and he is told to sleep. He then says : I will go to my family to tell them. But they say : sleep like the newly married whom nobody awakes except the dearest one of his family, until Allah will resurrect him from that resting-place of his. But if he is a hypocrite, he says, 'I heard men saying a word the like of which I say : I do not know.' They say: we knew that you will say so. Then it is said that to the earth : press in upon him, and it does so. His ribs are pressed together and he does not cease suffering punishment till Allah will resurrect him from that resting-place of his." (*Tirmizi*) (*Mishkat, ibid*, 122/6)

Bara' bin 'Aazib has reported that the Messenger of Allah has said that, "two angels come to him, make him sit, and ask him : who is your Lord ? He says : my Lord is Allah. They ask him : what is your religion ? He says : my religion is Islam. They ask him : who is this man who was sent among you ? He says : he is the Messenger of Allah. They ask him : what made you know this ? He says : I read the Book of Allah, believed in it, and considered it true, and that is (what is meant by) the Words of Allah, 'Allah makes firm those who believe with the Sure Word.....'¹ Then a crier calls from heaven, 'My Servant has spoken the Truth. Spread a bed for him from Paradise, clothe him from (the clothes of) Paradise, and open a door for him towards Paradise.' A door is then opened for him towards Paradise, and its air and fragrance comes to him, and a space is made for him in it as far as the eye can see." And as for the infidel, he (also) mentioned his death. He said that, "his soul is restored to his body, two angels come, make him sit and ask him : who is your Lord ? He says, 'Ah, Ah, I do not know.' They ask him : what is your religion ? He says, 'Ah, Ah, I do not know.' They ask him: who is this man who was sent among you ? He says, 'Ah, Ah, I do not know.' Then a crier calls from heaven, 'He has lied. Spread a bed for him from the Fire (of Hell), clothe him with the clothes of Fire (of Hell), and open a door for him towards the Fire (of Hell).' He said that : then its heat and pestilential wind comes to him and his grave becomes restricted so that his ribs are pressed together.

-----1.
Qur'an, Ibrahim, 14:27

Then one (angel) who is blind and dumb is placed in charge of him, having a sledgehammer with which if a mountain is struck, it will become dust. He beats him with it and he shouts which is heard by everything between the east and the west except by men and Jinn, and he becomes dust. Then his soul is restored to him." (*Ahmad and Abu Dawud*) (*Mishkat, ibid, 123/7*)

Abu Hurairah has reported that the Messenger of Allah has said that, "when a dead man comes into his grave, he sits up in his grave—neither fearing nor perturbed. Then he is asked : on what (religion) you were ? He says, "I was on Islam." He is then asked: who is this man ? He says : he is Muhammad, the Messenger of Allah who brought the clear proofs from Allah, and we believed him. He is then asked : did you see Allah ? He says : it is not fitting that anybody should see Allah. Then an opening is made for him towards the Fire (of Hell). He looks at it, some crushing the others, and is told : look at what Allah has saved you from. Then an opening is made for him towards the Paradise. He looks at its beauty and what is therein, and is told : this is your resting-place, because you followed what was sure, died on it, and will be resurrected on it, if Allah will. But the evil man sits up in his grave—fearing and perturbed and refractory and is asked : on what (religion) you were ? He says, "I do not know." He is then asked : who is this man, ? He says : I heard people express an opinion which I followed. An opening is then made for him towards the Paradise. He looks at its beauty and what is therein and is told : look at what Allah has turned away from you. Then an opening is made for him towards the Fire (of Hell). He looks at it, some crushing others, and is told : this is your resting-place on account of the doubt on which you lived, on which you died, and on which you will be resurrected, if Allah will." (*Ibne Majah*) (*Mishkat, ibid, 131/15*)

Abodes of Paradise and Hell are shown : 'Abdullah bin 'Umar has reported that the Messenger of Allah has said that, "verily when one of you dies, his abode is placed before him morning and evening—if he is one of the inhabitants of Paradise, then of the inhabitants of Paradise ;

‘but if he is one of the inhabitants of Hell, then of the inhabitants of Hell ; and he is told that this is your abode to which Allah will finally raise you up on the Day of Resurrection.’ (*Bukhari and Muslim*) (*Mishkat, ibid, 119/3*)

Punishment in the Grave : ‘Aa’isha has reported that a Jewess visited her and mentioned the punishment in the grave. Then she said that to her, “may Allah protect you from the punishment of the grave !” ‘Aa’isha asked the Messenger of Allah about the punishment of the grave. He said that, “Yes, the punishment of the grave is a fact.” ‘Aa’isha said that, “after that I never saw the Messenger of Allah offering a prayer but that he sought the protection of Allah from the punishment of the grave.” (*Bukhari and Muslim*) (*Mishkat, ibid, 120/4*)

Zaid bin Saabit has reported : once the Messenger of Allah was near a garden belonging to the Banu Najjaar, riding on a she-mule, and we were with him. She shied and was about to unseat him. There were five or six graves. So he asked : does anybody know who were buried in them ? A man said that : I. He asked : when did they die ? He said that : in polytheism. He then said that, “these people are being punished in their graves, and were it not that you would cease to bury, I would pray to Allah to let you hear the punishment in the grave which I am hearing.” Then he turned his face towards us and said that, “seek refuge in Allah from the punishment of the Fire.” They said that, “we seek refuge in Allah from the punishment of the Fire.” He said that, “seek refuge in Allah from the punishment of the grave.” They said that, “we seek refuge in Allah from the punishment of the grave.” He said that, “seek refuge in Allah from trials both open and secret.” They said that, “we seek refuge in Allah from trials both open and secret.” He said that, “seek refuge in Allah from the trial of *Dajjaal* !” They said that, “we seek refuge in Allah from the trial of *Dajjaal*.” (*Muslim*) (*Mishkat, ibid, 121/5*)

Abu Sa’eed has reported that the Messenger of Allah has said that, “ninety-nine dragons are appointed over an infidel in his grave. They will bite and sting him till the last hour comes.

If any of those dragons were to breathe over the earth, it would produce no green thing.” (*Daarimi*), *Tirmizi* noted something similar but said that seventy instead of ninety-nine (*Mishkat, ibid, 126/10*)

First stage of the Next World : 'Usman has reported that whenever he came to a grave, he used to weep so bitterly that it moistened his beard. It was said that to him, “you mention the Paradise and Hell, but you do not weep, and you are weeping over this.” He said that that the Messenger of Allah said that, “verily the grave is the first stage of the next world. If one escapes from it, then what follows is easier than it ; but if one does not escape from it, what follows is more severe than it.” He narrated that the Messenger of Allah has said that, “I have never seen a sight more horrible than the grave.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 124/8*)

Supplication at the Time of Questioning : Usman has reported that whenever the Holy Prophet finished the burial of the dead, he used to stay there and say, “pray for forgiveness of your brother, then pray that he may be strengthened, because he is now being questioned.”¹ (*Abu Dawud*) (*Mishkat, ibid, 125/9*)

Extolling Allah on the Grave : Jabir has reported : we went with the Messenger of Allah for [the funeral of] Sa'd bin Mu'aaz when he died. The Messenger of Allah offered the funeral prayer over him, and when he was placed in his grave and the ground was levelled over him, the Messenger of Allah extolled Allah and we did also extol Allah at great length. He then said that, “Allah is the Greatest” and we also said that, “Allah is the Greatest.” It was asked : O Messenger of Allah, why have you extolled Allah and then said that, “Allah is the Greatest.” He said that, “the grave became narrow for this pious servant till (on its account) Allah made it spacious.” (*Ahmad*) (*Mishkat, ibid, 127/11*)

Grave becoming narrow : Ibne 'Umar has reported that the Messenger of Allah has said that, “this is the one² for whom the Throne of Allah moved , for whom the doors of heaven were opened,

-----1.
This proves that the dead one is benefited by prayers of the living ones.

2. i.e. Sa'd bin Mu'aaz.

and seventy thousand angels attended his funeral. It (i.e. grave) was narrowed and then it was made spacious for him.” (*Nasa’ee*) (*Mishkat, ibid, 128/12*)

Trial in the Grave : Asma’ daughter of Abu Bakr has reported, “the Messenger of Allah stood up to deliver a sermon. He mentioned the trial a man will face in the grave. When he mentioned it, the Muslims gave a shout of dismay.’ *Bukhari* transmitted it thus, but *Nasa’ee* added, “which prevented me from understanding what the Messenger of Allah had said that. When the shouting finished, I said that to a man near me, ‘may Allah bless you, what did the Messenger of Allah say at the end of his sermon ?’ He replied that he said that : it has been revealed to me that the trial you will face in your graves will be like the trial of *Dajjaal*.” (*Mishkat, ibid, 129/13*)

Offering Prayer in the Grave : Jabir has reported that the Holy Prophet has said that, “when a dead man is buried in his grave, he is shown the setting sun. He sits up, rubs his eyes, and says : let me offer the prayer.” (*Ibne Majah*) (*Mishkat, ibid, 130/14*)

CHAPTER 9

BLESSINGS FOR THE DEAD

(EISAAL-E-SAWAAB)

Asking Forgiveness : Usman has reported that whenever the Holy Prophet finished the burial of the dead, he used to stay there and say, “supplicate for forgiveness of your brother, then supplicate that he may be strengthened, because he is now being questioned” (*Abu Dawud*) (*Mishkat, Kitab-ul-Eiman, Baabo Isbaate 'Azaabil Qabr*, No. 125/9)

Extolling Allah : Jabir has reported : we went with the Messenger of Allah for (the funeral of) Sa'd bin Mu'aaz when he died. The Messenger of Allah offered the funeral prayer over him, and when he was placed in his grave and the ground was levelled over him, the Messenger of Allah extolled Allah and we did also extol Allah at great length. He then said that, “Allah is the Greatest” and we also said that, “Allah is the Greatest.” It was asked : O Messenger of Allah why have you extolled Allah and then said that, “Allah is the Greatest” ? He said that, “the grave became narrow for this pious servant till (on its account) Allah made it spacious.” (*Ahmad*) (*Mishkat, Ibid, 127/11*)

Ibne Umar has reported that the Messenger of Allah has said that, “this is the one ¹ on account of whom the Throne of Allah moved, for whom doors of heaven were opened, and seventy thousand angels attended his funeral. It (i.e. grave) was narrowed and then it was made spacious for him .” (*Nasa'ee*) (*Mishkat, Ibid, 128/12*)

Recitation of Qur'an : 'Abdullah bin 'Umar has reported : I heard the Holy Prophet say, “when anybody of you dies, do not keep him long, but make haste in taking him to his grave, and read the opening verses of *Suratul Baqarah* ² near his head and the concluding verses of *Suratul Baqarah* near his feet” (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, Kitab-ul-Jana'iz, Baabo Dafnil Mayyit*) (1623/24)

1. i.e. Sa'd bin Mu'aaz.

2. Chapter 2 of the Holy Qur'an

Emancipation of the Slave : 'Abdur Rahman bin Abu 'Amrah al-Ansaari has reported that his mother intended to set free a slave. She delayed it till the morning, and she died. 'Abdur Rahman said that : I asked Qasim bin Muhammad : will it give benefit to her if I set free the slave on her behalf. Qasim said that that Sa'd bin 'Ubadah had gone to the Messenger of Allah and said that : my mother has died. Shall it give benefit to her if I set free a slave on her behalf ? The Messenger of Allah said that : Yes. (*Maalik*) (*Mishkat, Kitab-ul-Itq*, No. 3256/16)

Fulfilling the Vow : Ibne 'Abbas has reported that S'ad bin 'Ubadah requested the Holy Prophet for a decision in respect of a vow by his mother who had died before fulfilling it. He gave decision that he should fulfil it on her behalf (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Itq, Baab Fin Nuzoor*, No. 3285/7)

Performance of Hajj : Ibne 'Abbas has reported that a man came to the Holy Prophet and said that : my sister had taken a vow to perform the Hajj but she has died. The Holy Prophet asked: had you paid a debt, if she had owned one ? He said that : Yes. He said that : then pay the debt due to Allah, because it deserves more to be paid. (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Hajj, Baab-ul-Manasik*, No. 2398/8)

Sacrifice : Hanash has reported : I saw Ali sacrificing two rams. I asked him : what is this ? He said that : the Messenger of Allah had enjoined me to sacrifice on his behalf, so I am sacrificing on his behalf (also). (*Abu Dawud and Tirmizi*) (*Mishkat, Kitab-us-Salaat, Baabo Fil Uzheeyah*, No. 1377/10)

Visiting Graves of Parents : Muhammad bin Nu'man has reported this Tradition from the Holy Prophet that he said that, "whoever visits the graves of his parents, or of anyone of them, every Friday, he is granted forgiveness and is recorded as doer of good" *Baihaqi* noted it in *Mursal* form in *Shu'abul Iman*. (*Mishkat, Kitab-ul-Jana'iz, Baabo Ziyaratil Quboor*, No. 1676/7)

Asking forgiveness for Deceased Parents : Anas has reported that the Messenger of Allah said that, “the parents of a man die, or anyone of them dies, and he had been disobedient to them, but he goes on making supplication and asking forgiveness for them till Allah records him to be the doer of good.” (*Baihaqi* noted it in *Shu’abul Iman*.) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Birre was Silah*, No. 4723/32)

Kindness to Deceased Parents : Abi Usaid that as-Saa’idi has reported : once we were with the Messenger of Allah. A man of the Banu Salmah came to him and said that, “O Messenger of Allah, is there any good which I can do to my parents after their death ? He said that: Yes, invoking blessings on them, asking forgiveness for them, carrying out their legacies after them, joining ties of relationships which are dependant on them, and respecting their friends” (*Mishkat, Ibid*, 4717/26)

Supplication : ‘Abdullah bin ‘Abbas has reported that the Messenger of Allah has said that, “a dead man in his grave is not but like a drowning man calling for help, waiting for supplication from father, mother, brother, or friend to reach him ; and when it reaches, it is dearer to him than the world and what is in it. Allah the Most High brings to those who are in the graves the blessings as great as the mountains because of the supplication of those who are on the earth. The gift of the living to the dead is to ask forgiveness for them.” (*Baihaqi* noted it in *Shu’abul Iman*.) (*Mishkat, Kitab-ul-Asma’ul Husnaa, Baab-ul-Istighfaar Wat Taubateh*, No. 2246/32)

Increase in Rank : Abu Hurairah has reported that the Holy Prophet has said that, “Allah the Almighty raises the rank of a righteous servant in Paradise ; and when he asks : O lord, how has this been granted to me, He says : this is because your son has asked forgiveness for you.” (*Ahmad*) (*Mishkat, Ibid*, 2245/31)

Charity (Sadaqah) : Sa'd bin 'Ubadah has reported that he said that : O Messenger of Allah, Umme Sa'd has died. What form of *Sadaqah* is the best ? He said that : water. He dug a well and declared that it is for Umme S'ad (*Abu Dawud* and *Nasa'ee*) (*Mishkat, Kitab-uz-Zakaat, Baabo Fazlis Sadaqah, No. 1817/24*)

'Aa'isha has reported that a man said that to the Holy Prophet : my mother died all of a sudden, and I think she would have given *Sadaqah* if she would have spoken. Will she have the reward if now I give *Sadaqah* on her behalf ? He said that : Yes. (*Bukhari* and *Muslim*) (*Mishkat, Kitab-uz-Zakaat, Baabo Maa Tunfiqohul Mar'ato Mim Maale Zawjiha, No.1854/4*)

Fasting (Som) : 'Aa'isha has reported that the Messenger of Allah has said that, "if anybody dies and any fast remains due to him, his heir should fast on his behalf " (*Bukhari* and *Muslim*) (*Mishkat, Kitab-us-Som, Baab-ul-Qazaa, No. 1935/4*)

Section XI

Miscellaneous Topics

- A. Sayd Wa Zabeeha
- B. Dogs, Cats, Snakes, Geckos, Flies, Ants, Hoopoes, Sparrow-Howks, Jinn
- C. Names
- D. Oratory, Poetry, Music
- E. Pictures, Statues, Dogs
- F. Safar (Journey)
- G. Roya (Dream)
- H. Security Measures for night
- I. Aimaam Wan Nuzoor
- J. 'Itq (Emancipation)
- K. Divination (Fore-telling)
- L. Begging
- M. Life of the World
- N. News of Future Events
- O. Creation and End of Universe.

A

SAYD WA ZABEEHA

(HUNTING AND SLAUGHTER)

QUR'AN

HUNTING

Lawful to you is the hunting in the sea and its food – a provision for you and for the travellers, and the hunting in the land is forbidden to you so long as you are in the *Ehraam* (of *Hajj* or *Umrah*), and keep your duty to Allah, to Whom you shall be gathered (*Maa'idah*, 5:96).

O you who believe, kill not (the animals) by hunting while you are in the *Ehraam* (of *Hajj* or *Umrah*). And whoever of you kills it intentionally, the compensation thereof is the like of that which 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).

SLAUGHTER

They ask you as to what is allowed to them. Say : the good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt-you teach them of what Allah has taught you, so eat of that which they catch for you and mention the Name of Allah over it (while slaughtering), and keep your duty to Allah. Surely Allah is Swift in reckoning (*Maa'idah*, 5:4)

So pray to your Lord and sacrifice (the animals in the Name of Allah) (*Kausar*, 108:2). And mention the Name of Allah during appointed days (of *Hajj*) over what He has given of the cattle quadrupeds (while slaughtering them), then eat of them and feed the distressed one, the needy (*Hajj*, 22:28). Also see verses 33,36 and 37 of *Chapter 22-Hajj* ; and verse 196 of *Chapter 2 Baqarah*).

And for every nation We appointed acts of devotion that they might mention the Name of Allah on what He has given them of the cattle quadrupeds (while they slaughter them) (*Hajj*, 22:34).

HADEES

HUNTING AND SLAUGHTER

Hunting Through Dog and Arrow : 'Adi bin Haatim has reported : the Messenger of Allah said that to me, "when you send your (hunting) dog, mention the Name of Allah. If it catches anything for you and you come to it while it is still alive, slaughter it ; and if you come to it when the dog has killed it but not eaten anything of it, eat it. But if it has eaten anything of it, do not eat, because it has caught it for itself. If you find another dog with your dog and it has killed (the prey), do not eat, because you do not know which of them killed it. When you shoot your arrow, mention the Name of Allah. If the game goes out of your sight for a day and you do not find in it but the mark of your arrow, eat if you wish. But if you find it drowned in water, then do not eat it." (*Bukhari and Muslim*) (*Mishkat, Katab-us-Sayd Waz Zabaah 'eh* No. 3885/1)

Adi bin Haatim has reported : I said that : O Messenger of Allah, we send trained dogs (for hunting). He said that, "eat what they catch for you." I said that : if they kill (the game) ? He said that : even if they kill : I said that : we pierce (them) with *Mi'raad* .¹ He said that, "eat what they pierce. But what they strike with the middle part and kill is (the one) beaten to death² so do not eat it." (*Bukhari and Muslim*) (*Mishkat, ibid*, 3886/2)

Utensils of Non-Muslim and Hunting by Dog : Abu Sa'labah al-Khushani has reported : I said that, "O Prophet of Allah, we are in the land of a folk who are People of the Book.

-----1.
The *Mi'raad* was thick in the middle and slender at the ends. It was liable to strike the animal with its middle part.(James Robson)

2. The word "*Waqeez*" used in this Tradition means the animal killed by the stroke of a blunt weapon e.g. wood, stone or anything else (*Mazaahir-e-Haq*)

Can we eat in their utensils ? And we are in a hunting region. I hunt with my bow, and with my dog which is not trained and my dog which is trained, so what is right for me ?” He said that, “as regards what you have said that about the utensils of the People of the Book, if you can get anything else do not eat in them ; but if you cannot, then wash them and eat in them. Eat what you hunt with your bow after you have mentioned the Name of Allah. Eat what you hunt by your trained dog when you have mentioned the Name of Allah. And eat what you hunt by your untrained dog and find it for slaughtering.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3887/3*)

Rotten : Abu Sa’labah al-Khushani has reported that the Messenger of Allah has said that, “when you shoot with your arrow and it (i.e the animal) goes out of your sight, eat it when you come to it, provided it has not become rotten.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3888/4*)

Abu Sa’labah al-Khushani has reported from the Holy Prophet that he said that about one who comes three days later on the game (he has shot), “eat it, provided it has not become rotten.” (*Muslim*) (*Mishkat, ibid, 3889/5*)

Doubtful : ‘Aa’isha has reported that (some) people said that, “O Messenger of Allah, there are people here who are recent converts from polytheism. They bring to us meat and we do not know whether or not they have mentioned the Name of Allah over it.” He said that, “mention the Name of Allah yourselves and eat.” ¹ (*Bukhari*) (*Mishkat, ibid, 3890/6*)

That which causes the Blood to flow : Raafe’ bin Khadeej has reported : I said that, O Messenger of Allah, we shall meet the enemy tomorrow and we have no knives. Should we slaughter (animals) with canes ?” ² He said that, “when the Name of Allah is mentioned,

-----1.

Because those who brought the meat were Muslims and therefore the presumption was that they had slaughtered the animal in the Name of Allah (*Mazaahir-e-Haq*)

2. *Qasab* means canes, or bones.

you may eat what is killed by anything which causes the blood to flow, except tooth and claw ; and I tell you that the tooth is a bone and the claw is the knife of the Abyssinians.” We got some camels and goats as booty ; and when one of the camels ran away, a man shot an arrow at it and stopped it from escaping. On this the Messenger of Allah said that, “among camels there are some which bolt like wild animals, so when any of them happen to get the better of you do like this to them.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3892/8*)

’Adi bin Haatim has reported : I said that, “tell me, O Messenger of Allah, when anybody of us catches a game and has no knife, can he cut its throat with a flint and a splinter of stick ?” He said that, “cause the blood to flow with whatever you like and mention the Name of Allah. (*Abu Dawud and Nasa’ee*) (*Mishkat, ibid, 3902/18*)

Slaughtering by a Stone : Ka’b bin Maalik has reported that he had a flock of sheep which was pastured at Sal’.¹ A slave girl of ours saw one of the sheep dying. She broke a stone and cut its throat with it. He asked the Holy Prophet (about it) and he ordered him to eat it. (*Bukhari*) (*Mishkat, ibid, 3893/9*)

Slaughter by a good method : Shaddaad bin Aus has reported that the Messenger of Allah has said that, “Allah the Blessed and Exalted has decreed kindness for everything. So when you kill, use a good method ; and when you slaughter, use a good method. You should sharpen the knife and give the animal as little pain as possible, (*Muslim*) (*Mishkat, ibid, 3894/10*)

Animal set up for Killing : Ibne ‘Umar has reported : I heard the Messenger of Allah prohibit keeping an animal or anything else² tied down for killing. (*Bukhari and Muslim*) (*Mishkat, ibid, 3895/11*)

1. A hill near Medinah.

2. “Anything else” means the creatures which are killed for food.

Ibne ‘Umar has reported that the Holy Prophet cursed the one who uses a living creature as a target. (*Bukhari and Muslim*) (*Mishkat, ibid, 3896/12*)

Ibne ‘Abbas has reported that the Holy Prophet has said that, “do not make creature having soul as a target.” (*Muslim*) (*Mishkat, ibid, 3897/13*)

Beating and Branding on the Face : Jabir has reported that the Messenger of Allah prohibited beating on the face and branding on the face. (*Muslim*) (*Mishkat, ibid, 3898/14*)

Jabir has reported that when an ass which had been branded on its face passed by the Holy Prophet, he said that, “may Allah curse the one who branded it !” (*Muslim*) (*Mishkat, ibid, 3899/15*)

Branding : Anas has reported : one morning I took ‘Abdullah bin Abu Talha to the Messenger of Allah so that he could chew something and rub his palate with it. ¹ I found him with a branding rod in his hand branding the camels of the *Sadaqah* (*Bukhari and Muslim*) (*Mishkat, ibid, 3900/16*)

Hishaam bin Zaid has reported from Anas who narrated : I went to the Holy Prophet when he was in an enclosure. I saw him branding the sheep. He thought he said that that it was on their ears. (*Bukhari and Muslim*) (*Mishkat, ibid, 3901/17*)

Case of Necessity : Abul ‘Usharaa ² has reported from his father that he said that, “O Messenger of Allah, should slaughtering be not done except in the throat and the upper part of the breast ?” He said that, “if you pierce its thigh, it will be enough for you.” (*Tirmizi, Abu Dawud, Nasa’ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 3903/19*)

Trained Dog or Hawk : ‘Adi bin Haatim has reported that the Holy Prophet has said that, “eat whatever is caught for you by a dog or a hawk which you have trained and sent after mentioning the Name of Allah.

1. For the purpose of acquiring a blessing for the child.

2. He was Usamab bin Maalik bin Qahtam (or Qahtam) (James Robson).

I asked : even though it kills it (i.e. the animal) ? He said that, “when it kills it without eating anything of it, because it has caught it for you.” (*Abu Dawud*) (*Mishkat, ibid, 3904/20*)

Arrow : 'Adi bin Haatim has reported : I said that : O Messenger of Allah, I shoot (an arrow) at a game and find my arrow in it the next day.” He said that, “when you know that your arrow has killed it and (you) see no mark of a beast of prey on it, then eat (it).” (*Abu Dawud*) (*Mishkat, ibid, 3905/21*)

Dog belonging to a Magain : Jabir has reported : we have been forbidden game caught by a dog belonging to Magians. (*Muslim*) (*Mishkat, ibid, 3906/22*)

Eating of Mujassamah : Abud Dardah has reported that the Messenger of Allah prohibited eating of the *Mujassamah* and it is the animal which is made to stand and then shot down by arrows. (*Tirmizi*) (*Mishkat, ibid, 3909/25*)

Prohibited Animals : 'Irbaad bin Saariyah has reported that on the day (battle) of Khaibar the Messenger of Allah prohibited every carnivorous animal having a fang, every bird having a claw, the flesh of domestic asses, the *Mujassamah*,¹ the *Khalisah*,² and sexual intercourse with pregnant women acquired from the battle field till they have given birth to a child. (*Tirmizi*) (*Mishkat, ibid, 3910/26*)

Eating of Sharitah : Ibne 'Abbas and Abu Hurairah has reported that the Messenger of Allah prohibited the “*Sharitah*” of the Satan. Ibne 'Isa added that this refers to the slaughtered animal whose skin is cut off and is then left to die without its jugular veins being cut off. (*Abu Dawud*) (*Mishkat, ibid, 3911/27*)

Embryo : Jabir has reported that the Holy Prophet has said that, “the slaughter of the embryo is the slaughter of its mother.” (*Abu Dawud* and *Daarimi*) (*Mishkat, ibid, 3912/28*)

-----1.
Animal set up for games.

2. Animals of game which die before slaughter.

Abu Sa'eed al-Khudri has reported : we said that, "O Messenger of Allah, we cut the throat of a she-camel and slaughter a cow and a sheep and find an embryo in its womb. Should we throw it away or eat it ?" He said that, "eat it if you like, because its slaughter is the slaughter of its mother. (*Abu Dawud* and *Ibne Majah*) (*Mishkat, ibid*, 3913/29)

Killing wrongfully : 'Abdullah bin 'Amr binul Aas has reported that the Messenger of Allah has said that, "whoever kills a sparrow, or anything greater, wrongfully, Allah will question him about killing it." It was asked: O Messenger of Allah, what is its right ? He said that, "to cut its throat and eat it, but not to cut off its head and throw it away." (*Ahmad, Nasa'ee* and *Daarimi*) (*Mishkat, ibid*, 3914/30)

Cutting off parts of living animals : Abu Waqid al-Laisi has reported that when the Holy Prophet came to Medinah, the people used to cut off the humps of camels and cut the fat tails of sheep. He said that, "whatever is cut off from an animal when it is alive is (a) dead (thing) and should not be eaten." (*Tirmizi* and *Abu Dawud*) (*Mishkat, ibid*, 3915/31)

Creatures of the Sea : Jabir has reported that the Messenger of Allah has said that, "there is no creature in the sea which Allah has not slaughtered for the children of Adam."¹ (*Daara Qutni*) (*Mishkat, ibid*, 3917/33)

-----1.
All scholars agree that fish is "*Halaal*" (permitted), but there is difference of opinion as regards the other creatures of the sea. Imam Abu Hanifah is clearly of the view that from amongst the creatures of the sea only fish is "*Halaal*" and all others are "*Haraam*" (prohibited) (*Mazaahir-e-Haq*).

B

DOGS, CATS, SNAKES, GECKOS, FLIES, ANTS, HOOPOES, SPARROW, HAWKS, JINNS

Chapter – 1 – Dogs and Cats.

Chapter – 2 – Snakes, Geckos and Jinns

CHAPTER 1

DOGS AND CATS

Keeping of the Dog : Ibne 'Umar has reported that the Messenger of Allah has said that, "whoever keeps a dog, except a sheepdog or a hunting dog, two *Qiraats* are deducted from his (good) deeds daily." (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Sayd Waz Zabaa'eh, Baab Zikr-il-Kalbe*, No. 3918/1)

Abu Hurairah has reported that the Messenger of Allah has said that, "whoever keeps a dog, except a sheepdog or a hunting dog or a farm dog, one *Qirat* of his reward is deducted daily." (*Bukhari and Muslim*) (*Mishkat, ibid*, 3919/2)

Killing of the Dogs : Jabir has reported : the Messenger of Allah ordered us to kill dogs, and we used to kill even a dog which a woman brought with her from the desert. But later on the Messenger of Allah prohibited us to kill them, and said that, "confine yourselves to the pure black having two spots, because it is a Satan." (*Muslim*) (*Mishkat, ibid*, 3920/3)

Ibne 'Umar has reported that the Holy Prophet ordered the killing of dogs, ¹ except the hunting dogs or the sheepdogs or dogs used for looking after the animals, (*Bukhari and Muslim*) (*Mishkat, ibid*, 3921/4)

Pure Black Dog : 'Abdullah bin Mughaffal has reported from the Holy Prophet that he said that, "had dogs not been a species of creature I would have commanded that they all should be killed. But kill every pure black one of them." (*Abu Dawud and Daarimi*) (*Mishkat, ibid*, 3922/5)

-----1.
Firstly the command was to kill all the dogs, then only the black dogs, and finally those dogs only which were dangerous (*Mazaahir-e-Haq*)

Inciting Animals to Fight : Ibne 'Abbas has reported that the Messenger of Allah prohibited the inciting of animals to fight with one another. (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 3923/6*)

Dog and Cat : Abu Hurairah has reported that the Messenger of Allah used to come to the house of an Ansaar. Near it was a house which he never visited. This distressed the inhabitants. So they said that, "O Messenger of Allah, you visit the house of so and so, but you never visit ours." The Holy Prophet said that, "because there is a dog in your house." They said that, "there is a cat in their house." The Holy Prophet said that, "a cat is a beast." (*Daara Qutni*) (*Mishkat, Kitab-ul- Libaas, Baab-ut-Tasaweer, No. 4312/25*)

Punished for Killing a Cat : Jabir has reported that the Messenger of Allah has said that, "I was shown the Hell. I saw in it a woman of Bani Israil who was being punished for a cat which she had tied up, neither feeding it nor leaving it to eat the things creeping on the earth, till it died of hunger. I also saw 'Amr bin 'Aamir al-Khuza'ee who was dragging his entrails in the Fire. He was the first to set free a she-camel pasture (in the name of idols) (*Muslim*) (*Mishkat, Kitab-ur-Riqaaq, Baab-ul-Buka Wal Khauf, No. 5107/3*)

CHAPTER 2

SNAKES, GECKOS AND JINNS

Killing of Snakes : Ibne 'Umar has reported that he heard the Holy Prophet say, "kill snakes, kill those which have two streaks and those with small tails, because they obliterate the eyesight and cause miscarriage." 'Abdullah ¹ said that : once I was chasing a snake and trying to kill it. Abu Lubaba called out to me : do not kill it. I said that that the Messenger of Allah has ordered that snakes should be killed. He said that that he has later prohibited killing house-snakes, because they are residents (of houses). (*Bukhari and Muslim*) (*Mishkat, Kitab-us-Sayd Waz Zabaa'eh, Baab Maa Yahillo Aklolu Wamaa Yahromo, No. 3937/14*)

Killing of Geckos : Umme Shareek has reported that the Messenger of Allah ordered the killing of geckos, saying that it blew on Abraham ² (*Bukhari and Muslim*) (*Mishkat, ibid, 3939/16*)

Sa'd bin Abi Waqqas has reported that the Messenger of Allah ordered the killing of geckos, calling them noxious little creatures. (*Muslim*) (*Mishkat, ibid, 3940/17*)

Snakes coming in the House : 'Abdur Rahman bin Abi Laila has reported from Abi Laila that the Messenger of Allah has said that, "when a snake comes in a house, say to it, 'we ask you by the covenant made with Noah and the covenant made with Solomon the son of David not to cause any harm to us.' Then if it comes back, kill it." (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 3956/33*)

Not Killing Snakes for fear of Revenge : 'Ikramah has reported from Ibne 'Abbas, that the Holy Prophet used to order snakes to be killed and say, "whoever leaves them fearing that they might come to take revenge, he is not of us." (*Sharhe as-Sunnah*) (*Mishkat, ibid, 3957/34*)

1. i.e. Ibne 'Umar.

2. *Qur'an, Ambia, 21:68.*

Ibne Mas'ud has reported that the Messenger of Allah has said that, "kill all the snakes, and he who fears their revenge is not of me." (*Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 3959/36*)

Snakes found in the Zam Zam were killed : 'Abbas has reported that he said that, "O Messenger of Allah, we intend to sweep out Zam Zam, but in it there are the *Jinman*," i.e., small snakes. The Messenger of Allah ordered that they should be killed. (*Abu Dawud*) (*Mishkat, ibid, 2960/37*)

Little white Snake : Ibne Mas'ud has reported that the Messenger of Allah has said that, "kill all the snakes except the little white one which is like a silver wand." (*Abu Dawud*) (*Mishkat, ibid, 3961/38*)

Flies : Abu Hurairah has reported that the Messenger of Allah has said that, "when a fly falls in the pot of anybody of you, plunge it in, because in one of its wings there is disease and in the other a cure. It puts forward the one containing the disease, so dip it all in." (*Abu Dawud*) (*Mishkat, ibid, 3962/39*)

Abu Sa'eed al-Khudri has reported that the Holy Prophet has said that, "when a fly falls in the food, plunge it in, because in one of its wings there is poison and in the other a cure, and it puts the poison first and the cure afterwards." (*Sharhe as-Sunnah*) (*Mishkat, ibid, 3963/40*)

Four creatures not to be killed : Ibne 'Abbas has reported that the Messenger of Allah prohibited the killing of four creatures : ants, bees, hoopoes and sparrow-hawks. (*Abu Dawud and Daarimi*) (*Mishkat, ibid, 3964/41*)

Classes of the Jinn : Abu Sa'labah al-Khushani traced to the Holy Prophet that the Jinns are of three classes, one having wings and flying in the air, one in the form of snakes and dogs, and one staying in places and travelling about. (*Sharhe as-Sunnah*) (*Mishkat, ibid, 3967/44*)

C

NAMES

NAMES

HADEES

Kunyah of the Holy Prophet : Anas has reported : when the Holy Prophet was in the market, a man said that, "O Abul Qasim."¹ When the Holy Prophet looked towards him, he said that, "I have called this man."² The Holy Prophet said that, "name (yourselves) by my name, but not by my *Kunyah*" (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Asaamee*, No. 4542/1)

Jabir has reported that the Holy Prophet has said that, "name (yourselves) by my name, but not by my *Kunyah*. I have been appointed Qasim (a distributor) to distribute among you." (*Bukhari and Muslim*) (*Mishkat, ibid*, 4543/2)

Name and Kunyah of the Holy Prophet : Abu Hurairah has reported that the Holy Prophet prohibited everybody from joining both his name and his *Kunyah* and be called Muhammad Abul Qasim. (*Tirmizi*) (*Mishkat, ibid*, 4560/19)

'Abdullah and 'Abdur Rahman : Ibne 'Umar has reported that the Messenger of Allah has said that, "the most pleasing of your names to Allah are 'Abdullah and 'Abdur Rahman." (*Muslim*) (*Mishkat, ibid*, 4544/3)

Abu Wahb al-Jushami has reported that the Messenger of Allah has said that, "name yourselves with the names of the Prophets. The names most pleasing to Allah are 'Abdullah and 'Abdur-Rahman, and the truest of them are Haris³ and Hammaam,⁴ and the worst are Harb⁵ and Murrah."⁶ (*Abu Dawud*) (*Mishkat, ibid*, 4571/30)

-----1.
Abul Qasim was *Kunyah* of the Holy Prophet.

2. pointing towards some other man.
3. i.e. a collector of property.
4. i.e. energetic.
5. i.e. war.
6. i.e. bitter.

Some prohibited Names : Samurah bin Jundub has reported that the Messenger of Allah has said that, “do not call your servant Yasaar, ¹ Rabah, ² Najeeh, ³ or Aflah, ⁴ because you may ask if he is there when he is not and receive the reply that he is not.” ⁵ (*Muslim*) (*Mishkat, ibid, 4545/4*)

Jabir has reported : the Holy Prophet intended to prohibit people being named as Ya’la, ⁶ Baraka, ⁷ Aflah, Yasaar, Naafe’ and such like, but I saw he afterwards kept silence and thereafter he died without prohibiting that. (*Muslim*) (*Mishkat, ibid, 4546/5*)

Maalik al-Amlaak : Abu Hurairah has reported that the Messenger of Allah has said that, “the worst name in the Sight of Allah on the Day of Resurrection will be that of a man called Maalik al-Amlaak.” ⁸ (*Bukhari*). In *Muslim’s* version he said that, “the man who will receive most anger from Allah on the Day of Resurrection and be worst in His Sight will be a man who was called Maalik al-Amlaak.” There is no king but Allah. (*Mishkat, ibid, 4547/6*)

Pure : Zainab daughter of Abu Salamah has reported : I was given the name Barraah, but the Messenger of Allah said that, “do not declare yourselves pure, because Allah knows best who are righteous among you. Call her Zainab.” (*Muslim*) (*Mishkat, ibid, 4548/7*)

Ibne ‘Abbas has reported that Juwairiyah’s name was Barraah, but the Messenger of Allah changed her name to Juwairiyah because he disliked having it said that that he had come out from Barraah. ⁹ (*Muslim*) (*Mishkat, ibid, 4549/8*)

Change the Bad Name : ‘Aa’isha has reported that the Holy Prophet used to change a bad name (*Tirmizi*) (*Mishkat, ibid, 4565/24*)

-----1.

i.e. wealth.

2. i.e. profit.

3. i.e. prosperous

4. i.e. successful.

5. If a man with such name is called and the reply is that he is not present, it means that the well-being suggested by such name is absent.

6. i.e. he is elevated

7. i.e. blessing.

8. I.e. king of kings

9. i.e. abandoned obedience to Allah

Ibne 'Umar has reported that 'Umar had a girl called 'Aasiyah ¹ but the Messenger of Allah named her Jamilah. ² (*Muslim*) (*Mishkat, ibid, 4550/9*)

Sahl bin Sa'd has reported that Munzir bin Abu Usaid that was brought to the Holy Prophet when he was born. He placed him on his knee and asked: what is his name? He said that : such and such. He said that, "No, but his name is Munzir." ¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 4551/10*)

Bashir bin Maimoon has reported from his uncle Usamah bin Akhdari who said that that a man called Asram ⁴ was among the people who came to the Messenger of Allah. The Messenger of Allah asked him : what is your name ? He said that : Asram. He said that, "No, you are Zur'ah." ⁵ (*Abu Dawud*). He said that that the Holy Prophet changed the names 'Aas, ⁶ 'Aziz, ⁷ 'Atala, ⁸ Shaitaan, ⁹ Hakam, ¹⁰ Ghuraab, ¹¹ Habaab ¹² and Shihaab, ¹³ adding that he (i.e. *Abu Dawud*) had omitted the *Isnaads* of these for the sake of brevity. (*Mishkat, ibid, 4566/25*)

'Abdi or Amti or Rabbi or Maula : Abu Hurairah has reported that the Messenger of Allah has said that, "none of you should say : "*'Abdi*" (my slave) or "*Amti*" (my slave-woman). You are all Salves, and all your women are the Slave- women, of Allah ; but one should say : "*Ghulami*" (my servant) and "*Jaariyati*" (my girl), "*Fataaya*" (my young man) and "*Fataati*" (my young woman). A slave must not say "*Rabbi*" ¹⁴ (my lord) but should say "*Sayyadi*" (my master)." A version has, "he should say "*Sayyadi*" (my patron) or "*Maula'ee*" (my master)." A version has, "a slave should not say to his master "*Maula'ee*" (my lord), because your "*Maula*" (Lord) is Allah" (*Muslim*) (*Mishkat, ibid, 4552/11*)

-----1.

i.e. sinful

2. i.e. beautiful

3. i.e. Warner

4. Meaning to cut off.

5. Meaning to sow seed

6. suggesting disobedience.

7. i.e. mighty.

8. Meaning to be rough

9. i.e. Satan.

10. i.e. judge.

11. i.e. crow.

12. The name of a Satan. Also used of a serpent.

13. i.e. a flame of fire.

14. The objection to this word is that it is used peculiarly for Allah in Islam.

Karam : Abu Hurairah has reported that the Holy Prophet has said that, “do not say *Karam*, because *Karam* is the heart of the believer.” (*Muslim*) (*Mishkat, ibid, 4553/12*)

Za'amu : Abu Mas'ud Ansaari asked Abu 'Abdullah,¹ or Abu 'Abdullah asked Abu Mas'ud : what have you heard the Messenger of Allah say about *Za'amu* ?² He said that : I have heard the Messenger of Allah say, “it is a bad riding animal for a man.” (*Abu Dawud*) (*Mishkat, ibid, 4567/26*)

Do not abuse the Dahr : Abu Hurairah has reported that the Messenger of Allah has said that, “do not call grapes *Karam*, and do not say : O Confusion to “*Dahr*,” because Allah is *Dahr*.”³ (*Bukhari*) (*Mishkat, ibid, 4554/13*)

My Soul : 'Aa'isha has reported that the Messenger of Allah has said that, “none of you should say : my soul has become bad, but one should say : my soul has become hard (*Bukhari* and *Muslim*) (*Mishkat, ibid, 4556/15*)

Abul Hakam : Shuraih bin Haani has reported from his father who said that that when he went with his people on a deputation to the Messenger of Allah, he heard them calling him by the *Kunyah* Abul Hakam. The Messenger of Allah called him and said that, “Allah is the Judge (*al-Hakam*) and to Him belongs the Judgment, so why are you given the *Kunyah* Abul Hakam ?” He said that, “when my people disagree about a matter, they come to me and I judge between them, and both parties are satisfied with my decision.” The Messenger of Allah said that, “how good it is ! How many sons you have ?” He said that : I have Shuraih, Muslim and 'Abdullah. He asked : who is the oldest ? I said that : Shuraih. He said that, “you are then Abu Shuraih.” (*Abu Dawud* and *Nasa'ee*) (*Mishkat, ibid, 4557/16*)

1. i.e. Huzaiifah bin Yamaan.

2. Meaning they asserted.

3. *Dahr* means time, especially the whole period of time, or a long time. The pre-Islamic Arabs also used this word for the fate.

Ajda' : Masruq has reported : I met 'Umar who asked: who are you ? I said that : I am Masruq bin Ajda'. 'Umar said that : I have heard the Messenger of Allah say, "Ajda' is a Satan." (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 4558/17*)

Give Good Names : Abud Darda' has reported that the Messenger of Allah has said that, "on the Day of Resurrection you will be called by your names and the names of your fathers. So give good names to yourselves." (*Ahmad and Abu Dawud*) (*Mishkat, ibid, 4559/18*)

Hypocrite not to be called a Sayyid : Huzaifah has reported that the Holy Prophet has said that, "do not call a hypocrite *Sayyid*, because if he is a *Sayyid*, you will displease your Lord." (*Abu Dawud*) (*Mishkat, ibid, 4569/28*)

Bad effect of Bad Name : 'Abdul Hameed bin Jubair bin Shaibah has reported : I sat with Sa'eed bin Musayyib. He told me that his grandfather Hazn (rugged) came to the Holy Prophet who asked : what is your name ? He said that : my name is Hazn. He said that, "No, you are Sahl (smooth)." He said that, "I am not going to change a name my father gave me." Ibnul-Musayyib said that : thereafter ruggedness remained among us. (*Bukhari*) (*Mishkat, ibid, 4570/29*)

D

ORATORY, POETRY, MUSIC

ORATORY, POETRY AND MUSIC

HADEES

Magic in Oratory : Ibne 'Umar has reported that two men ¹ came from the east and delivered a speech. The people were charmed with their oratory. The Messenger of Allah said that, "there is magic in oratory." (*Bukhari*) (*Mishkat, Kitab-ul-Aadaab, Baab-ul-Bayaan Wash Sh'er* No. 4572/1)

Wisdom in Poetry : Ubayy bin Ka'b has reported that the Messenger of Allah has said that, "there is wisdom in poetry." (*Bukhari*) (*Mishkat, ibid, 4573/2*)

Extravagance : Ibne Mas'ud has reported that the Messenger of Allah has said that, "they have perished who speak extravagantly." He said that it three times. (*Muslim*) (*Mishkat, ibid, 4574/3*)

The Truest Word : Abu Hurairah has reported that the Messenger of Allah has said that that the truest word spoken by a poet is that of Labeed, ² "Behold, everything besides Allah is vain." (*Bukhari* and *Muslim*) (*Mishkat, ibid, 4575/4*)

Listening to Good Poetry : 'Amr bin Shareed has reported from his father who said that : one day when I was riding behind the Messenger of Allah, he asked me : do you know any of Umayyah bin Abus Salt's ³ poetry ? I said that : yes. He said that : recite. I recited a verse. He said that : recite. I recited a verse. He said that : recite, till I recited one hundred verses. (*Muslim*) (*Mishkat, ibid, 4576/5*)

-----1.
They were Hussain bin Huda Zabarqan and 'Amr bin Hatam. Both were of the Banu Tameem tribe. (*Mazaahir-e-Haq*)

2. Labeed bin Rabeeah author of one of the seven poems called *Mu'allagaat*. He is said that to have died at the age of 157 years. The date of his death is given as 41 A.H. , but it is also said that that he died during the Caliphate of 'Usman. He accepted Islam and become a Companion of the Holy Prophet. After accepting Islam he gave up poetry and devoted himself to the study of Qur'an and used to say "Yakfeenial Qur'an" i.e. Qur'an is enough for me (*Ma'ariful Hadees, Vol. VI, pp. 196-197*)

3. A pre-Islamic poet who lived into the period of Islam but did not become a Muslim. He belonged to the Saqeef tribe and was well-versed in the Bible. He wrote verses on angels, Day of Judgment, etc. He died in 624 A.D.

The Holy Prophet's Word : Jundub has reported that in a battle the Holy Prophet had a finger (wounded and) covered with blood. He said that,

“Are you anything but a finger covered with blood ?

What has happened to you has happened in the Way of Allah.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4577/6*)

Hassaan bin Saabit : Bara' has reported that the Holy Prophet said that to Hassaan bin Saabit ¹ at the siege of Qaraizah, “satirise the polytheists, Gabriel is with you.” And the Messenger of Allah used to say to Hassaan, “answer on my behalf. O Allah, strengthen him with the Holy Spirit. (*Bukhari and Muslim*) (*Mishkat, ibid, 4578/7*)

'Aa'isha has reported that the Messenger of Allah used to place a pulpit in the mosque for Hassaan who used to stand on it taking pride in the Messenger of Allah (or speaking in his defence), and the Messenger of Allah used to say, “Allah strengthens Hassaan with the Holy Spirit as long as he speaks in defence of (or takes pride in) the Messenger of Allah.” (*Bukhari*) (*Mishkat, ibid, 4593/22*)

Poetry is more severe than Arrow : 'Aa'isha has reported that the Messenger of Allah said that, “satirise the Quraish, it is more severe to them than the shooting of an arrow.” (*Muslim*) (*Mishkat, ibid, 4579/8*)

'Aa'isha has reported : I heard that the Messenger of Allah said that to Hassaan, “the Holy Spirit will not cease to strengthen you as long as you contend on behalf of Allah and His Messenger.” She said that : I have heard the Messenger of Allah say, “Hassaan has satirised them (the polytheists), and cured (the Muslims) and cured himself.” (*Muslim*) (*Mishkat, ibid, 4580/9*)

-----1.
He accepted Islam at the age of sixty years. He was a satirical poet of great reputation, before as well as after Islam.

The Holy Prophet recited Poetic Verses : Bara' has reported that when the Messenger of Allah was taking out earth at the battle of the Trench, his belly became dusty and he was saying,

“By Allah, were it not for Allah we would not have been guided,
Nor would have we given *Sadaqah* nor would have we prayed.

So send down tranquillity upon us,
And make our steps firm if we happen to face the enemy.
They have acted wrongfully towards us.

When they intended to tempt us, we refused,”¹

and raised his voice when saying, “we refused, we refused.”
(*Bukhari and Muslim*) (*Mishkat, ibid, 4581/10*)

The Companions recited Poetic Verses : Anas has reported that when the Muhajir and Ansaar were digging the Trench and taking out the earth, they were saying,

“We are those who have sworn
allegiance to Muhammad
To engage in *Jihaad* as long
as we are alive.”

And in response to them the Holy Prophet was saying,

“O Allah, there is no life but that of the Hereafter.
So forgive the Helpers and the Emigrants.”

(*Bukhari and Muslim*) (*Mishkat, ibid, 4582/11*)

Condemnation : Abu Hurairah has reported that the Messenger of Allah has said that, “it is better for the belly of a man to be filled with pus which corrodes it than to be filled with poetry.”² (*Bukhari and Muslim*) (*Mishkat, ibid, 4583/12*)

-----1.

These poetic verses were from ‘Abdullah bin Rawaha (*Mazaahir-e-Haq*)

2. i.e. mere poetry having no pious aim or object or having nothing but evil in it (*Mazaahir-e-Haq*). Also see Hadees No. 4596/25

Striving with Tongue : Ka'b bin Maalik ¹ has reported that he said that to the Holy Prophet, "Allah has revealed concerning poetry what He has revealed." ² The Holy Prophet said that "the believer strives with his sword and his tongue. By Him in Whose Hand my soul is, you shoot at them with it like shooting with arrows." (*Sharhe as-Sunnah*) (*Mishkat, ibid, 4584/13*)

Modesty and Control of Tongue : Abu Umamah has reported that the Holy Prophet has said that, "modesty and control of the tongue are two branches of faith, and obscenity and exaggeration are two branches of hypocrisy." (*Tirmizi*) (*Mishkat, ibid, 4585/14*)

Loud-Tongued and Talkative : Abu Sa'labah Khushani has reported that the Messenger of Allah has said that, "the dearest to me and nearest to me from among you on the Day of Resurrection will be those who are of the best character ; and the most hateful to me and farthest from me from among you will be those who are of bad character, who speak much, are loud-tongued and talkative." (*Baihaqi* noted it in *Shu'ab-ul Iman*) (*Mishkat, ibid, 4586/15*)

Eating with the Tongues : Sa'd bin Abi Waqqas has reported that the Messenger of Allah has said that, "the Last Hour will not occur till such people come forth who eat with their tongues ³ as the cow eats with its tongue." (*Ahmad*) (*Mishkat, ibid, 4587/16*)

Allah hates : 'Abdullah bin 'Umar has reported that the Messenger of Allah has said that, "Allah hates the orator among men who chews with his tongue as the cow chews with its tongue." (*Tirmizi* and *Abu Dawud*) (*Mishkat, ibid, 4588/17*)

Say what they do not do : Anas has reported that the Messenger of Allah has said that, "in the night when I was taken to the heaven I passed by a people whose lips were being cut by scissors of Fire.

1. He himself was a great poet.

2. *Qur'an, Shu'ara, 26:224.*

3. i.e. use the tongues with ulterior motives to earn money (*Mazaahir-e-Haq*)

I asked : O Gabriel, who are they ? He said that : these are the lecturers of your *Ummah* who used to say what they did not do.” (Tirmizi.) (*Mishkat, ibid, 4589/18*)

Excellence of Speech : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever learns excellence of speech to capture thereby the hearts of men, or of people, Allah will not accept from him his optional or compulsory (prayers) on the Day of Resurrection.” (*Abu Dawud*) (*Mishkat, ibid, 4590/19*)

Brief in Speech : ‘Amr bin Aas has reported that one day, when a man got up and spoke at length, he said that : if he had been moderate in what he said that, it would have been better for him. I have heard the Messenger of Allah say, “I think (or, I have been commanded) that I should be brief in my speech, because brevity is better.” (*Abu Dawud*) (*Mishkat, ibid, 4591/20*)

Oratory, Knowledge and Speech : Sakhr bin ‘Abdullah bin Buraidah has reported from his father who said that that his grandfather informed : I heard the Messenger of Allah say, “in oratory there is magic, in knowledge there is ignorance, in poetry there is wisdom, and in speech there is heaviness.”¹ (*Abu Dawud*) (*Mishkat, ibid, 4592/21*)

Camel–Songs : Anas has reported that the Holy Prophet had a singer of camel-songs known as Anjasha who had a beautiful voice. The Holy Prophet said that to him, “gently, O Anjasha, do not break the *Qawareer*.”² Qatadah said that he meant by that the weak women. (*Bukhari and Muslim*) (*Mishkat, ibid, 4594/23*)

Good and Bad in Poetry : ‘Aa’isha has reported that when poetry was mentioned to the Messenger of Allah, he said that, “it is speech.

-----1.

When addressed to someone who is not interested.

2. This word means glass vessels, or bottles. Here it is used figuratively to indicate weakness. The effect of Anjasha’s singing was to make the camels go quickly, and the Holy Prophet told him not to make the camels go so quickly so as to cause trouble to the women who were riding on them, or in any way disturb their passions (*Mazaahir-e-Haq*).

What is good in it is good and what is bad in it is bad.” (*Daara Qutni*) (*Mishkat, ibid, 4595/24*)

Singing : Jabir has reported that the Messenger of Allah has said that, “singing produces hypocrisy in the heart as water produces crop.” (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 4597/26*)

Put Fingers in the Ears : Naafe’ has reported : I was on a way with Ibne ‘Umar. He heard (the sound of) a pipe, put his fingers in his ears, and turned away from the way to the opposite side. After going to some distance, he asked me : O Naafe’ , do you hear anything ? I said that : No. He took his fingers out of his ears and said that, “I was with the Messenger of Allah and when he heard the sound of a reed-pipe, he did as I have done.” Naafe’ added : at that time I was quite young. (*Ahmad* and *Abu Dawud*) (*Mishkat, ibid, 4598/27*)

E

PICTURES, STATUES, DOGS

PICTURES, STATUES AND DOGS

HADEES

Angels do not enter : Abu Talha has reported that the Holy Prophet has said that, “the angels ¹ do not enter a house in which there is a dog or pictures.”² (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Libaas, Baab-ut-Tasaaweer* No. 4288/1)

Destroying things having Figures : 'Aa'isha has reported that the Holy Prophet never had in his house anything containing figures of a cross ³ but that he destroyed it. (*Bukhari*) (*Mishkat, ibid, 4290/3*)

'Aa'isha has reported that she had a store-room with a curtain on which there were pictures. The Holy Prophet tore it down and made two cushions out of it. They were kept in the house for sitting on.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4292/5*)

'Aa'isha has reported : the Holy Prophet went out on an expedition. I took a cloth and hung it as a screen at the door. When he came and saw the cloth, he pulled it and tore it down, and said that, “Allah has not commanded us to clothe stones and clay.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4293/6*)

Picture-Maker will suffer Punishment : 'Aa'isha has reported that she purchased a pillow on which there were pictures. When the Messenger of Allah saw it, he stopped at the door and did not enter. Seeing the signs of disapproval in his face she said that, “O Messenger of Allah, I repent towards Allah and His Messenger. What wrong have I done ?” He said that, “what is the matter with this pillow ?” I said that : I have purchased it for you to sit and recline on it. He said that, “the people who make these pictures will be punished on the Day of Resurrection and it will be said that to them : bring to life what you have created.” He (further) said that, “the angels do not enter a house in which there is a picture.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4291/4*)

-----1.
of Mercy.

2. of human beings, animals and birds etc. (*Mazaahir-e-Haq*)

3. It is a great religious pious symbol for the Christians. (*Mazaahir-e-Haq*).

’Aa’isha has reported that the Holy Prophet has said that, “those who will suffer the most severe punishment on the Day of Resurrection will be those who imitate what Allah has created.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4294/7*)

Abu Hurairah has reported : I heard the Messenger of Allah say that Allah the Most High says, “who is more wrongful than the one who undertakes to create the things like what I have created ? So, let them create an atom, or let them create a food grain, or a grain of barley.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4295/8*)

’Abdullah bin Mas’ud has reported : I heard the Messenger of Allah say, “those who will suffer the most severe punishment from Allah will be the drawers of pictures.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 4296/9*)

Ibne ’Abbas has reported : I heard the Messenger of Allah say, “every drawer of pictures will be in the Fire (of Hell). For every picture he has made there will be produced a soul which will punish him in the Hell.” Ibne ’Abbas said that : if you do it, make pictures of trees and of things which do not possess a soul. (*Bukhari and Muslim*) (*Mishkat, ibid, 4297/10*)

Ibne ’Abbas has reported : I heard the Messenger of Allah said that, “whoever mentions a dream, which he did not see, will be put to joining two barley-seeds, but will not be able to do so ; and whoever listens to other people’s talk when they do not want him to hear, or try to avoid him, lead will be poured into his ears on the Day of Resurrection ; and whoever makes a picture will be punished and put to the task of breathing life into it, but he will not be able to do so.” (*Bukhari*) (*Mishkat, ibid, 4298/11*)

1. of human beings, animals, birds etc. (*Mazaahir-e-Haq*).

Ibne 'Abbas has reported that the Messenger of Allah has said that, "the severest punishment on the Day of Resurrection will be (given) to the man who killed a Prophet, or the one who is killed by a Prophet, or the one who killed one of his parents, and those who make pictures, and the learned man who gains no benefit from his learning." (*Baihaqi*) (*Mishkat, ibid, 4308/21*)

Abu Hurairah has reported that the Messenger of Allah has said that, "on the Day of Resurrection there will come out from the Fire (of Hell) a neck having two eyes which see, two ears which hear and a tongue which speaks. It will say : I have been put in charge of three (types of persons) : the one who is proud and oppressor, the one who invokes another god along with Allah, and those who make the pictures. (*Tirmizi*) (*Mishkat, ibid, 4301/14*)

Profession of picture making : Sa'eed bin Abul Hasan has reported : I was with Ibne 'Abbas. A man came to him and said that, "O Ibne 'Abbas, I am a man and my livelihood depends upon the work of my hands, and I make these pictures." Ibne 'Abbas said that : I shall not tell you except what I have heard from the Messenger of Allah. I have heard him say, "whoever makes picture, Allah will punish him till he blows a soul into it, and he will never be able to do that." The man gasped and became pale. He said that to him, "woe to you ! if you do so, make pictures of these trees and of anything which does not possess a soul." (*Bukhari*) (*Mishkat, ibid, 4306/19*)

A Church : 'Aa'isha has reported that when the Holy Prophet was ill, some one of his wives mentioned about a church called "Mariyah". Umme Salamah and Umme Habibah who had gone to Abyssinia described its beauty and the statues it contained. He raised his head and said that, "when a pious man among those people dies, they build a place of worship over his grave, then make those statues in it. They are the worst of the Creatures of Allah. (*Bukhari and Muslim*) (*Mishkat, ibid, 4307/20*)

F

SAFAR (JOURNEY)

SAFAR (JOURNEY)

QUR'AN :

Earth, Ships, Cattle : (Allah is He) Who made the earth a resting-place for you, and made in it ways for you that you might go right.....and made for you ships and cattle on which you ride (*Zukhruf*, 43:10 and 12). Also see verses 32 and 33 of Chapter 14 (*Ibrahim*), verses 7 , 8 and 15 of Chapter 16 (*Nahl*), verses 31 and 32 of Chapter 21 (*Ambia*), verse 65 of Chapter 22 (*Hajj*), verses 21 and 22 of Chapter 23 (*Mo'minoon*), verse 20 of Chapter 31 (*Luqman*), verse 12 of Chapter 35 (*Fatir*), verses 71 and 72 of Chapter 36 (*Yaa Seen*), verses 79 and 80 of Chapter 40 (*Mo'min*), verses 12 and 13 of Chapter 45 (*Jasiah*), verses 19 and 20 of Chapter 71 (*Noah*), and verse 15 of Chapter 67 (*Mulk*).

And Who (i.e. Allah).....made for you ships and cattle on which you ride that you may sit firm on their backs, then remember the favour of your Lord, when you are firmly seated thereon, and say : Glory be to Him Who made this subservient to us and we were not able to do it. And surely to our Lord we must return. (*Zukhruf*, 43:13-14).

In the Name of Allah be its (i.e. of the Ark or ship) sailing and its anchoring. Surely my Lord is Forgiving, Merciful (*Hud*, 11:41).

Stars : And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea (*An'aam*, 6:98). Also see verse 16 of Chapter 16 (*Nahl*).

End of the Non-Believers : Have not then they travelled in the land and seen what was the end of those (i.e. the non-believers) before them ? (*Yousuf*, 12:109)

Say (O Prophet) : travel in the land, then see what was the end of those (i.e. the non-believers) before. Most of them were polytheists (*Rum*, 30:42)

Fasting during Journey : So whoever of You 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 of other days (*Baqarah*, 2:185)

Writing the Will during Journey : O you who believe, call to witness between you, when death draws near to any of you, at the time of making a Will, two just persons from among you, or others from among others than you, if you are travelling in the land and the calamity of death befalls you (*Maa'idah*, 5:106)

Death during Journey : O you who believe, be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting : had they been with us, they would not have died, or been slain, that Allah may make it to be a regret in their hearts. And Allah gives life and causes death. And Allah is Seer of what you do (*Aale Imran*, 3:156)

HADEES

Leaving on Thursday : Ka'b bin Maalik has reported that the Holy Prophet went out on Thursday for the battle of Tabuk ¹ and that he liked to go out on Thursday. (*Bukhari*) (*Mishkat, Kitab Aadaab-is-Safar*, No. 3714/1)

Travel all alone : 'Abdullah bin 'Umar has reported that the Messenger of Allah has said that, "if the people could know what I know about (the dangers of) loneliness, no rider all travel will alone at night." (*Bukhari*) (*Mishkat, ibid*, 3715/2)

-----1.
A place between Medinah and Damascus about 465 miles away from Medinah. The Tabuk expedition took place in 9 A.H.

Dog or Bell : Abu Hurairah has reported that the Messenger of Allah has said that, “the angels ¹ do not accompany a caravan in which there is a dog ² or a bell.” (*Muslim*) (*Mishkat, ibid, 3716/3*)

Necklace of Bowstring : Abu Bashir Ansaari has reported that he was with the Messenger of Allah on one of his journeys. The Messenger of Allah sent one to say, “no necklace of bowstring or anything else should be left on a camel’s neck, but that it should be cut off.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3718/5*)

Some directions : Abu Hurairah has reported that the Messenger of Allah has said that, “when you travel in fertility, give the camels their due from the land ; and when you travel in drought, hasten the journey thereon. When you encamp at night, keep away from the roads because they are the pathways of the beasts and the resort of poisonous animals at night.” A version has, “when you travel in time of drought, hasten with them (i.e., the camels) while they have their marrow.” (*Muslim*) (*Mishkat, ibid, 3719/6*)

Help of others in Journey : Abu Sa’eed al-Khudri has reported : while we were on a journey with the Messenger of Allah a man came riding on a camel and began to turn right and left. The Messenger of Allah said that, “whoever has an extra mount should give it to him who has none, and whoever has extra provision should give it to him who has none.” He said that that he mentioned various kinds of property till we began to think that none of us has a right to anything in excess. (*Muslim*) (*Mishkat, ibid, 3720/7*)

Return to Home : Abu Hurairah has reported that the Messenger of Allah has said that, “journey is a piece of punishment. It deprives a man of his sleep, food and drink. So when he achieves his purpose (of journey), he should hasten (to return) to his family.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3721/8*)

Meeting the Children : Abdullah bin Ja’far has reported : whenever the Messenger of Allah returned from journey, he was met by the children of his household. -----

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1. of Mercy, and not those who record the deeds (*Mazaahir-e-Haq*)
 2. Not meant for guarding (*Ibid*)

Once when he returned from a journey, I was the first to meet him and he lifted me in front of him. Then one of Fatimah's two sons was brought and he took him behind him. Then we three entered Medinah upon one animal. (*Muslim*) (*Mishkat, ibid, 3722/9*)

Time of return : Anas has reported that the Messenger of Allah never used to come to his family during the night, but he was accustomed to come only in the morning or in the evening. (*Bukhari and Muslim*) (*Mishkat, ibid, 3724/11*)

Jabir has reported that the Messenger of Allah has said that, "when anybody of you happens to remain away (from home) for a long time, he should not come to his family during the night." (*Bukhari and Muslim*) (*Mishkat, ibid, 3725/12*)

Jabir has reported that the Holy Prophet has said that, "the best time for a man to go to his family on returning from a journey is the beginning of the night." (*Abu Dawud*) (*Mishkat, ibid, 3743/30*)

Jabir has reported that whenever the Holy Prophet returned to Medinah ¹ he slaughtered a camel or cow. (*Bukhari*) (*Mishkat, ibid, 3727/14*)

First go to Mosque : Ka'b bin Maalik has reported that the Holy Prophet used not to return from a journey except in the daytime at the forenoon, and that when he arrived, he used to go first to the mosque, offer therein two *Rak'ats* and thereafter sit in it for (meeting) the people. (*Bukhari and Muslim*) (*Mishkat, ibid, 3728/13*)

Jabir has reported : I was with the Holy Prophet in a journey. When we came to Medinah, he said that to me, "enter the mosque and offer two *Rak'ats* therein." (*Bukhari*) (*Mishkat, ibid, 3729/16*)

-----1.
After journey (*Mazaahir-e-Haq*).

Travel by Night : Anas has reported that the Messenger of Allah has said that, “keep to travelling by night, because the earth is folded up at night.” (*Abu Dawud*) (*Mishkat, ibid, 3731/18*)

Companions in Journey : 'Amr bin Shu'aib has reported from his father who said that that his grandfather informed that the Messenger of Allah has said that, “a single rider is a Satan and a pair of riders is a pair of Satan, but three are a company of riders.” (*Maalik, Tirmizi, Abu Dawud and Nasa'ee*) (*Mishkat, ibid, 3732/19*)

Leader : Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, “when three (persons) are on a journey, they should make one of them as their leader.” (*Abu Dawud*) (*Mishkat, ibid, 3733/20*)

Shal bin Sa'ed has reported that the Messenger of Allah has said that, “the leader of the people in a journey is their servant. So whoever surpasses them in service will not be surpassed by them on account of any deed except martyrdom.” (*Baihaqi* noted it in *Shu'abul Iman.*) (*Mishkat, ibid, 3747/34*)

Best Companions : Ibne 'Abbas has reported that the Messenger of Allah has said that, “the best company is of four, the best army is of four hundred, and the best battalion is of four thousand ; and twelve thousand will never be overcome on account of less in number.” (*Tirmizi, Abu Dawud and Daarimi*) (*Mishkat, ibid, 3734/21*)

Practice of the Holy Prophet : Jabir has reported that the Messenger of Allah used to keep behind when travelling and urge on the weak and make him seated behind him and make Supplication for them. (*Abu Dawud*) (*Mishkat, ibid, 3735/22*)

Stay together : Abu Sa'labah Khushani has reported that when (during the journey) the people landed at a place, they used to scatter in the glens and valleys. So the Messenger of Allah said that, “your scattering in these glens and valleys is from the Satan.” Thereafter whenever they landed, they used to keep close together to such an extent that it was said that that if a cloth were spread over them it would cover all of them. (*Abu Dawud*) (*Mishkat, ibid, 3736/26*)

Equality : 'Abdullah bin Mas'ud has reported : at the battle of Badr there was one camel for every three men of us. Abu Lubabah and 'Ali bin Abi Talib were the travelling-companions of the Messenger of Allah. When his turn to dismount came, they both said that : we shall walk for you. He said that, "you both are not stronger than me, and I am not more free from wants as regards the reward than both of you." (*Sharhe as-Sunnah*) (*Mishkat, ibid, 3737/24*)

The Animals : Abu Hurairah has reported that the Messenger of Allah has said that, "do not take the backs of your animals as pulpits, because Allah the Most High has made them subservient to you only to convey you to a town which you could not reach without difficulty ; and He has made the earth for you, so fulfil your needs on it." (*Abu Dawud*) (*Mishkat, ibid, 3738/25*)

Right to Ride : Buraidah has reported that while the Messenger of Allah was walking a man who had an ass came to him and, moving to the back of the animal, said that : O Messenger of Allah, mount, and kept back. He said that, "No ; you have more right to ride in front on your animal unless you grant that right to me." The man said that, "I have given it to you." So he mounted. (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 3740/27*)

Encampment : Sahl bin Mu'aaz has reported from his father who said that : we fought along with the Holy Prophet and the people occupied so much spaces that they encroached upon the road. So the Prophet of Allah sent a man to announce among the people, "whoever occupies much space or encroaches upon the road, there is no (reward of) *Jihaad* for him." (*Abu Dawud*) (*Mishkat, ibid, 3742/29*)

Manner of Rest : Abu Qatadah has reported that whenever the Messenger of Allah encamped at night on a journey, he used to lay down on his right side ; and whenever he encamped a little before morning, he used to raise his forearm and place his head on the palm of his hand. (*Muslim*) (*Mishkat, ibid, 3744/31*)

Skin of Leopard : Abu Hurairah has reported that the Messenger of Allah has said that, “the angels do not go with a (travelling) party in which there is skin of leopard.” (*Abu Dawud*) (*Mishkat, ibid, 3746/33*)

G

DREAM (ROY'AA)

DREAM

QUR'AN

Qur'an speaks, and gives details, of particularly five different dreams or visions—one of Prophet Ibrahim (Abraham), second of Prophet Yusuf (Joseph), third of the two fellow prisoners of Prophet Yusuf, fourth of the king of Egypt, and fifth of the Holy Prophet Muhammad (peace be upon him).

When Prophet Ibrahim prayed for a son, saying : my Lord, grant me a doer of good deeds, so (Allah says) We gave him the good news of a forbearing son (i.e. Ismail). But when he (i.e. Ismail) became of (age to) work with him (i.e. Ibrahim), he (i.e. Ibrahim) said that : O my son, I have seen in a dream that I should sacrifice you ; so consider what you see. He (i.e. Ismail) said that : O my father, do as you are commanded, if Allah please, you will find me patient. So when they both submitted, and he (i.e. Ibrahim) had thrown him (i.e. Ismail) down upon his forehead, and We called out to him, saying : O Ibrahim, you have indeed fulfilled the vision. Thus do We reward the doers of good. Surely this was a manifest trial. And We ransomed him with a great sacrifice. And we granted him among the latest generations (the Salutation) : Peace be to Ibrahim (*Saaffaat*, 37:100-109)

When (Prophet) Yusuf said that to his father (Prophet) Yaqub (Jacob) : O my father, I saw (in the dream) eleven stars and the sun and moon – I saw them making obeisance to me, He (i.e. Yaqub) said that : O my son, relate not your dream to your brethren, lest they devise a plan against you. The Satan is indeed an open enemy to man. And thus will your Lord choose you and teach you the interpretation of sayings, and make His Favour complete to you and to the children of Yaqub, as He made it complete before to your fathers, Ibrahim and Ishaq (*Isaac*). Surely your Lord is Knowing, Wise (*Yusuf*, 12:4-6)

Then, when at length, as narrated by Qur'an, Yusuf gained power all over Egypt, his parents came to Egypt and fell prostrate for his sake, Yusuf said that : O my father, this is the fulfillment of my dream of old (vide *Yusuf*, 12:100).

When Prophet Yusuf was in the prison, two of his fellow – prisoners narrated their dreams to him. One of them said that : I saw myself pressing the wine ; and the other said that : I saw myself carrying bread on my head, of which birds were eating (*Yusuf*, 12:36). Prophet *Yusuf* said that : O my two fellow – prisoners, as for one of you, he will serve wine for his Lord (i.e. the king) to drink; and as for the other, he will be crucified, so that the birds will eat from his head. The matter is decreed concerning which you inquired (*Ibid*, 12:41).

As regards the dream of the king of Egypt while Prophet Yusuf was in the prison, as Qur'an says : the king said that : I have seen seven fat kine which seven lean ones devoured ; and seven green ears and (seven) others dry. O chiefs, explain to me my dream, if you can interpret the dream. (*Yusuf*, 12:43). On the inability of the chiefs to interpret the dream, on request of the fellow prisoner who had found deliverance and was serving as cup-bearer to the king, Prophet Yusuf interpreted the king's dream, saying : you shall sow for seven years as usual, then that which you reap, leave it in its ear, except a little which you eat. then after that will come seven years of hardship, which will eat away all you have before hand stored for them, except a little which you have preserved. Then after that will come a year in which people will have rain and in which they will press (grapes) (*Ibid*, 12:47-49)

In a vision the Holy Prophet Muhammad (*peace be upon him*) had seen himself and his Companions performing pilgrimage. Convinced of the truth of the vision, the Holy Prophet set out with about 1500 of his Companions with the object of performing the pilgrimage. The Meccans, however, stopped him at Hudaibah, and a treaty was arranged according to which the Holy Prophet had to return without performing the pilgrimage. This was later declared to be a victory for the Holy Prophet (*vide Fatha*, 48:1), and in terms of the treaty with the Meccans the Holy Prophet entered Mecca and performed the pilgrimage the next year. Referring to this Qur'an says : Allah indeed fulfilled the Vision for His Messenger with truth viz., you shall certainly enter the Sacred Mosque, if Allah please, in security, your heads shaved and hair cut short, not fearing.

But He knows what you know not, so He has ordained a near victory before that (*Fatha*, 48:27)

HADEES

Good Dreams : Abu Hurairah has reported that the Messenger of Allah has said that, “nothing remains of Prophecy except the *Mubashshiraat*. They asked : what is *Mubashshiraat* ? He said that : “*Roya* ¹–*al-Saaliha*” (good dream). (*Bukhari*) (*Mishkat, Kitab-ur-Royaa*, No. 4401/1)

Anas has reported that the Messenger of Allah has said that, “good dream is one forty–sixth part of Prophecy.” (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 4402/2)

Seeing the Holy Prophet in the Dream : Abu Hurairah has reported that the Messenger of Allah has said that, “the one who sees me in a dream has indeed seen me, because Satan cannot take my form.” (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 4403/3)

Abu Qatadah has reported that the Messenger of Allah has said that, “the one who sees me has indeed seen the truth.” (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 4404/4)

Abu Hurairah has reported that the Messenger of Allah has said that, “the one who sees me in a dream will see me when awake,² and Satan cannot take my form.” (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 4405/5)

- 1.
- “*Roya*” or dream is something which a man sees in sleep. It is of three kinds, viz., (1) affairs of the day come in the dream, or (2) Satanic influences resulting in dreadful dreams, or (3) intuitive disclosures from Allah. The last one are also known as “*Ruya-e-Saaliha*” or correct dreams and are generally seen by the righteous servants of Allah. (*Mazaahir-e-Haq*).
2. This relates to the time of the Holy Prophet or it may also mean that the man who sees the Holy Prophet in the dream will see him in the Hereafter. (*Mazaahir-e-Haq*)

Good and Bad Dream : Abu Qatadah has reported that the Messenger of Allah has said that, “good dream is from Allah and bad dream from Satan. So whenever anybody of you sees what he likes, he should not tell it except to one whom he loves ; and whenever he sees what he dislikes, he should seek refuge in Allah from its evil and from the evil of Satan, spit on his left side three times, and tell it not to anybody. It will then cause no harm to him.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4406/6*)

Bad Dream : Jabir has reported that the Messenger of Allah has said that, “when anybody of you sees a dream which he dislikes, he should spit on his left side three times, seek refuge in Allah from Satan three times, and change the side on which he is lying.” (*Muslim*) (*Mishkat, ibid, 4407/7*)

Fearful Dream : Jabir has reported that a man came to the Holy Prophet and said that, “I have seen in a dream as if my head had been cut off.” The Holy Prophet laughed and said that, “whenever Satan plays with anybody of you in a dream, he should not tell it to the people.” (*Muslim*) (*Mishkat, ibid, 4409/9*)

Do not tell the Dream to everybody : Abu Razeen ‘Uqaili has reported that the Messenger of Allah has said that, “the dream of a believer is one forty-sixth part of Prophecy. It flutters ¹ over a man as long as he does not tell it ; but when he tells it, it settles.” And I think he said that, “tell it only to a friend or a wise man.” (*Tirmizi*) (*Mishkat, ibid, 4415/15*)

Greatest lie : Ibne ‘Umar has reported that the Messenger of Allah has said that, “the greatest lie is that a man pretends to have seen what he has not seen.” (*Bukhari*) (*Mishkat, ibid, 4419/19*)

Truest Dream : Abu Sa’eed has reported that the Holy Prophet has said that, “the truest dream is at the latter part of night.” (*Tirmizi and Daarimi*) (*Mishkat, ibid, 4420/20*)

-----1.
The phrase “*Ala Rijle Taa’irin*” is an Arabic idiom which refers to the state of un-settlement or un-static like a bird. (*Mazaahir-e-Haq*)

H

SECURITY MEASURES FOR NIGHT

HADEES

Directions : Jabir has reported that the Messenger of Allah has said that, “when darkness of the night appears, or in the evening, keep your children within (the doors) because the Satan is abroad at that time ; and when some part of the night has passed, let them be free and close the doors, and mention the Name of Allah, because the Satan does not open a closed door. Tie up your water-skins and mention the Name of Allah, cover up your vessels, and mention the Name of Allah, even though you just put something on them, and put off your lamps.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-At’imah, Baabo Ta’tiyatil Awaani Wa Ghairihaa* 4107/1)

Covering of the Vessel : Jabir has reported that Abu Humaid, one of the Ansaars, brought a vessel of milk to the Holy Prophet from Naqi’.¹ The Holy Prophet said that, “why have you not covered it even by putting a piece of wood over it ?” (*Bukhari and Muslim*) (*Mishkat, ibid, 4108/2*)

Put off the Fire : Ibne ’Umar has reported from the Holy Prophet that he said that, “do not leave a fire (burning) in your houses while you sleep.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4109/3*)

Abu Musa has reported that a house in Medinah was burnt down during the night over its inhabitants. The Holy Prophet was informed about it. He said that, “this fire is surely an enemy to you. So when you go to sleep, extinguish it.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4110/4*)

Dogs and Asses : Jabir has reported : I heard the Messenger of Allah say, “when you hear the barking of dogs and the braying of asses during the night, seek refuge in Allah from the accursed Satan, because they see what you do not see. Avoid going out much when there are few people about, because Allah the Almighty scatters abroad such of His creatures as He wishes at night.

-----1. A place in the *Wadi-al-Aqeeq* where camels which had been given in *Sadaqah* were kept.

Shut the doors, and mention the Name of Allah, because the Satan does not open a door which has been shut with mentioning the Name of Allah, and cover up jars, invert vessels and tie up water– skins .” (*Sharhe as-Sunnah*) (*Mishkat, ibid, 4111/5*)

Extinguish the Lamps : Ibne 'Abbas has reported that a mouse came dragging a wick and dropped it in front of the Messenger of Allah on the mat on which he was sitting and burned it to the size of a *Dirham*, He said that, “when you go to sleep, put off your lamps, because Satan guides a creature like this to do thus and it burns you.” (*Abu Dawwud*) (*Mishkat, ibid, 4112/6*)

I

AIMAAN WAN NUZoor

Chapter – 1 – Oaths

Chapter – 2 – Vows

QUR'AN

THE OATHS

Oaths to hinder the good : And make not Allah by your oaths a hindrance to your doing good and keeping your duty and making peace between men. And Allah is Hearing, Knowing. (*Baqarah*, 2:224)

Vain Oaths : Allah will not call you to account for what is vain in your oaths ; but He will call you to account for what your hearts have earned. And Allah is Forgiving, Forbearing. (*Ibid*, 2:225)

Allah will not call you to account for that which is vain in your oaths, but He will call you to account for the making of deliberate oaths ; so its expiation is the feeding of ten poor men with the average (food) you feed your families with, or their clothing, or the freeing of a neck (a slave). But whoso finds not (the means) should fast for three days. This is the expiation of your oaths when you swear. And keep your oaths. Thus does Allah make clear to you His Messages that you may give thanks. (*Maa'idah*, 5:89)

Breaking the Oaths : And if they (i.e. your opponents) break their oaths after their agreement and revile your religion, then fight the leaders of disbelief - surely their oaths are nothing – so that they may desist (*Taubah*, 9:12)

Fulfil the Covenant : And fulfil the Covenant of Allah, when you have made a Covenant, and break not your oaths after making them fast, and you have indeed made Allah your Surety. Surely Allah knows what you do (*Nahl*, 16:91)

Mean of deceit : You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. And Allah only tries you by this. And He will make clear to you on the Day of Resurrection that wherein you differed (*Ibid*, 16:92)

And make not your oaths a means of deceit between you, lest a foot should slip after its stability, and you should taste evil because you hinder (men) from the Way of Allah and grievous punishment be your (lot) (*Ibid*, 16:94)

They take shelter under their oaths, thus turning (men) from the Way of Allah. Surely evil is that which they do (*Munafiqoon*, 63:2).

THE VOWS

And whatever alms you give and (whatever) vows you vow, Allah surely knows it. And the wrongdoers shall have no helpers (*Baqarah*, 2:270)

And of them are those (i.e. the hypocrites) who made a Covenant with Allah : if He gives us out of His Grace, we will certainly give alms and be of the righteous. But when He gave them out of His Grace, they became niggardly of it and they turned away and they are averse. So He requited them with hypocrisy in their hearts till the Day they meet him, because they broke their promise with Allah and because they lied (*Taubah*, 9:75 to 77)

Regarding the pilgrims to Mecca it is said that : then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House (i.e. the Ka'bah) (*Hajj*, 22:29)

The righteous (will) truly drink (in Paradise) of a cup tempered with camphor – a fountain from which the Servants of Allah (will) drink, making it flow in abundance. They fulfil their vows and fear a Day, the evil of which is widespread. (*Dahr*, 76:5-7)

HADEES

CHAPTER 1

OATHS ¹

Oath of the Holy Prophet : Ibne 'Umar has reported that the oath which the Holy Prophet often used to take was, "No, by the Changer of the hearts." ² (*Bukhari*) (*Mishkat, Kitab-ul- 'Itq, Baab-ul-Aimaane Wan Nuzoor*, No. 3259/1)

Abu Sa'eed al-Khudri has reported that when the Messenger of Allah took a solemn oath, he said that, "No, by Him in Whose Hand is the soul of Abul Qasim." (*Abu Dawud*) (*Mishkat, ibid, 3275/17*)

Oath in the Name of anybody other than Allah : Ibne 'Umar has reported that the Messenger of Allah has said that, "Allah prohibits you from swearing by your fathers. Whoever swears, he must swear by Allah, or keep silent." (*Bukhari and Muslim*) (*Mishkat, ibid, 3260/2*)

'Abdur Rahman bin Samurah has reported that the Messenger of Allah has said that, "do not swear by idols or by your fathers." ³ (*Muslim*) (*Mishkat, ibid, 3261/3*)

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1. Oath is either (1) Ghamoos, or (2) Laghw, or (3) Mun'aqidah. Ghamoos is one in which a man takes a false oath knowing it to be false. Laghw is one in which a man takes oath knowing it to be correct but in fact it is wrong. Mun'aqidah is one in which a man takes oath of doing or not doing anything in future. It may be for some thing good in which case he must fulfil it, or for something evil in which case he should not fulfil it. For breaking this type of oath payment of the ransom will be necessary, which is freeing of a slave, or feeding ten poor ones or giving clothes to ten poor ones, or fasting for three continuous days. There is no ransom on a non-Muslim even if he breaks the oath after accepting Islam, or on a minor or an insane or a sleeping man. (*Mazaahir-e-Haq*)
 2. This shows that oaths can also be taken by any Attribute of Allah the Almighty (*Mazaahir-e-Haq*)
 3. This type of oath was common among the pre-Islamic Arabs (*Mazaahir-e-Haq*).

Abu Hurairah has reported that the Holy Prophet has said that that whoever swears an oath in the course of which he says, “by *Laat* and *Uzza*,” he should say, “*Laa Ilaaha Illallah*,”¹ and that who-ever says to his friend, “come, I shall play for money with you,” he should pay charity.² (*Bukhari and Muslim*) (*Mishkat, ibid, 3262/4*)

Abu Hurairah has reported that the Messenger of Allah has said that, “do not swear by your fathers, or by your mothers, or by the idols, and swear not by Allah unless you are speaking the truth.” (*Abu Dawud and Nasa’ee*) (*Mishkat, ibid, 3271/13*)

Ibne ‘Umar has reported : I heard the Messenger of Allah say, “whoever swears by anybody other than Allah commits act of polytheism” (*Tirmizi*) (*Mishkat, ibid, 3272/14*)

Oath by Religion : Saabit bin Zahhaak has reported that the Messenger of Allah has said that, “whoever swears falsely in the name of a religion other than Islam he is like what he has said that ; and there is no vow for the son of Adam in that which he does not possess ; and whoever kills himself with something in this world he will be punished with it on the Day of Resurrection ; and whoever curses a believer it is like murdering him ; and whoever charges a believer with infidelity it is like murdering him ; and whoever makes a false claim to gain much thereby Allah will not increase him except in poverty (*Bukhari and Muslim*) (*Mishkat, ibid, 3263/5*)

Breaking of the Oath : Abu Musa has reported that the Messenger of Allah has said that, “by Allah, I shall not if Allah will, swear an oath and then consider something else to be better than it, but make atonement for my oath and then do the thing that is better.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3264/6*)

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1. This is by way of repentance and seeking forgiveness by a new convert to Islam who takes the names of *Laat* and *Uzza* by mistake, and for revival of faith by one who takes the names of the idols for respect (*Mazaahir-e-Haq*).
 2. This is by way of expiation for inviting a friend to a sinful act (*Ibid*).

Abu Hurairah has reported that the Messenger of Allah has said that, “whoever swears an oath and considers something else to be better than it, he should make atonement for his oath and do that.” (*Muslim*) (*Mishkat, ibid, 3266/8*)

Abu Hurairah has reported that the Messenger of Allah has said that, “by Allah, it is more sinful in the Sight of Allah for anybody of you to persist in his oath regarding his family than to (break it and) give for it the atonement Allah has imposed.” (*Bukhari and Muslim*) (*Mishkat, ibid, 3267/9*)

Intention of the Oath – Seeker : Abu Hurairah has reported that the Messenger of Allah has said that, “your oath should be about what your companion ¹ seeks as the truth from you.” (*Muslim*) (*Mishkat, ibid, 3268/10*)

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, ibid, 3269/11*)

Futile Oath : ‘Aa’isha has reported that the verse, “Allah will not take you to account for what is futile in your oaths,” ² was revealed about such oaths as “No, by Allah,” and “Yes, by Allah.” (*Bukhari*) (*Mishkat, ibid, 3270/12*)

Free from Islam : Buraidah has reported that the Messenger of Allah has said that that if anybody says, “I am free from Islam,” he is as he has said that if he is a liar ; but if he is truthful, he will not return safely to Islam. (*Abu Dawud, Nasa’ee and Ibne Majah*) (*Mishkat, ibid, 3274/16*)

If Allah Will : Ibne ‘Umar has reported that the Messenger of Allah has said that : whoever says when taking an oath, “if Allah will,” there is no accountability on him. (*Tirmizi, Abu Dawud, Nasa’ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 3277/19*)

-----1.
i.e. the oath seeker.

2. *Qur’an, Baqarah, 2:225 ; Maa’idah, 5:89.*

CHAPTER 2

VOWS ¹

Prohibition : Abu Hurairah and Ibne 'Umar has reported that the Messenger of Allah has said that, "do not make vows, because a vow has no effect against fate ; it is only a means by which something is extracted from the miserly."² (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-'Itq, Baabun Fin Nuzoor*, No. 3279/1)

Vow for unlawful things : 'Aa'isha has reported that the Messenger of Allah has said that, "whoever vows to obey Allah he should obey Him ; and whoever vows to disobey Him, he should not disobey Him." (*Bukhari*) (*Mishkat, ibid*, 3280/2)

'Imran bin Husain has reported that the Messenger of Allah has said that, "a vow to do an act of sin is not to be fulfilled, nor to do something over which one has no control." (*Muslim*) (*Mishkat, ibid*, 3281/3)

Atonement : 'Uqbah bin 'Aamir has reported that the Messenger of Allah has said that, "the atonement for a vow is the (same as) atonement for an oath." (*Muslim*) (*Mishkat, ibid*, 3282/4)

Ibne 'Abbas has reported that the sister of 'Uqbah bin 'Aamir took a vow to perform the *Hajj* (Pilgrimage) on foot, although she was unable to do so. The Messenger of Allah said that, "Allah is not in need of your sister's walking on foot. So let her ride and offer the sacrifice of a *Badanah*,"³ (*Abu Dawud and Daarimi*) (*Mishkat, ibid*, 3293/15)

- 1.
- Vow means to make obligatory for ones own self something which is not otherwise obligatory on him. All scholars agree that vow is permissible and to fulfil it is obligatory, unless the vow itself is illegal as being for an act of sin. Abu Hurairah and Hambal further say that not only such a vow is not good but for it ransom will be due as in case of an oath. (*Mazaahir-e-Haq*).
2. Meaning thereby that even if a miser spends in the Way of Allah, he does it for his own selfish motives (*Mazaahir-e-Haq*)
3. "*Badanah*" according to Hanafiah is either a camel or a cow ; but according to Shaafeiyah, it is only a camel (*Mazaahir-e-Haq*).

Vow for impossible things : Ibne 'Abbas has reported : once when the Holy Prophet was delivering a sermon, a man was standing. He asked about him. They said that that he was Abu Isra'il who had taken a vow to stand and neither to sit, nor go into the shade, nor speak, but keep fast. The Holy Prophet said that, "ask him to speak, go into the shade, sit down and fulfil his fast."¹ (*Bukhari*) (*Mishkat, ibid, 3283/5*)

Anas has reported that the Holy Prophet saw an old man who was being led by his two sons. He asked : what is the matter with him ? They said that : he has taken a vow to walk. He said that, "Allah the Most High has no need that this man should punish himself," and he ordered him to ride. (*Bukhari and Muslim*) (*Mishkat, ibid, 3284/6*)

Fulfilment by Legal Heirs : Ibne 'Abbas has reported that Sa'd bin 'Ubadah requested the Holy Prophet for a decision about a vow which his mother had taken but had died before fulfilling it. He gave decision that he should fulfil it on her behalf.² (*Bukhari and Muslim*) (*Mishkat, ibid, 3285/7*)

Vow for sin : 'Aa'isha has reported that the Messenger of Allah has said that, "there is no vow in sin, and its atonement is the same as for an oath." (*Abu Dawud, Tirmizi and Nasa'ee*) (*Mishkat, ibid, 3287/9*)

Vow for Prayer : Jabir bin 'Abdullah has reported that a man got up on the day of Victory (over Mecca) and said that, "O Messenger of Allah, I have vowed to Allah the Great and Glorious that if Allah gives you victory over Mecca, I shall pray two *Rak'ats* in *Baitul-Muqaddas*." He said that, "pray here." He asked him again and he said that, "pray here." He asked again and he said that, "then the option is yours." (*Abu Dawud and Daarimi*) (*Mishkat, ibid, 3292/14*)

1. This shows that there should be no vow in respect of those things which are humanly impossible, and if such a vow is taken it should be broken. (*Mazaahir-e-Haq*).

2. According to majority of scholars, the legal heirs are bound to fulfil only that vow of the deceased which relates to property and that too only when the deceased has left any property (*Mazaahir-e-Haq*)

Lawful and Unlawful Vow : 'Imran bin Husain has reported : I heard the Messenger of Allah say, "vows are of two kinds. Whoever vows in obedience (to Allah), that is for Allah and it must be fulfilled ; and whoever vows in transgression, that is for the Satan and it must not be fulfilled, and its atonement is the (same as the) atonement for an oath." (*Nasa'ee*) (*Mishkat, ibid, 3296/18*)

J

**'ITQ
(EMANCIPATION)**

QUR'AN

QUR'AN ENCOURAGES FREEING OF SLAVES

It says : And what will make you know what the uphill road is ? (It is) to free a slave (*Balad*, 90:12-13)

“.....but righteous is he whogives his wealth for the love of Him (i.e. Allah)to set free the slaves.....” (*Baqarah*, 2:177)

Regarding prisoners of war it is said that : thereafter either (set them free) as a matter of grace ; or (free them in return for) ransom, until the war lays down its burdens (*Muhammad*, 47:4).

“.....And if any of those your right hands possess ask for a deed in writing (to enable them to earn their freedom for a certain sum) give them (as your bounden duty) such a deed if you know in them any good, and bestow upon them of the wealth of Allah which He (i.e. Allah) has bestowed upon you”(*Noor*, 24:33)

He who kills a believer by mistake must set free a believing slave.....(*Nisa*, 4:92). If he (i.e. the slain) belonged to a people with whom you have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed(*Nisa*, 4:92)

As to those who divorce their wives by Zihar, then wish to get back on the words uttered (it is ordained that such a one) should free a slave before they touch each other. This you are admonished to perform and Allah is Aware with what you do.....(*Mujadalah*, 58:3)

Allah will not take you to task for what is unintentional in your oaths, but He will take you to task for the oaths which you swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that which you feed your own folk, or the clothing of them, or the emancipation of a slave.....(*Maa'idah*, 5:89)

QUR'AN COMMANDS FOR DOING GOOD TO THE SLAVE

“.....and do good to parents.....and to those whom your right hands possess. Behold, Allah approves not the arrogant, the vainglorious” (*Nisa*, 4:36)

And wed the single among you and the fit ones among your male and female slaves ; if they be poor, Allah will give them means out of His Grace. For Allah encompasses all, and He knows all things (*Noor*, 24:32)

“.....But if you fear that you shall not be able to deal justly, then (marry) only one (free woman), or what your right hands possess (i.e. prisoner of war or slave). That will be more suitable to prevent you from injustice.” (*Nisa*, 4:3)

And compel not your slave girls to prostitution, they being desirous of keeping chaste, in order that you may seek the frail goods of this world's life.....(*Noor*, 24:33).

HADEES

The Reward : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever sets free a Muslim slave, Allah will set free from Hell a limb of his body for every limb of his, even his private part for his.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul- 'Itq,* ¹ No. 3235/1)

Best Charity : Samurah bin Jundub has reported that the Messenger of Allah has said that, “the best charity is intercession by which a slave is set free.” (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid,* 3240/6)

Freeing the Share in a joint Slave : Ibne 'Umar has reported that the Messenger of Allah has said that, “if anybody emancipates his share in a slave, and he can afford to pay the full price for him, (then it is better that) a reasonable price of the slave should be fixed and his co-sharers should be given their shares (by him), and the slave be thus (fully) emancipated. If not, he will be emancipated only to the extent of the part emancipated (*Bukhari and Muslim*) (*Mishkat, Kitab-ul- 'Itq, Baab 'Eetaaqil 'Abdil Mushtarake Wa Shiral Qareebe Wal 'Itqe Fil Maraz,* No. 3241/1)

Abu Hurairah has reported that the Messenger of Allah has said that, “if anybody emancipates a share in a slave, he should be completely emancipated if he (i.e. the emancipator) has money ; but if he has no money, then the slave will be required to work (for the other shareholders) to pay for his freedom, but he should not be put to hardship.” (*Bukhari and Muslim*) (*Mishkat, ibid,* 3242/2)

-----1.

“ 'Itq ” means freeing the slave. A free man enjoys all human rights while a slave is deprived of them. Islam has made provision for restoration of all human rights to a slave by granting him freedom.

For granting freedom to a slave it is necessary that the person doing so should be major, sane, independent, and owner of the slave who is freed.

Freeing of the slave is “*Waajib*” as for “*Kaffaarah*” or ransom of the sins ; or “*Mustahab*” or “*Mubah*” as for sending blessings to any deceased ; or “*Tbaadat*” as for the Pleasure of Allah. But it is also a sin if it is suspected that the freed one will run away to the enemy, or become a thief or robber, or give up Islam (*Mazaahir-e-Haq*)

Abul Maleeh has reported from his father who told that a man emancipated a share in a slave. The matter was reported to the Holy Prophet. He said that, "there is no partner to Allah", and ordered (the man) that he should be (fully) emancipated. (*Abu Dawud*) (*Mishkat, ibid, 3250/10*)

Freeing all Slaves in death illness : 'Imran bin Husain has reported that a man emancipated six slaves of his at the time of his death. He had no other property. The Messenger of Allah called them, divided them into three groups, cast lottery among them, and set two free, and kept four in slavery, ¹ and he spoke a strong word against him ² (*Muslim*) (*Mishkat, ibid, 3243/3*)

Slave Father : Abu Hurairah has reported that the Messenger of Allah has said that, "no son can repay what he owes to his father except that he buys him and emancipates him if he is a slave." (*Muslim*) (*Mishkat, ibid, 3244/4*)

Mudabbar ³ Slave : Jabir has reported that a man of the Ansaar declared his slave to be free after his death. ¹ He had no other property. When (the news of) it reached the Holy Prophet, he said that, "who will buy him from me ?" Nu'aim bin Nahhaam purchased him for eight hundred *Dirhams*. (*Bukhari and Muslim*) (*Mishkat, ibid, 3245/5*)

Relative Slave : Hasan has reported from Samurah who told that the Messenger of Allah has said that, "whoever becomes owner of a relative who is (related to him) within the prohibited degrees, that person (relative) becomes free." (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 3246/6*)

-----1.
This shows that setting free the slaves or disposal of property by Will, Gift or Charity during death illness cannot be beyond one-third (*Mazaahir-e-Haq*)
2. Because he had totally deprived his legal heirs of the shares which they were entitled to get in his slaves after him (*Ibid*)
3. The word "*Mudabbar*" means to say to the slave, "you will be free after my death" (*Ibid*)

A Slave – Girl giving Birth to a Child : Ibne 'Abbas has reported that the Holy Prophet has said that, “when the slave-girl of a man gives birth to a child of him she becomes free at his death.” (*Daarimi*) (*Mishkat, ibid, 3247/7*)

Property of the Slave : Ibne 'Umar has reported that the Messenger of Allah has said that, “whoever emancipates a slave who owns property, the property of the slave is for him, unless the owner stipulates otherwise.” (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 3249/9*)

'Abdullah bin 'Umar has reported that the Messenger of Allah has said that, “whoever buys a slave and makes no stipulation about his property, he gets nothing from it.”¹ (*Daarimi*) (*Mishkat, ibid, 3258/18*)

Conditional Freeing : Safinah has reported : I was a slave-girl of Umme Salamah. She said that, “I shall emancipate you, but I put the condition that you must serve the Messenger of Allah as long as you are alive.” I said that, “even if you do not put this condition, I shall not leave the Messenger of Allah as long as I am alive.” She then emancipated me and put this condition on me. (*Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 3251/11*)

Purchase of Freedom : 'Amr bin 'Shu'aib has reported from his father who told that his grandfather informed that the Holy Prophet has said that, “the slave who has made an agreement to purchase his freedom remains a slave until even a *Dirham* of the agreed price remains unpaid.” (*Abu Dawud*) (*Mishkat, ibid, 3252/12*)

Veil from the Slave : Umme Salamah has reported that the Messenger of Allah has said that, “when a slave of anybody of you (women) has made an agreement to purchase his freedom and has the full price to pay, she should veil herself from him.” (*Tirmizi, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 3253/13*)

1. Because it is actually the property of his previous owner (*Mazaahir-e-Haq*).

Blessing for the Dead : 'Abdur Rahman bin Abu 'Amrah al-Ansaari has reported that his mother intended to emancipate a slave. She postponed it till the morning, and she died. 'Abdur Rahman said that : I asked Qasim bin Muhammad ¹ : will it benefit her if I emancipate the slave on her behalf. Qasim said that that Sa'd bin 'Ubadah had gone to the Messenger of Allah and said that : my mother has died. Will it benefit her if I set free a slave on her behalf ? The Messenger of Allah said that : Yes. ² (*Maalik*) (*Mishkat, ibid, 3256/16*)

Yahya bin Sa'eed has reported that 'Abdur Rahman bin Abu Bakr died in his sleep, and his sister 'Aa'isha set free many slaves on his behalf (*Maalik*) (*Mishkat, ibid, 3257/17*)

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2. He was a grandson of Abu Bakr Siddique and was at that time one of the seven prominent jurists of Medinah (*Mazaahir-e-Haq*).
 3. This shows that benefit of charity for the deceased reaches him (Ibid)

K

**DIVINATION
(FORE-TELLING)**

DIVINATION (FORE-TELLING)

HADEES

Some practices of the Days of Ignorance : Mu'awiyah bin al-Hakam has reported : I said that, "O Messenger of Allah, there were things which we used to do in the days of ignorance. We used to go to the *Kaahins*." He said that, "do not go to the *Kaahins*. He said that, "we used to take omens." He said that, "that is a thing which a man finds within himself, but it should not prevent you from your purpose." I said that, "among us there were men who used to practise divination by drawing lines on the ground." He said that, "there was a Prophet ¹ who used to draw lines, so whoever's line agrees with it, it is good." ² (*Muslim*) (*Mishkat, Kitab-ut-Tibb War Ruqa, Baab-ul-Kehaanat*, No. 4388/1)

Fore-Telling : 'Aa'isha has reported some persons asked the Messenger of Allah about the *Kaahins*. He said that, "they are of no account." They said that, "O Messenger of Allah, they sometimes tell a thing which comes out to be true." He said that, "that is a word of truth which a Jinn catches and puts into the ear of his friend as a hen does, and then he mixes up with it more than a hundred lies with it." (*Bukhari and Muslim*) (*Mishkat, ibid*, 4389/2)

Abu Hurairah has reported that the Holy Prophet has said that, "when Allah decrees an affair in the heaven, the angels strike their wings out of fear for His Word which is like a chain on a smooth stone. Then when fear is removed from their hearts, they say, 'What did your Lord say ?' They say, 'that which He said that is the Truth and He is the Most High and the Most Great.' Then those who steal the hearing hear it, and they are thus some above others (Sufyan ³ illustrated it with the palm of his hand, turning it and separating the fingers).

-----1.

Prophet Danial or Enoch (*Idrees*)

2. It was known as "*Raml*" and it does not exist now in its original form (*Mazaahir-e-Haq*)

3. i.e. Sufyan bin 'Uyainah through whom the Tradition was transmitted. (James Robson)

Then one hears the word and passes it on to the one below him and the other passes it on to the one below him. This goes on till one passes it on to the tongue of the magician or the *Kaahin*. Sometimes a flame catches him before he passes it on,¹ but sometimes he passes it on before it catches him, and he mixes up with it a hundred lies. People ask whether he did not say such and such on such and such a day? Thus it is corroborated because of the word which is heard from the heaven.” (*Bukhari*) (*Mishkat, ibid, 4396/9*)

Fore – Teller : Hafsah has reported that the Messenger of Allah has said that, “whoever goes to a diviner (fore-teller) and asks him about anything his prayer is not accepted for forty nights.” (*Muslim*) (*Mishkat, ibid, 4391/4*)

Star Giving Rain : Zaid bin Khalid Juhani has reported : the Messenger of Allah led us in the morning prayer at Hudaibiyah. There was rainfall during the night. When he finished, he turned to the people and said that, “do you know what your Lord has said that?” They said that : Allah and His Messenger know best. He said that that He has said that, “My servants got up this morning, some believing in Me and some disbelieving in Me. The one who said that, ‘we have been given rain by the Grace of Allah and Mercy’ is the one who believes in Me and disbelieves in the star, and the one who said that, ‘we got the rain on account of such and such a star’ is the one who disbelieves in Me and believes in the star.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4392/5*)

Astrology : Ibne ’Abbas has reported that the Messenger of Allah has said that, “whoever learns astrology he learns a branch of magic, which he learns more as long as he continues to (learn) it (i.e. astrology) more.” (*Ahmad, Abu Dawud and Ibne Majah*) (*Mishkat, ibid, 4394/7*)

Astrologer : Ibne ’Abbas has reported that the Messenger of Allah has said that, “whoever acquires a branch of the knowledge of the stars for a purpose other than what Allah has mentioned, (in the Qur’an), he indeed acquires a branch of magic.

-----1.
Qur’an, Hijr, 15:18.

The astrologer is a *Kaahin*, the *Kaahin* is a magician, and the magician is an infidel.” (*Razeen*) (*Mishkat, ibid, 4399/12*)

Shahaabe-e-Saaqib : Ibne ‘Abbas has reported : one of the Companions of the Holy Prophet who belonged to the Ansaar, told me that while they were sitting one night with the Messenger of Allah, a star fell and (its) light spread. The Messenger of Allah asked : what did you use to say in the Days of Ignorance when something of this nature fell ? They said that, “Allah and His Messenger know best. We used to say that a great man has been born this night, or that a great man has died.” Then the Messenger of Allah said that, “it does not fall because of anyone’s death or life ; but when our Lord Whose Name is Blessed decrees an affair, the bearers of the Throne glorify Him, then the inhabitants of heaven who are next to them glorify Him, till the glorification reaches the inhabitants of this lowest heaven. Then those who are near the bearers of the Throne ask them : what has your Lord said that ? They tell them what He has said that. Then the inhabitants of the heaven ask one another till it reaches this lowest heaven. The Jinn then catch hold of a hearing and pass it on to their friends (i.e. Kaahins) and then [flames] are thrown at them. What they (i.e. Jinn) bring is true, but they (i.e. the Kaahins) mix up lies with it and make additions.” (*Muslim*) (*Mishkat, ibid, 4397/10*)

Purpose of the Stars : Qatadah has reported that Allah the Most High has created these stars for three purposes ; He has made them an adornment for the sky, missiles for the Satans, and signs to know the ways therewith. Whoever explains them differently, he commits a mistake, destroys his fortune, and puts himself in trouble for something he does not know. (*Bukhari*) (*Mishkat, ibid, 4398/11*)

L

BEGGING

BEGGING

HADEES

Those who can Beg : Qabisah bin Mukhariq has reported : I stood surety for a debt ¹ and went to the Messenger of Allah to beg for it from him. He said that, “wait till I receive the *Sadaqah* (Zakaat) I will order for you (to be given) from it.” He then said that, “O Qabisah, begging is not allowed except to one of three persons : a man who has become a surety for a debt is allowed to beg till he gets it, after which he should stop (begging) ; a man whose property has been destroyed by a calamity, which has afflicted him, is allowed to beg till he gets what suffices his livelihood (or he said that means of living) ; and a man who has been smitten by hunger, and three intelligent men of his people confirm that he has been smitten by hunger, is allowed to beg till he gets what suffices his livelihood (or he said that means of living). Begging for any other reason, O Qabisah, is not allowed, and whoever engages in it eats a thing which is unlawful.” (*Muslim*) (*Mishkat, Kitab-uz-Zakaat, Baabo Mann Laa Tahillo Lahul Mas’alato Wa Mann Tahillo Lahu*, No, 1743/1)

Increasing Property : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever begs the money of others to increase his own begs only for live coals, so he may beg little or much.” (*Muslim*) (*Mishkat, ibid*, 1744/2)

On the Day of Resurrection : ‘Abdullah bin ‘Umar has reported that the Messenger of Allah has said that, “man will continue begging from the people, till he will come on the Day of Resurrection with no flesh on his face.” (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 1745/3)

1. The word *Hamaalah* is used of an undertaking to pay a debt or blood wit.
(James Robson)

Earning better than Begging : Zubair bin 'Awwaam has reported that the Messenger of Allah has said that, "that one of you takes his

rope, brings a load of firewood on his back and sells it, Allah maintaining his self – respect, is better than to beg of people, they give him or refuse him." (*Bukhari*) (*Mishkat, ibid, 1747/5*)

Anas has reported that a man of the Ansaar came to the Holy Prophet and begged from him. He asked : have you anything in your house ? He said that : I have a cloth part of which I wear and part of which I spread on the ground and a wooden bowl from which I drink water. He said that : bring them to me. He brought both the things. The Messenger of Allah took them in his hand and asked, "who will buy these ?" A man said that : I offer to purchase for one *Dirham*. He asked twice or thrice, "who will offer more than one *Dirham* ?" A man said that : I offer two *Dirhams*. He gave both to him. He then took the two *Dirhams*, gave them to the Ansaari and said that, "buy food with one of them and give it to your family, and buy an axe with the other and bring it to me." He brought it. The Messenger of Allah fixed a handle in it with his own hand and said that, "go, bring firewood and sell it, and I should not see you for fifteen days." The man went away and brought firewood and sold it. When he had earned ten *Dirhams*, he came to him and bought a cloth with some of them and food with some. The Messenger of Allah said that, "this is better for you than that begging should be a spot on your face on the Day of Resurrection. Begging is not allowable except to three persons : one who is in acute poverty, one who is heavily burdened with, or one who is liable for blood-wit which is difficult for him to pay." (*Abu Dawud*), *mxz*(*Mishkat, ibid, 1757/15*)

Upper Hand is Better : Ibne 'Umar has reported that the Messenger of Allah said that when he was on the pulpit speaking about *Sadaqah* and keeping away from begging, "the upper hand is better than the lower one, the upper hand is the one which gives and the lower is that which begs." (*Bukhari and Muslim*) (*Mishkat, ibid, 1749/7*)

Not to Beg : Abu Sa'eed al-Khudri has reported that some men of the Ansaar begged from the Messenger of Allah and he gave them. They begged from him again and he gave them so that what he had was finished.

He then said that, “what I have I shall never withhold from you, but Allah strengthens the keeping away of him who keeps away from begging, and gives sufficiency to him who is satisfied, and strengthens the patience of him who shows patience, and none has been given a better and ample gift than patience.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1750/8*)

Abu Zar has reported : the Messenger of Allah called me and laid a condition on me that I will not beg people for anything. I said that : yes. He said that, “not even for your whip when you drop it. You should dismount and get it yourself.” (*Ahmad*) (*Mishkat, ibid, 1764/22*)

Good News for not Begging : Sauban has reported that the Messenger of Allah has said that, “whoever guarantees me that he will not beg from people, I will guarantee him Paradise.” Sauban said that: I. Thereafter he never asked anything from anybody. (*Abu Dawud and Nasa’ee*) (*Mishkat, ibid, 1763/21*)

Getting without Desire or Begging : ‘Umar bin Khattaab has reported : the Holy Prophet wanted to give me something and I requested him to give it to the one who had more need of it than I. But he said that, “take it, keep it with your property and give it as *Sadaqah*. Take what comes to you from this property when you are neither desirous nor begging, but that which does not come thus do not be desirous of it.” (*Bukhari and Muslim*) (*Mishkat, ibid, 1751/9*)

Remuneration : Ibne Saa’idi has reported : ‘Umar employed me to collect the *Sadaqah*. When I collected and gave it to him, he ordered for some payment to me. I said that, “I did it only for the Sake of Allah and my reward will come from Allah.” He said that, “take what you are given, because I acted as a collector in the time of the Messenger of Allah, and when he offered me some payment I said that the same thing as you have said that. But the Messenger of Allah said that : when you are given something without asking for it, use it for yourself and for *Sadaqah*.” (*Abu Dawud*) (*Mishkat, ibid, 1760/18*)

Condemnations : Samurah bin Jundub has reported that the Messenger of Allah has said that, “begging is laceration with which a man causes laceration on his face. So whoever likes may make it permanent upon his face, and whoever likes may avoid it, except that a man begs from a ruler, or in a situation from which there is no escape.” (*Abu Dawud, Tirmizi and Nasa’ee*) (*Mishkat, ibid, 1752/10*)

Begging inspite of Sufficiency : ‘Abdulalh bin Mas‘ud has reported that the Messenger of Allah has said that, “whoever begs from people (inspite of) having sufficient means will come on the Day of Resurrection with his begging as scrapes, scratchings or lacerations on his face.” It was asked : what constitutes sufficiency, O Messenger of Allah ? He said that : fifty *Dirhams* or their value in gold. (*Abu Dawud, Tirmizi, Nasa’ee, Ibne Majah and Daarimi*) (*Mishkat, ibid, 1753/11*)

Sahl bin Hanzaliyah has reported that the Messenger of Allah has said that, “whoever begs when he has sufficient means begs more Fire (of Hell).” Nufaili, one of its transmitters, said that in another place that he (the Messenger of Allah) was asked : what is sufficiency which makes begging unlawful ? He replied : that which can provide a morning and an evening meal. In another place he said that : when one has (for food) for a day, or for a night and a day. (*Abu Dawud*) (*Mishkat, ibid, 1754/12*)

‘Ata bin Yasaar has reported from a man of the Banu Asad that the Messenger of Allah has said that, “whoever of you begs when he has an *Uqiyah*¹ or its equivalent, he begs without need.” (*Maalik, Abu Dawud and Nasa’ee*) (*Mishkat, ibid, 1755/13*)

Beg from Allah : Ibne Mas‘ud has reported that the Messenger of Allah has said that, “whoever suffers from hunger and refers it to men his hunger will not be finished. But if one refers it to Allah, it is near that He will give him sufficiency² by a speedy death or grant him sufficiency later.” (*Abu Dawud and Tirmizi*) (*Mishkat, ibid, 1758/16*)

1. The *Uqiyah* (ounce) of the Arabs was forty *Dirhams*. (James Robson)

2. *Qur’an, Talaq, 65:3*.

Beg from the Pious : Ibne Firasi has reported that Firasi asked the Messenger of Allah : may I beg, O Messenger of Allah ? “No”, said that the Holy Prophet ; but if there is no other way, beg from the pious.” (*Abu Dawud and Nasa’ee*) (*Mishkat, ibid, 1759/17*)

M

LIFE OF THE WORLD

Chapter 1 – Softening of the Heart

Chapter 2 – The poor and the Weak and the Holy Prophet

Chapter 3 – Hope and Greed

Chapter 4 – Wealth and Long Life

Chapter 5 – Trust in Allah and Endurance

Chapter 6 – Hypocrisy, Ostentation and Polytheism

Chapter 7 – Laughing, Weeping and Fear

Chapter 8 – The deterioration

Chapter 9 – Warning and Cautioning

QUR'AN

World and Hereafter : But there are some people who say : our Lord, give us in this world. And for such there is no portion in the Hereafter. And there are some among them who say : our Lord, give us good in this world, and good in the Hereafter, and save us from the punishment of the Fire (*Baqarah*, 2:200-201).

The Provision : The provision of the life of this world is but little as compared with the Hereafter (*Taubab*, 9:38)

So whatever you are given is but a provision of the life of this world ; and that which Allah has is better and more lasting for those who believe and rely on their Lord (*Shura*, 42:36)

The Likeness : The likeness of the life of this world is only as water which We send down from the clouds, then the herbage of the earth, of which men and cattle eat, grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes adorned ; and its people think that they are masters of it, Our command comes to it, by night or by day, so We render it as reaped seed-produce, as though it had not flourished yesterday. Thus do We make clear the Messages for a people who reflect (*Yunus*, 10:24)

And the life of this world, as compared with the Hereafter is only a temporary enjoyment (*Ra'd*, 13:26)

But, you prefer the life of this world, while the Hereafter is better and more lasting (*Aa'la*, 87:16-17)

○ my people, this life of the world is but a (passing) enjoyment, and the Hereafter –that is the abode to settle (*Mo'min*, 40:39)

The finery : Whoever desires the finery of the life of this world–We repay them their deeds therein, and they are made to suffer loss in it. These are they for whom there is nothing but Fire in the Hereafter. And what they work therein is fruitless and their deeds are vain (*Hud*, 11:15-16).

Love of this Life : Those who love the life of this world more than the Hereafter, and turn away from the Path of Allah, and would have it crooked. Those are far astray (*Ibrahim*, 14:3).

What is with you passes away and what is with Allah is enduring. And We shall certainly give to those who are patient their reward for the best of what they did (*Nahl*, 16:96)

The Desires : Whoever desires this transitory life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the Hell ; he will enter it despised, driven away. And whoever 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*, 17:18-19)

And certainly the Hereafter is greater in degrees and greater in excellence (*Bani Israil*, 17:21).

Embellishment : Surely We have made whatever is on the earth an embellishment for it, so that We may try which of them is best in works (*Kahf*, 18:7)

Wealth and children are an adornment of the life of this world ; but the ever-abiding, the good works, are better with your Lord in reward and better in hope (*Kahf*, 18:46)

Tilth of Hereafter : Whoever desires the tilth of the Hereafter, We give him increase in his tilth ; and whoever desires the tilth of the world, We give him thereof ; and he has no portion in the Hereafter (*Shura*, 42:20)

Mercy of Allah : And the Mercy of your Lord is better than that which they amass (*Zukhruf*, 43:32)

Surely Allah will make those who believe and do good enter Gardens under which rivers flow. And those who disbelieve enjoy themselves and eat as the cattle eat, and the Fire (of Hell) is their abode (*Muhammad*, 47:12)

Sport and Play : The life of this world is but idle sport and play, and, if you believe and keep your duty, He will give you your reward, and He does not ask of you your wealth (*Muhammad*, 47:36).

Know that the life of this world is only sport and play and gaiety and boasting among yourselves and a vying in the multiplication of wealth and children. It is as rain, whose causing the vegetation to grow pleases the husbandmen, then it withers away so that you see it turning yellow, then it becomes chaff. And in the Hereafter is a severe punishment, and (also) forgiveness from Allah and (His) Pleasure. And the life of this world is not but a source of vanity (*Hadeed*, 57:20).

Reward for Good : And whatever of good you send on beforehand for yourselves, you will find it with Allah – that is best and greatest in reward. And ask forgiveness of Allah. Surely Allah is Forgiving, Merciful (*Muzzammil*, 73:20)

Day of Judgment : They ask you about the Hour (i.e. Day of Judgment) : when will that take place, about which you remind ? To your Lord is the goal of it. You are only a Warner to him who fears it. On the day when they see it, will be as if they had but tarried for an evening or a morning (*Naazi'aat*, 79:42-46)

CHAPTER 1

SOFTENING OF THE HEART

Two Virtues : Ibne ‘Abbas has reported that the Messenger of Allah has said that, “there are two virtues in respect of which many people are at a loss : health and peace.” (*Bukhari*) (*Mishkat, Kitab-ur-Riqaaq*, No. 4926/1)

World and Hereafter : Mustaurid bin Shaddaad has reported : I heard the Messenger of Allah say, “by Allah, this world as compared to the Hereafter is just like one of you putting his finger into the sea, then see what it comes out with.” (*Muslim*) (*Mishkat, ibid*, 4927/2)

The World : Jabir has reported that the Messenger of Allah passed by a dead kid whose ears were short. He asked : who of you will like to have it for one *Dirham* ? They said that : we will not like to have it at any price. He said that , “by Allah, the world is more hateful in the Sight of Allah than this is in yours.” (*Muslim*) (*Mishkat, ibid*, 4928/3)

Sahl bin Sa’d has reported that the Messenger of Allah has said that, “had the world been to Allah equivalent to a gnat’s wing, He would not have given to the infidel even a drink of it.” (*Ahmad, Tirmizi and Ibne Majah*) (*Mishkat, ibid*, 4948/23)

Believer’s Prison : Abu Hurairah has reported that the Messenger of Allah has said that, “the world is prison of the believer and Paradise of the infidel.” (*Muslim*) (*Mishkat, ibid*, 4929/4)

The Infidel gets Reward in this World only : Anas has reported that the Messenger of Allah has said that, “verity, Allah does not deal unjustly with a believer in respect of a good deed, because he is given blessings for it in this world and reward for it in the next.

But the infidel is rewarded in the world for the good deeds which he does in it for the Sake of Allah ; and when he will come to the next world, there will be no good deed for which reward can be given to him.” (*Muslim*) (*Mishkat, ibid, 4930/5*)

Veils of Paradise and Hell : Abu Hurairah has reported that the Messenger of Allah has said that, “Hell is covered by desirable things¹ and Paradise is covered by hardships.”² (*Bukhari* and *Muslim*) (*Mishkat, ibid, 4931/6*)

Slave of Dinar and Dirham : Abu Hurairah has reported that the Messenger of Allah has said that, “the slave of *Dinar*, the slave of *Dirham*, and the slave of rich cloth is destroyed. If he is given (anything), he is pleased ; and if not given, he is displeased, sorry and disappointed. When he is pierced with a thorn, it is not taken out. Blessed is the man who holds the reins of his horse in the Way of Allah with dishevelled head and dusty feet. If he is put on guard, he remains on guard ; and if he is in the rearguard, he remains in the rearguard ; if he seeks permission, it is not granted ; and if he recommends for someone, his recommendation is not accepted.” (*Bukhari*) (*Mishkat, ibid, 4932/7*)

The Wealth : Abu Sa’eed al-Khudri has reported that the Messenger of Allah has said that, “of what I fear for you after me is the finery and adornment of the world which will be conferred on you.” A man asked, “O Messenger of Allah, does good produce evil ?” He remained silent so that we thought a Revelation is being sent down to him. He then wiped off the sweat and asked : where is the man who had asked the question, as if to appreciate him for asking it ? Then he said that, “good does not produce evil, but among the things which the spring season produces there are some which kill with a tumour or nearly kill all but the animal which feeds on vegetation. It eats and when its flanks are distended, it faces the sun.

1. The word “*Shawaat*” includes all prohibited things, e.g. wine, fornication, gambling, unlawful earning (*Mazaahir-e-Haq*)

2. Which a Muslim bears in passing his life within the limits of Allah.

Then when it has dunged and urinated, it returns and eats. This wealth is green and sweet, and the one who acquires it lawfully and applies it lawfully finds it a good help, but the one who acquires it wrongfully is like the one who eats and is not satisfied, and it will be a witness against him on the Day of Resurrection.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4933/8*)

Desire of Worldly Abundance : ‘Amr bin ‘Auf has reported that the Messenger of Allah has said that, “by Allah, it is not poverty for which I fear for you, but I fear that worldly riches will be given to you abundantly as they were given to your predecessors, and you will vie with one another in desiring them as they did, and they will destroy you as they destroyed them.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4934/9*)

Supplication of the Holy Prophet : Abu Hurairah has reported that the Messenger of Allah has said that, “O Allah, make the provision of the household of Muhammad *“Qoot.”*¹ A version has *“Kafaat”*² (*Bukhari and Muslim*) (*Mishkat, ibid, 4935/10*)

Successful one : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “successful is the one who has accepted Islam, who has been provided with sufficient for his need, and who has been made contented by Allah with what He has given him.” (*Muslim*) (*Mishkat, ibid, 4936/11*)

My Property : Abu Hurairah has reported that the Messenger of Allah has said that, “a man says, ‘my property, my property’, although from his property there are three things (only which are his) : that which he eats and finishes, that which he wears and makes rug, or that which he gives away (in the Way of Allah) and so hoards up (for the Hereafter). All else is to be left for others by him when he departs (from this world).” (*Muslim*) (*Mishkat, ibid, 4937/12*)

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1. Sufficient to sustain life.
 2. Sufficient for one’s need.

Only three things will follow the Dead : Anas has reported that the Messenger of Allah has said that, “three things follow the dead one-two return and one remains with him. His people, his wealth and his deeds follow him, but his people and his wealth return and his deeds remain.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4938/13*)

Property sent before : ‘Abdullah bin Mas’ud has reported that the Messenger of Allah has said that, “to which of you the wealth of his heir is dearer than his own ?” They said that, “O Messenger of Allah, there is none of us whose own wealth is not dearer to him than that of his heir.” He said that, “his own wealth is what he has sent before, and his heir’s wealth is that which he has left behind.” (*Bukhari*) (*Mishkat, ibid, 4939/14*)

Real Wealth : Abu Hurairah has reported that the Messenger of Allah has said that, “richness is not from plenty of good, but richness is contentment of the heart.” (*Bukhari and Muslim*) (*Mishkat, ibid, 4941/16*)

Five Things : Abu Hurairah has reported that the Messenger of Allah has said that, “who is to accept these words from me and act upon them, or teach (others) who will act upon them ?” I said that : I , O Messenger of Allah. He took me by hand and counted five things saying, “if you guard against the things which are prohibited, you will be the most devout of the people ; if you are pleased with what Allah has ordained for you, you will be the richest of the people ; if you do good to your neighbour, you will be a believer ; if you like others to have what you like to have for yourself, you will be a Muslim ; and do not laugh much, because much laughing causes the heart to die.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 4942/17*)

‘Amr bin Maimoon al-Audi has reported that the Messenger of Allah said that to a man during an exhortation, “be careful of five things before five (other) things : your youth before your old age, your health before your illness, your richness before your poverty, your ease before your work, and your life before your death.” (*Tirmizi* noted it in *Mursal* form) (*Mishkat, ibid, 4945/20*)

Devotion : Abu Hurairah has reported that the Messenger of Allah has said that : Allah says, “O son of Adam, devote yourself to the worship of Me. I will fill your breast with sufficiency and remove your poverty. But if you do not do so, I will fill your hand with work and not remove your poverty.” (*Ahmad and Ibne Majah*) (*Mishkat, ibid, 4943/18*)

Piety : Jabir has reported that a man was mentioned before the Messenger of Allah for worship and effort (in religion) and another was mentioned for piety. The Holy Prophet said that, “make it (i.e. worship) not equivalent to piety”. (*Tirmizi*) (*Mishkat, ibid, 4944/19*)

Greedy for the World : Ibne Mas’ud has reported that the Messenger of Allah has said that, “do not make an estate ¹, (otherwise) you will become greedy for the world.” (*Tirmizi*). *Baihaqi* also noted it in *Shu’ab ul-Iman* (*Mishkat, ibid, 4949/24*)

Love for the World or the Hereafter : Abu Musa has reported that the Messenger of Allah has said that, “whoever loves his world injures his Hereafter ; and whoever loves his Hereafter injures his world. So prefer what is lasting to what is perishable.” (*Ahmad*). *Baihaqi* also noted in *Shu’abul Iman*. (*Mishkat, ibid, 4950/25*)

Greed for Wealth and self-esteem : Ka’b bin Maalik has reported from his father who informed that the Messenger of Allah has said that, “(even) two hungry wolves let loose among the flock (of goats) are not more destructive for them than the greed of man for wealth and self-esteem are for his religion.” (*Tirmizi and Daarimi*) (*Mishkat, ibid, 4952/27*)

Spending on Buildings : Khabbaab has reported that the Messenger of Allah has said that, “no believer spends anything but that he is given the reward for it, except for that which he spends on this dust.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 4953/28*)

1. The word “*Zaighata*” used in the Arabic Text actually means the sources of acquiring the worldly gains, e.g. industry, business, property, agriculture etc. (*Mazaahir-e-Haq*)

Anas has reported that the Messenger of Allah has said that, “spending is all in the Way of Allah except the one on building, because there is no good in it.” (*Tirmizi*) (*Mishkat, ibid, 4954/29*)

Building beyond need : Anas has reported that the Messenger of Allah went out one day and we were with him. He saw a high domed building and asked : whose is this ? The Companions said that that it belonged to so and so, one of the Ansaar. He said that nothing but kept it in mind. When its owner came and saluted him among the people, he turned away from him. He did it several times. The man realised that the anger was for him and the turning away was because of him. So he complained of it to his Companions saying, “by Allah, I am seeing the Messenger of Allah as if unfamiliar. They said that : he had gone out and seen your domed building. The man returned to it, demolished it and leveled it with the ground. Another day the Messenger of Allah went out and did not see it. He asked : what has happened to the domed building ? They said that: its owner had complained to us of your turning away. We informed him and so he demolished it. He said that, “every building is a (cause of) punishment for its owner, except what is needed, or what cannot be done away with (*Abu Dawud*) (*Mishkat, ibid, 4955/30*)

House, Cloth and Bread : 'Usman has reported that the Holy Prophet has said that, “there is no right ¹ for the son of Adam except in these things : a house to live in, a cloth to cover therewith his shame, dry bread and water.” (*Tirmizi*) (*Mishkat, ibid, 4957/32*)

Abstinence : Sahl bin Sa'd has reported that a man came and said that, “O Messenger of Allah, tell me a deed which I may do and Allah may love me and people may also love me. He said that, “abstain from the world ² Allah will love you, and abstain from what people possess, people will love you.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 4958/33*)

1. i.e. things made lawful by Allah for a man for which there will be no accountability (*Mazaahir-e-Haq*)

2. meaning unlawful and un-permissible enjoyment of the worldly things (*Mazaahir-e-Haq*)

Abu Zar has reported that the Messenger of Allah has said that, “no servant (of Allah) abstains from the world but that Allah causes wisdom to grow in his heart, makes his tongue utter it, makes him see the defects of the world, its disease and its cure, and brings him forth safely from it to the abode of peace.”¹ (*Baihaqi* noted it in *Shu’abul Iman.*) (*Mishkat, ibid, 4970/45*)

The Holy Prophet’s Contentment : Ibne Mas’id has reported that the Messenger of Allah slept on a reed mat and got up with the marks of it on his body. Ibne Mas’ud said that, “O Messenger of Allah, “would that you order us to spread out (a bed) for you.” He said that, “what have I do with the world ? My relation with this world is nothing except like that of a rider who shades himself under a tree, then goes away and leaves it.” (*Ahmad, Tirmizi and Ibne Majah*) (*Mishkat, ibid, 4959/34*)

Abu Umamah has reported that the Messenger of Allah has said that : my Lord offered to turn the valley of Mecca into gold for me. But I said that, “No, my Lord, I would like to have meal on a day and remain hungry on the other. When I am hungry, I will be humble to You and remember You ; and when I take meal. I will praise and thank You.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 4961/36*)

Most Envable : Abu Umamah has reported that the Holy Prophet has said that, “the most enviable of my friends to me is a believer who possesses little wealth, who is meek in prayer, who worships his Lord well, who obeys Him in secret, who is unknown among men, who is not pointed out by finger and whose provision is barely sufficient with which he is content.” He then snapped his fingers and said that, “whose death is hastened, for whom the weeper women are few, and whose heritage is little.” (*Ahmad, Tirmizi and Ibne Majah*) (*Mishkat, ibid, 4960/35*)

Real Virtues of Life : ‘Ubaidullah bin Mihsan has reported that the Messenger of Allah has said that, “whoever of you gets up in the morning secure in mind, healthy in body, and has food for the day, it is as if the whole world has been gathered to him.” (*Tirmizi*) (*Mishkat, ibid, 4962/37*)

1. i.e. the Paradise (*Mazaahir-e-Haq*).

Food and Drink : Miqdaam bin Ma'dikarib has reported : I heard the Messenger of Allah say, "no man has filled any vessel worse than a belly. Some mouthfuls are enough for the son of Adam which can keep his back straight. But if that is not possible, he should fill it a third with food, a third with drink, and leave a third empty for his breath." (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 4963/40*)

Belching : Ibne 'Umar has reported that the Messenger of Allah heard a man belching. He said that, "make your belching short, because the one to suffer the severest hunger on the Day of Resurrection will be the one who is the most over-fed in the world." (*Sharhe as-Sunnah*) (*Mishkat, ibid, 4964/39*)

Trial of Ummah : Ka'b bin 'Iyaaz has reported : I heard the Messenger of Allah say, "every *Ummah* has a trial and the trial of my *Ummah* is wealth." (*Tirmizi*) (*Mishkat, ibid, 4965/40*)

Cold water and Health : Abu Hurairah has reported that the Messenger of Allah has said that : the first of what a servant will be asked on the Day of Judgment will be about Favours. He will be asked, "did we not make you healthy in physique and refresh you with cold water ?" (*Tirmizi*) (*Mishkat, ibid, 4967/42*)

Five things to be Questioned : Ibne Mas'ud has reported that the Holy Prophet has said that, "the feet of the son of Adam will not move away on the Day of Judgment till he is questioned about five things : regarding life-on what he spent it ; regarding youth-in what he passed it ; regarding wealth-from where he acquired it, and on what he spent it, and what act he did on what he learnt." (*Tirmizi*) (*Mishkat, ibid, 4968/43*)

Excellence in Piety : Abu Zar has reported that the Messenger of Allah has said that, “you are not better than anyone with red or black skin except that you excel him in piety.” (*Ahmad*) (*Mishkat, ibid, 4969/44*)

The Successful : Abu Zar has reported that the Messenger of Allah has said that, “successful is the one whose heart Allah has made sincere for the faith, whose heart He has made sound, whose tongue truthful, whose soul contented, whose nature straight, whose ear He has made listening and whose eyes observing. The ears are funnel and the eyes are repository for that which the heart learns. Successful is he whose heart has been made retentive.” (*Ahmad*). *Baihaqi* also noted it in *Shu'abul Iman*) (*Mishkat, ibid, 4971/46*)

Plentiful giving to Sinful man : 'Uqbah bin 'Aamir has reported that the Holy Prophet has said that : when you see Allah the Great and Glorious giving a man such worldly good as he likes in spite of his sins it is “to lead him (to destruction) step by step.”¹ The Messenger of Allah then recited, “When they neglected what had been called to their attention, We opened for them the gates of everything; and when they were happy about what they were given, We suddenly seized them and behold, they were in utter despair.”² (*Ahmad*) (*Mishkat, ibid, 4972/47*)

The Men of Suffah : Abu Umamah has reported that one of the men of Suffah died leaving one *Dinar*. The Messenger of Allah said that : one branding.³ Then another died leaving two *Dinars*. The Messenger of Allah said that : two brandings. (*Ahmad*). (*Mishkat, ibid, 4973/48*)

Heavily Laden : Umme Darda'a has reported: I asked Abud Darda'a: what is the matter with you that you do not ask (for wealth) as so and so does ? He said that :

1. *Qur'an, A'araaf, 7:182.* 2. *Qur'an, An'aam, 6:44.*

3. *Qur'an, Taubah, 9:35.*

4. i.e. death, grave, or the Day of Resurrection (*Mazaahir-e-Haq*)

I have heard the Messenger of Allah say, “in front of you is a difficult ascent ⁴ which those who are heavily laden will not be able to cross.” So I want to be light for that ascent. (*Baihaqi* noted it in *Shu’abul-Iman*) (*Mishkat, ibid, 4975/50*)

Worldly Person : Anas has reported that the Messenger of Allah has said that, “is there anybody who walks on water and his feet do not become wet ?” They said that : No, O Messenger of Allah. He said that, “similarly the worldly person cannot be free from sins.” (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 4976/51*)

Revelation to the Holy Prophet : Jubair bin Nufair has reported in *Mursal* form that the Messenger of Allah has said that, “it has not been revealed to me that I should hoard up wealth and be of the merchants. What has been revealed to me is, ‘Glorify your Lord, be one of those who prostrate, and worship your Lord till Certainty (i.e. death) comes to you’.” ¹ (*Sharhe as-Sunnah*) (*Mishkat, ibid, 4977/52*)

Lawful Way : Abu Hurairah has reported that the Messenger of Allah has said that, “whoever seeks the world (i.e. worldly goods) in a lawful way, keeping away from begging, striving for his family and acting kindly towards his neighbour, will meet Allah the Most High on the Day of Resurrection with his face like the full moon. But whoever seeks the world (i.e. worldly goods) (even) in a lawful way, acquiring much, boasting and displaying, will meet Allah the Most High in the condition that He will be angry with him.” (*Baihaqi* noted it in *Shu’abul-Iman*) (*Mishkat, ibid, 4978/53*)

Keys of Good and Bad Treasures : Sahl bin Sa’d has reported that the Messenger of Allah has said that, “this wealth consists of treasures and there are keys of these treasures. Blessed is the servant whom Allah has made a key for good and a cause for closing the evil, and woe to the servant whom Allah has made a key for evil and a cause for closing the good.” (*Ibne Majah*) (*Mishkat, ibid, 4979/54*)

1. *Qur’an, Hijr, 15:98*

Foolishness : 'Aa'isha has reported that the Messenger of Allah has said that, "the world is the house of one who has no house, and the asset of one who has no asset. And the one who amasses (wealth) for it (i.e. world) has no intelligence." (*Ahmad*). *Baihaqi* noted it in *Shu'abul-Iman (Mishkat, ibid, 4982/57)*

Root of every Sin : Huzaifah has reported : I heard the Messenger of Allah say in his sermon, "Wine is the source of sins, women are the snares of Satan and love of the world is the root of every sin." He said that : I heard him say, "keep women behind as Allah has kept them behind." (*Razeen*). *Baihaqi* also noted it in *Shu'abul-Iman (Mishkat, ibid, 4983/58)*

Passion, Long life, World and Hereafter : Jabir has reported that the Messenger of Allah has said that, "of which I fear for my *Ummah* are desire of self and hope for long life. Desire of self keeps people away from the truth and hope for long life makes them forget the Hereafter. This world is moving and passing away while the Hereafter is moving and approaching, and both have sons. If you can, be not sons of the world, because today you are in the place of action and not that of reckoning, put tomorrow you will be in the place of the Hereafter where there will be no action." (*Baihaqi* noted it in *Shu'abul-Iman (Mishkat, ibid, 4984/59)*)

World is a present Asset : 'Amr has reported that one day the Holy Prophet delivered a sermon and, in his sermon, he said that, "the world is a present asset from which are eating the righteous and the transgressors. And the Hereafter is an appointed time which will certainly come in which a Powerful King will judge. Good as a whole is in Paradise and evil as a whole is in Hell. So do good deeds fearing Allah and know that you will be confronted with your deeds. 'He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it'." ¹ (*Shaahe'ee (Mishkat, ibid, 4986/61)*)

1. *Qur'an, Zilzal, 99:7.*

Sent in advance and left behind : Abu Hurairah has reported that the Holy Prophet has said that, “when a man dies, the angels ask what he has sent in advance, but the sons of Adam ask what he has left behind.” (*Baihaqi* noted it in *Shu’abul Iman*) (*Mishkat, ibid, 4989/64*)

The Best Man : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah was asked : who is the best ? He said that, “everybody whose heart is pure and whose tongue is truthful.” They said that : we under-stood, “whose tongue is truthful”, but not, “whose heart is pure.” He said that, one who is pure of sin, iniquity, deceit, or envy.” (*Ibne Majah*) (*Mishkat, ibid, 4991/66*)

Four Things : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “if you have four things, it does not matter for you what worldly advantage goes away from you : maintaining the trust, speaking the truth, good character, and purity in food.” (*Ahmad*). (*Mishkat, ibid, 4992/67*)

Good Deeds will Intercede : Abu Hurairah has reported that the Messenger of Allah has said that, “the deeds will come. Prayer will come and say, “my Lord, I am prayer.” He will say, “you are on good.” *Sadaqah* will come and say, “my Lord, I am *Sadaqah*.” He will say, “you are on good.” Fasting will come and say, “my Lord, I am fasting.” He will say, “you are on good.” Deeds will come in like manner and Allah the Most High will say, “you are on good.” Then Islam will come and say, “my Lord, You are Peace (*Salaam*) and I am Islam.” Allah the Most High will say, “you are on good ; today by means of you I shall punish and by means of you I shall give.” Allah the Most High has said that in His Book, “If anybody desires a religion other than Islam, it will not be accepted of him, and in the Hereafter he will be of the losers.”¹ (*Ahmad*) (*Mishkat, ibid, 4994/69*)

1. *Qur’an, Aale Imran, 3:85.*

Exhortations : Abu Ayyub Ansaari has reported that a man came to the Holy Prophet and said that : instruct me and be short. He said that, “when you stand up to pray, offer your prayer as of one who is leaving for ever, do not say any-thing for which you may have to make excuse tomorrow, and resolve not to covet for what is in the hands of men.” (*Ahmad*) (*Mishkat, ibid, 4996/71*)

Expanding of Chest : Ibne Mas’ud has reported that the Messenger of Allah recited, “Whomsoever Allah wishes to guide, he expands his chest for Islam.”¹ The Messenger of Allah said that, “when light enters the breast, it is enlarged.” It was asked : O Messenger of Allah, is there any sign of it by which it can be known ? He said that, “Yes, keeping away from the abode of deception, and turning towards the abode of eternity, and preparing for death before it comes.” (*Baihaqi* noted it in *Shu’abul-Iman*) (*Mishkat, ibid, 4998/73*)

Wisdom : Abu Hurairah and Abu Khallad has reported that the Messenger of Allah has said that, “when you see a man endowed with asceticism regarding the world and talking little, be near to him, because he has been given wisdom.” (*Baihaqi* noted it in *Shu’abul-Iman*) (*Mishkat, ibid, 4999/74*)

1. *Qur’an, An’aam, 6:125*

CHAPTER 2

THE POOR , THE WEAK AND THE HOLY PROPHET

The Dishavelled Ones : Abu Hurairah has reported that the Messenger of Allah has said that, “many of the dishevelled ones, who are turned away from the doors of people, are such that if they adjure Allah, He justifies them.” (*Muslim*) (*Mishkat, Kitab-ur-Riqaq, Fazl-ul-Fuqara Wamaa Kaana Min 'Aish-in-Nabi Sallallaho 'Alaihe Wasallam*, No. 5000/1)

The Weak Ones : Mus'ab bin Sa'd has reported that Sa'd considered himself better than his inferiors. The Messenger of Allah said that to him, “are you not helped and given the provision except through (blessings of) your weak ones ¹ ?” (*Bukhari*) (*Mishkat, ibid*, 5001/2)

Abud Darda' has reported that the Holy Prophet has said that, “seek me among your weak ones, because you are given the provision, and the help, through (blessings of) your weak ones.” (*Abu Dawud*) (*Mishkat, ibid*, 5014/15)

Umayyah bin Khalid bin 'Abdullah bin Aseed has reported that the Holy Prophet used to supplicate for victory through (blessings of) the poor Emigrants. (*Sharhe as-Sunnah*) (*Mishkat, ibid*, 5015/16)

The Poor Ones : Ibne 'Abbas has reported that the Messenger of Allah has said that, “I looked into Paradise and saw that majority of its inhabitants was of the poor ones. I looked into the Hell and saw that majority of its inhabitants was of women.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 5003/4)

Abu Hurairah has reported that the Messenger of Allah has said that, “the poor ones will enter the Paradise five hundred years i.e., half a day ¹ , before the wealthy people.” ² (*Tirmizi*) (*Mishkat, ibid*, 5012/13)

1. i.e. the poor as well as the oppressed ones (*Mazaahir-e-Haq*)

Excellence of the Poor : Anas has reported that the Holy Prophet said that, “O Allah, keep me living as poor, cause me to die as poor, and resurrect me in the company of the poor.” Aa’isha said that: why, O Messenger of Allah? He said that, “because they will enter the Paradise forty years before the rich ones. Do not turn away a poor man, O ‘Aa’isha, even if you give half a date. O ‘Aa’isha, love the poor and bring them near you. Allah will bring you near Himself on the Day of Resurrection.” (*Tirmizi*). *Baihaqi* also noted it in *Shu’abul-Iman*. *Ibne Majah* noted it up “in the company of the poor” on the authority of Abu Sa’eed. (*Mishkat, ibid, 5013/14*)

The Poor Emigrants : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “the poor Emigrants will go to Paradise on the Day of Resurrection forty years before the rich ones.”³ (*Muslim*) (*Mishkat, ibid, 5004/5*)

People of Suffah : Abu Hurairah has reported : I have seen seventy of the people of *Suffah*. Everyone of them had either a piece of cloth or a lower garment which he had tied round his neck, some reaching half of the legs and some upto the ankles. He had to hold it in his hands so that his private parts be not exposed. (*Bukhari*) (*Mishkat, ibid, 5010/11*)

Family of the Holy Prophet : ‘Aa’isha has reported that the family of Muhammad did never eat (even) barley bread two consecutive days till the Messenger of Allah died. (*Bukhari* and *Muslim*) (*Mishkat, ibid, 5006/7*)

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1. A day in the Hereafter is of one thousand years vide *Qur’an, Hajj, 22:47 ; Sajdah, 32:5*. Also see old Testament, Psalm, XC :4.
 2. Here the wealthy mean the wealthy persons of the Muslims other than the Emigrants. (*Mazaahir-e-Haq*)
 3. i.e. the rich ones from amongst the Emigrants (*Mazaahir-e-Haq*)

For the Ummah : ‘Umar has reported : I went to the Messenger of Allah. He was lying on a reed mat with no bed on it. There were marks of the mat on his body. He was having the support of a leather pillow stuffed with palm fibres. I said that, “O Messenger of Allah, supplicate to Allah to enrich your *Ummah*. The Persians and the Romans are enriched although they do not worship Allah.” He said that, “do you still think like this, O Ibnul Khattaab ? Those people have been hastened with their luxuries in this world.” A version has, “are you not pleased that they have this world and we have the Hereafter ?” (*Bukhari and Muslim*) (*Mishkat, ibid, 5009/10*)

Think of the Inferior : Abu Hurairah has reported that the Messenger of Allah has said that, “when anybody of you sees a man superior to him in wealth and appearance, he should (also) see a man inferior to him.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5011/12*)

The Transgressors : Abu Hurairah has reported that the Messenger of Allah has said that, “do not envy a transgressor in respect of what he has been given, because you do not know what he is going to meet after his death. Allah has for him a slayer who will not die,” i.e., Fire (of Hell) (*Sharhe as-Sunnah, by Baghawi*) (*Mishkat, ibid, 5016/17*)

Death and Scarcity: Mahmud bin Labeed has reported that the Holy Prophet has said that, “there are two things which the son of Adam does not like. He does not like death, although death is better for the believer than trial,¹ and he does not like scarcity of wealth although scarcity of wealth involves less reckoning.”² (*Ahmad*) (*Mishkat, ibid, 5019/20*)

Hardship Suffered by the Holy Prophet : Anas has reported that the Messenger of Allah has said that, “I have been threatened in the Way of Allah so much that none (like me) was threatened, and I have been made to suffer harm in the Way of Allah so much that none (like me) was made to suffer harm, and thirty nights and days were such for me that Bilal and I had no food which a creature having a liver could eat except something which was kept by Bilal in his armpit.” (*Tirmizi*) (*Mishkat, ibid, 5021/22*)

1. i.e. infidelity and idolatory as well as involvement in the sin (*Mazaahir-e-Haq*)

2. On the Day of Judgment (*Ibid*)

Abu Talha has reported : we complained to the Messenger of Allah of hunger and each (of us) raised his clothes from a stone over his belly, but the Messenger of Allah raised his clothes from two stones over his belly. (*Tirmizi*) (*Mishkat, ibid, 5022/23*)

Seven Things : Abu Zar has reported : my friend ¹ ordered me for seven things. He ordered me to love the poor ones and be close to them ; and ordered me to look at my inferior and not to look at my superior ; and ordered me to join ties of relationship even though the relatives break the ties ; and ordered me not to beg anything from anybody ; and ordered me to speak the truth even though it is bitter ; and ordered me not to fear for reproach from anybody in the Way of Allah ; and ordered me to recite most frequently, “There is no Might and no Power except in Allah,” because these words are from the treasure under the Throne. (*Ahmad*) (*Mishkat, ibid, 5027/28*)

Living Lavishly : Mu’aaz bin Jabal has reported that when the Messenger of Allah sent him to Yeman, he said that, “keep yourself away from living lavishly because the servants of Allah do not live lavishly.” (*Ahmad*) (*Mishkat, ibid, 5030/31*)

Contentment : ‘Ali has reported that the Messenger of Allah has said that, “whoever is pleased with small provision from Allah, Allah will be pleased with his few good deeds.” (*Baihaqi* noted it in *Shu’abul-Iman*) (*Mishkat, ibid, 5031/32*)

Concealing Hunger and Need : Ibne ‘Abbas has reported that the Messenger of Allah has said that, “whoever is hungry or in need and conceals it ² from the people, it becomes incumbent upon Allah the Great and Glorious to provide him with a year’s provision from what is lawful.” (*Baihaqi* noted it in *Shu’abul-Iman*) (*Mishkat, ibid, 5032/33*)

1. i.e. the Holy Prophet.

2. The concealment of hunger should only be to the extent one can bear it. (*Mazaahir-e-Haq*).

Allah Loves : 'Imran bin Husain has reported that the Messenger of Allah has said that, "Allah loves His poor believing servant, who refrains from begging, (even through) having children." (*Ibne Majah*) (*Mishkat, ibid, 5033/34*)

CHAPTER 3

HOPE AND GREED

Greed for Wealth and Life : Anas has reported that the Holy Prophet has said that, “the son of Adam becomes old, but two things remain young in him: greed for wealth and greed for life.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ur-Riqaaq, Baab-ul-'Amale Wal Hirs, No. 5038/3*)

Abu Hurairah has reported that the Holy Prophet has said that, “the heart of an old man does not cease to be young in two things : love of the world and hope for long life.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5039/4*)

Age of Sixty Years¹ : Abu Hurairah has reported that the Messenger of Allah has said that, “Allah has left no excuse for a man whose death He has delayed till the age of sixty.” (*Bukhari*) (*Mishkat, ibid, 5040/5*)

The Greed : Ibne 'Abbas has reported that the Holy Prophet has said that, “had there been two valleys of wealth for the son of Adam, he would be in search of the third one, and nothing but dust fills the belly of the son of Adam. And Allah turns (in Mercy) to the one who turns (to Him) in repentance.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5041/6*)

Live as a wayfarer : Ibne 'Umar has reported : the Messenger of Allah caught hold of me and said that, “live in the world as if you are a stranger or a wayfarer, and reckon yourself as one of the inhabitants of the graves.” (*Bukhari*) (*Mishkat, ibid, 5042/7*)

Be not unmindful of Death : 'Abdullah bin 'Amr has reported: the Messenger of Allah passed by us when my mother and I were plastering something. He asked, “what is this, O 'Abdullah ?” I said that : something we are repairing. He said that, “the commanded (i.e. death) is faster than that. (*Ahmad and Tirmizi*) (*Mishkat, ibid, 5043/8*)

1. Also see Hadees No. 5060/9

Ibne 'Abbas has reported that when the Messenger of Allah passed water and was performing *Tayammum* with dust. I said that, "O Messenger of Allah, water is near you." He said that, "how do I know, perhaps I may not reach it?" (*Sharhe as-Sunnah*) (*Mishkat, ibid, 5044/9*)

Niggardliness and Hope : 'Amr bin Shu'aib has reported from his father who said that that his grandfather informed that the Holy Prophet has said that, "the first good deed of this Ummah is Faith and Righteousness, and the first corruption of it is Niggardliness and Hope for longer life." (*Baihaqi* noted in *Shu'abul Iman*) (*Mishkat, ibid, 5049/14*)

CHAPTER 4

WEALTH AND LONG LIFE

Allah Loves : Sa'd has reported that the Messenger of Allah has said that, "Allah loves the righteous ¹ rich inconspicuous ² servant." (*Muslim*) (*Mishkat, Kitab-ur-Riqaaq, Baab-o-Istehbaab-il-Maal Wal 'Umre Lit Taa'ate*, No. 5052/1)

The Best and the Worst : Abu Bakrah has reported that a man asked : O Messenger of Allah, who among the people is the best? He said that, "the one who has a long life and whose deeds are good." He asked : who among the people is the worst ? He said that, "the one who has a long life and whose deeds are bad." (*Ahmad, Tirmizi and Daarimi*) (*Mishkat, ibid, 5053/2*)

The Wise and the Idiot : Shaddaad bin Aus has reported that the Messenger of Allah has said that, "wise is one who submits himself (to Allah) and strives for what is to come after death ; and idiot is one who submits himself to his passion and puts his hope in Allah." (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 5057/6*)

Age of Sixty Years : Ibne 'Abbas has reported that the Messenger of Allah has said that that on the Day of Resurrection a crier will call, "where are of the ages of sixty ?" This is the age for which Allah the Most High has said that, "Have we not given you long life in which the one to accept admonition could accept admonition ? And the Warner had come to you." ³ (*Baihaqi* noted it in *Shu'abul-Iman*) (*Mishkat, ibid, 5060/9*)

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1. The one who keeps himself away from prohibited as well as doubtful things (*Mazaahir-e-Haq*).
 2. The one who all the time remains busy in the remembrance of Allah (*Ibid*)
 3. *Qur'an, Faatir, 35:37*. Also see Hadees No. 5040/5

Long Life with Good Deeds : 'Abdullah bin Shaddad has reported that three persons from the Banu 'Uzrah came to the Holy Prophet and accepted Islam. He asked : who will look after them? Talha said that : I. So they stayed with him. The Holy Prophet sent an expedition. One of them joined it and was martyred. Then he sent another expedition and another of them joined it and was martyred. Later the third man died in his bed. He said that that Talha said that : I saw these three in Paradise and saw that the one who died in his bed was ahead of them, the second martyred one was next to him and the first one after him. I had some doubts about it, so I mentioned the matter (dream) to the Holy Prophet. He said that, "what objection have you to it ? None is more excellent with Allah than a believer who is granted long life in Islam with glorifying and magnify Allah and declaring His Praise." (*Ahmad*) (*Mishkat, ibid, 5061/10*)

CHAPTER 5

TRUST IN ALLAH AND ENDURANCE

Those who rely on Allah : Ibne 'Abbas has reported that the Messenger of Allah has said that, "seventy thousand of my followers will enter Paradise without account. They are those who do not seek spells or take evil Omens, but on their Lord they rely." (*Bukhari and Muslim*) (*Mishkat, Kitab-ur-Riqaaq, Baab-ut-Tawakkul Was Sabr*, No. 5063/11)

The Believer : Suhaib has reported that the Messenger of Allah has said that, "it is strange for a believer that in every affair there is good for him ; and this is only for a believer. If happiness reaches him, he gives thanks and it results in good for him ; and if misfortune befalls him, he shows endurance and it results in good for him." (*Muslim*) (*Mishkat, ibid, 5065/3*)

Some Directions : Abu Hurairah has reported that the Messenger of Allah has said that, "strong believer is better and dearer to Allah than the weak believer. In every good be eager for that which gives you benefits, seek the help of Allah, and be not weak. If any harm afflicts you, do not say, 'had I done this, this would have happened,' but say, 'Allah decrees, and what He wishes He does', because (the words) 'had I' provide an opening for the deed of Satan." (*Muslim*) (*Mishkat, ibid, 5066/4*)

Excellence of Trust in Allah : 'Umar bin Khattaab has reported : I heard the Messenger of Allah say, "if you all had relied upon Allah with due reliance, He would have given you provision as He gives to the birds which go out hungry in the morning and return with full belly in the evening." (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 5067/5*)

The Provision : Ibne Mas'ud has reported that the Messenger of Allah has said that, "O people, there is nothing which may bring you near to Paradise and keep you far away from Hell but that which I have commanded you ;

and there is nothing which may bring you near to Hell and keep you far away from Paradise but that which I have forbidden you. The Faithful Spirit (or as another version has, the Holy Spirit) has put into my heart that a soul will not die till it gets its complete provision. So fear Allah, be less in making requests and let not delay in the provision induce you to seek it by acts of disobedience to Allah, because what Allah has cannot be attained but through obedience to Him.” (*Sharhe as-Sunnah*) (*Mishkat, ibid, 5068/6*)

Rely on Allah : Ibne 'Abbas has reported : one day I was (on the ride) behind the Messenger of Allah. He said that, “O boy, take care (of the Commands) of Allah, Allah will take care of you ; and take care (of the Commands) of Allah, you will find Him before you. When you beg (anything), beg from Allah ; and when you seek help, seek help from Allah. Know that if all the people unite to give you some benefit, they will not give you benefit except with what Allah has ordained for you ; and that if they all unite to cause you any harm, they will not cause you any harm except with what Allah has ordained for you. The pens have been raised up and the pages have become dry.”¹ (*Ahmad and Tirmizi*) (*Mishkat, ibid, 5070/8*)

Fortune and Misfortune : Sa'd² has reported that the Messenger of Allah has said that, “of the fortunes of the son of Adam is his pleasure with what Allah has decreed for him, and of the misfortunes of son of Adam is his giving up of seeking good from Allah, and of the misfortunes of the son of Adam is his displeasure with what Allah has decreed for him.” (*Ahmad and Tirmizi*) (*Mishkat, ibid, 5071/9*)

Total Reliance on Allah : Jabir has reported that he went on an expedition with the Holy Prophet towards Najd and returned with him when the Messenger of Allah returned. At the time for a siesta they were in a valley full of thorny trees.

1. i.e. everything which is to happen has already been written down.
2. Ibne Abi Waqqas.

The Messenger of Allah got down, and the people separated seeking shade under the trees. The Messenger of Allah got down under a huge acacia tree on which he hung his sword and we slept. All of a sudden the Messenger of Allah called us and we saw that a desert Arab was near him. He said that, "this man unsheathed my sword against me when I was asleep. When I awoke, I saw it unsheathed in his hand. He asked : who will save you from me ? I said that three times: Allah." He did not punish him and sat down. (*Bukhari and Muslim*) (*Mishkat, ibid, 5072/10*)

For him who fears Allah : Abu Zar has reported that the Messenger of Allah has said that : I know a verse which would suffice the people if they would but follow it, "For him who fears Allah He will make a way out and He will give him provision from where he will not imagine." ¹ (*Ahmad, Ibne Majah and Daarimi*) (*Mishkat, ibid, 5073/11*)

The Provider : Ibne Mas'ud has reported : the Messenger of Allah taught me the verse, "I am the Provider, the Possessor of Power, the Firm." ² (*Abu Dawud and Tirmizi*) (*Mishkat, ibid, 5074/12*)

Resource is not the only source of Provision : Anas has reported that there were two brothers in the time of the Messenger of Allah. One of them used to come to the Holy Prophet ³ and the other one was doing some business. The one doing business complained of his brother to the Holy Prophet. ⁴ He said that, "perhaps you are given the provision due to him." (*Tirmizi*) (*Mishkat, ibid, 5075/13*)

1. *Qur'an, Talaq, 65:2.*

2. *Qur'an, Zaariyaat, 51:58.*

3. and remain all the time in his company, devoting himself to the service of Islam (*Mazaahir-e-Haq*).

4. that he was not doing any work and was financially a burden on him (*Ibid*).

Obey Allah : Abu Hurairah has reported that the Holy Prophet has said that, “your Lord the Great and Glorious has said that, “if My servants obey Me, I will give them rain by night, make the sun rise on them by day, and not make them hear the sound of thunder.” (*Ahmad*) (*Mishkat, ibid, 5077/15*)

Provision seeks the Man : Abud Darda’ has reported that the Messenger of Allah has said that, “surely the provision seeks a man just as the death seeks him.” (*Abu Nu’aim, noted it in Hilyah*) (*Mishkat, ibid, 5079/17*)

CHAPTER 6

HYPOCRISY, OSTENTATION AND POLYTHEISM

Allah looks at your Hearts : Abu Hurairah has reported that the Holy Prophet 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-Riqaq, Baab-ur-Riyaa Was Sum'ah*, No. 5081/1)

Associating Partners : Abu Hurairah has reported that the Messenger of Allah has said that, "Allah the Most high has said that, "I am the Freest of all from the need of partner. Whoever does any act in which he associates another with Me, I leave him with his partner." A version has, "I am Free of him. His act is for the one for whom he has done it." (*Muslim*) (*Mishkat, ibid*, 5082/2)

Abu Sa'eed bin Abu Fazaalah has reported that the Messenger of Allah has said that, "when Allah will assemble the people on the Day of Resurrection, 'a Day about which there is no doubt', ² a carier will call saying that whoever has associated anybody in a deed which he has done for Allah, he should seek his reward from the one associated with Allah, because Allah is Free from partners." (*Ahmad*) (*Mishkat, ibid*, 5085/5)

Acting for Show : Jundub 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)

'Abdullah bin 'Amr has reported that he heard the Messenger of Allah say, "whoever lets people hear about his deed, Allah causes the ears of His creatures to hear of him and scorns and humiliates him." (*Baihaqi* noted it in *Shu'abul Iman*) (*Mishkat, ibid*, 5086/6)

Praise by People : Abu Zar has reported that the Messenger of Allah was asked : a man does a good deed and people praise him for it, or (according to another version) people love him for it?

He said that, “this is good news for a believer in advance.” (*Muslim*) (*Mishkat, ibid, 5084/4*)

Intention : 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*)

Feeling good if seen by the People : Abu Hurairah has reported : I said that, “O Messenger of Allah, once I was in my house on my prayer spot. A man came to me and I felt a good to be seen by him in that condition.” The Messenger of Allah said that, “may Allah have Mercy on you, O Abu Hurairah, you will have a double reward— one for hidden and one for known.” (*Tirmizi*) (*Mishkat, ibid, 5088/8*)

Using Religion for the World : Abu Hurairah has reported that the Messenger of Allah has said that, “in later times there will be men who will use religion for the world. They will wear sheepskins to show meekness. Their tongues will be sweeter than sugar, but their hearts will be like the hearts of wolves. Allah says: Do they try to deceive Me, or act presumptuously towards Me ? I swear by Myself that I will impose such trial upon those people which will make the intelligent among them confounded.” (*Tirmizi*) (*Mishkat, ibid, 5089/9*)

Polytheism more fearful than Antichrist : Abu Sa’eed al-Khudri has reported: the Messenger of Allah came to us. We were discussing about the Antichrist. He said that : should I tell you that which to me is more fearful for you than the Antichrist. They said that : Yes, O Messenger of Allah. He said that, “latent polytheism, meaning, (for instance), that a man gets up and prays and knowing that somebody is seeing him (praying) lengthens his prayer.” (*Ibne Majah*) (*Mishkat, ibid, 5099/19*)

Lesser Polytheism : Mahmud bin Labeed has reported that the Holy Prophet has said that, “the thing I fear most for you is the lesser polytheism.” They asked : O Messenger of Allah, what is lesser polytheism ? He said that : hypocrisy. (*Ahmad*) (*Mishkat, ibid, 5100/20*)

Deed becomes known : Abu Sa’eed al-Khudri has reported that the Messenger of Allah has said that, “even if a man does a deed inside a rock¹ having no door or window, his deed will come (known) to the people, whatever it may be.” (*Baihaqi* noted in *Shu’abul Iman*) (*Mishkat, ibid, 5102/21*)

Allah makes apparent : ‘Usman bin ‘Affan has reported that the Messenger of Allah has said that, “whatever good or evil nature a man has, Allah makes apparent a sign of it by which he is known.” (*Baihaqi* noted in *Shu’abul-Iman*) (*Mishkat, ibid, 5103/22*)

The Hypocrite : ‘Umar bin Khattaab has reported from the Holy Prophet that he said that, “I fear for this *Ummah* every hypocrite who talks wisely and acts unjustly.” (*Baihaqi* noted in *Shu’abul-Iman*) (*Mishkat, ibid, 5103/23*)

Intention and Desire : Muhajir bin Habib has reported that the Messenger of Allah has said that that Allah the 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 Reverence, even if he does not speak.” (*Daarimi*) (*Mishkat, ibid, 5104/24*)

1. i.e. in a cave

CHAPTER 7

LAUGHING, WEEPING AND FEAR

Laughing : Abu Hurairah has reported that Abul Qasim ¹ has said that, “by Him in Whose Hand my soul is, if you could know what I know you would weep more and laugh less.” (*Bukhari*) (*Mishkat, Kitab-ur-Riqaaq, Baab-ul-Bukaa Wal Khauf*, No. 5105/1)

What Allah will do : Ummil ‘Ala al-Ansariyah has reported that the Messenger of Allah has said that, “by Allah, I do not know, by Allah, I do not know, though I am the Messenger of Allah, what will He do with me or with you.” (*Bukhari*) (*Mishkat, ibid*, 5106/2)

Wickedness : Zainab daughter of Jahsh has reported that the Messenger of Allah came to her in a state of trepidation saying, “there is no god but Allah. Woe to the Arabs because of the evil which has come near ! Today there has occurred an opening in the barrier of Gog and Magog like this,” he made a circle with his thumb and forefinger. Zainab said that: O Messenger of Allah, shall we perish while there are also pious people among us ? He said that, “Yes, when wickedness is too much.” (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 5108/4)

Descending of Punishment : Ibne ‘Umar has reported that the Messenger of Allah has said that, “when Allah sends down punishment to any people, those who are among them are all overtaken by the punishment. Afterwards they will be raised up (on the Day of Resurrection) according to their deeds.” (*Bukhari* and *Muslim*) (*Mishkat, ibid*, 5110/6)

Death and Resurrection : Jabir has reported that the Messenger of Allah has said that, “everybody will be raised up in the condition in which he died.” (*Muslim*) (*Mishkat, ibid*, 5111/7)

1. The Holy Prophet.

Remembrance and Fear of Allah : Anas has reported that the Holy Prophet has said that that Allah, Whose remembrance is exalted, will say, ¹ “take out from Hell those who remembered Me on any day or feared Me at any place.” (*Tirmizi*) (*Mishkat, ibid, 5115/11*)

Death and Grave : Abu Sa’eed has reported that the Holy Prophet came out for prayer and saw the people as if in amusement. He said that, if you remember much the death which is the destroyer of amusement, it will distract you from what I see. Remember much the death which is the destroyer of amusement, because no day comes to the grave but it says, ‘I am a lonely house, I am the house of solitude, I am the house of dust, I am the house of worms.’ When a believer is buried, the grave says to him, ‘Welcome and greeting ; you were indeed the dearest to me of those who walk upon me. I have been put in charge of you today and you have come to me and you will see how will I treat you.’ It will then expand for him as far as the eye can see and a door towards Paradise will be opened for him. But when a transgressor or infidel is buried, the grave says to him, ‘no welcome and no greeting ; you were the most hateful to me of those who walk upon me. I have been put in charge of you today and you have come to me and you will see how will I deal with you.’ It will then press on him till his ribs will be crushed.” He told that the Messenger of Allah indicated it by interlacing his fingers. Then he said that, “seventy dragons will be put in charge of him of such a nature that if one of them were to breathe on the earth it would produce no crops till the world existed, and they will bite and scratch him till he is brought to the reckoning.” He also has reported that the Messenger of Allah has said that, “the grave is a garden out of the gardens of Paradise, or a pit out of the pits of Fire (of Hell).” (*Tirmizi*) (*Mishkat, ibid, 5118/14*)

Fear of Hereafter : Abu Juhaifah has reported that they said that : O Messenger of Allah, you have become grey-haired ? He said that, “*Surah Hud* ¹ and those similar to it have made me grey-haired.” (*Tirmizi*) (*Mishkat, ibid, 5119/15*)

1. *Qur’an, Chapter, 11.*

Ibne ‘Abbas has reported that Abu Bakr said that : O Messenger of Allah, you have become grey-haired. He said that, “*Hud, Waaqi’ah,*¹ *Mursalaat,*² *’Amma Yata Sa’aloon*³ and *Izash Shamsho Kuwwirat*⁴ have made me grey-haired.” (Tirmizi) (*Mishkat, ibid, 5120/16*)

The Companions : Anas has reported that he said that : you do deeds which seem in your eyes to be more thin⁵ than hairs but which in the time of the Messenger of Allah we considered to be among the *Mubiqaat*, i.e. the destructive ones. (*Bukhari*) (*Mishkat, ibid, 5121/17*)

’Aa’isha has reported that the Messenger of Allah has said that, “O ’Aa’isha, avoid the minor sins, because there is one from Allah to demand (punishment) for them.” (*Ibne Majah* and *Daarimi*) (*Mishkat, ibid, 5122/18*)

Nine Things : Abu Hurairah has reported that the Messenger of Allah has said that, “my Lord has enjoined me nine things : to fear Allah in secret as well as openly ; to speak justly both when angry and when pleased ; to be moderate both when poor and when rich ; to reunite friendship with those who have broken it with me ; to give to him who refuses me ; to forgive him who has wronged me ; that my silence should be by Way of pondering ; that my speaking should be with the mention of Allah ; that my looking should be an admonition ; and that I should enjoin the good (*Razeen*) (*Mishkat, ibid, 5124/20*)

Weeping for Fear of Allah : ’Abdullah bin Mas’ud has reported that the Messenger of Allah has said that, “tears, even though to the extent of a fly’s head, do not flow from the eyes of a believer and drop on his cheek, out of the fear of Allah, but that Allah makes the Fire (of Hell) unlawful for him.” (*Ibne Majah*) (*Mishkat, ibid, 5125/21*)

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Qur’an, Chapter, 56. 2. *Qur’an, Chapter, 77*
 3. *Qur’an, Chapter, 78.* 4. *Qur’an, Chapter, 81*
 5. Meaning “negligible”

CHAPTER 8

THE DETERIORATION

The people : Ibne 'Umar has reported that the Messenger of Allah has said that, "people are like hundred camels among which you may hardly find one fit for riding." (*Bukhari and Muslim*) (*Mishkat, Kitab-ur-Riqaaq, Baabo Taghayyar-an-Naas*, No. 5126/1)

Following of Jews and Christians : Abu Sa'eed has reported that the Messenger of Allah has said that, "you will follow the practices of those who were before you, span by span and cubit by cubit, so much so that if they entered a lizard's hole, you will follow them." He was asked : O Messenger of Allah, are they the Jews and the Christians ? He said that, "who else ?" (*Bukhari and Muslim*) (*Mishkat, ibid*, 5127/2)

Righteous Will Depart : Midraas al-Aslami has reported that the Messenger of Allah has said that, "the righteous ones will depart one after another, and there will remain the refuse (transgressors) like the refuse of barley or dates which Allah will not care for." (*Bukhari*) (*Mishkat, ibid*, 5128/3)

Wicked ones will get authority : Ibne 'Umar has reported that the Messenger of Allah has said that, "when my *Ummah* will walk with vanity and the sons of kings, the sons of the Persians and the Romans will serve them, Allah will give their wicked ones authority over their good ones." (*Tirmizi*) (*Mishkat, ibid*, 5129/4)

Huzaifah has reported that the Holy Prophet has said that, "the Last Hour will not occur till you will kill your leader, and fight one with another with your swords, and your wicked ones will inherit your world." (*Tirmizi*) (*Mishkat, ibid*, 5130/5)

Fool Son of Fool : Huzaifah has reported that the Messenger of Allah has said that, "the Last Hour will not occur till the most fortunate of men in the world will be the fool son of the fool." (*Tirmizi*) (*Mishkat, ibid*, 5131/6)

Life of Affluence : Muhammad bin Ka'b al-Qurazi has reported : one who heard 'Ali bin Abi Talib informed me that he said that : we were sitting with the Messenger of Allah in the mosque. Mus'ab bin 'Umair came to us wearing nothing but a patched cloak. When the Messenger of Allah saw him, he wept thinking of his former affluence and his condition at that time. He then said that, "how will it be with you when one of you will wear a dress in the morning and a dress in the evening and one dish will be placed before him and another removed, and you will cover your houses as the Ka'bah is covered ?" They said that, "O Messenger of Allah, we shall then be better than today, having time for worship and sufficiency." He said that, "No, you are better today than what you will be at that time." (*Tirmizi*) (*Mishkat, ibid, 5132/7*)

Adherence to Religion : Anas has reported that the Messenger of Allah has said that, "a time will come to men when the one who is firm on his religion will be like the one who holds live coals (in his hand)." (*Tirmizi.*) (*Mishkat, ibid, 5133/8*)

Death will be better than Life : Abu Hurairah has reported that the Messenger of Allah has said that, "when your rulers will be your best men, your rich men will be your generous ones, and your affairs will be conducted by mutual consultation, ¹ the surface of the earth will be better for you than its interior. But when your rulers will be your worst men, your rich men will be your miser ones and your affairs will be in the hands of your women, the interior of the earth will be better for you than its surface." (*Tirmizi*) (*Mishkat, ibid, 5134/9*)

Love of World and fear of Death Sauban has reported that the Messenger of Allah has said that, "it is near that nations will invite one another to attack you just as people, when eating, invite each other at their dishes." Someone asked : will it be because of our being less in number at that time ? He said that, "No, you will be huge in number at that time ; but you will be like the scum of the torrent, and Allah will take away the fear of you from the hearts of your enemy and cast weakness into your hearts."

-----1.
Qur'an, Shura, 42:38.

Some one asked : O Messenger of Allah, what will be the (cause of) weakness ? He said that, “love of the world and dislike of death.” (*Abu Dawud*). *Baihaqi* also noted in *Dala'ilun-Nubuwa*. (*Mishkat, ibid, 5135/10*)

Some Evils and their result : Ibne 'Abbas has reported : dishonesty in respect of booty does not appear among a people but that Allah casts terror into their hearts ; and adultery does not spread among a people but that deaths increase among them ; and people do not give short measure and weight but that their provision is cut off ; and people do not judge unjustly but that bloodshed becomes widespread among them ; and people do not break the covenant but that the enemy is made to prevail over them.” (*Maalik*) (*Mishkat, ibid, 5136/11*)

CHAPTER 9

WARNING AND CAUTIONING

The Warning : Ibne ‘Abbas has reported that when “Warn your nearest kinsmen”¹ was revealed, the Holy Prophet went up on Safa and began to call, “Banu Fihir, Banu ‘Adi,” thus summoning the tribes of Quraish. When they gathered, he said that, “tell me ; if I inform you that there are horsemen in the valley intending to attack you, will you believe me ?” They said that, “yes, we have seen nothing but truth from you.” He said that, “well, I am a Warner to you before a severe punishment.” Abu Lahab then said that, “destruction be to you for the day ! Is it for this you have called us ?” Then “Perish the hands of Abu Lahab, and may he perish !”² was revealed. (*Bukhari and Muslim*). (*Mishkat, Kitab-ur-Riqaaq, Baab-ul-Inzaar Wat Tahzeer 5138/2*)

The Cautioning : Abu ‘Ubaidah and Mu’aaz bin Jabal has reported that the Messenger of Allah has said that, “this matter began with Prophethood and Mercy, then it will be Caliphate and Mercy, then a tyrannical kingdom, then there will be haughtiness, pride and corruption in the earth ! The people will treat as lawful the silk, the private parts of women, and the wine, (and) will be given provision upon that and will be helped, till they will meet their Lord.” (*Baihaqi* noted it in *Shu’abul-Iman*) (*Mishkat, ibid, 5141/5*)

Nu’man bin Bashir has reported from Huzaiifah that the Messenger of Allah said that, “Prophethood will remain among you so long as Allah will wish it to remain. Then Allah the Most High will take it, and there will be Caliphate on the pattern of Prophethood so long as Allah will wish it to remain. Then Allah the Most High will take it and there will be an oppressive kingdom which will remain so long as Allah will wish it to remain. Then Allah the Most High will take it.

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Qur’an, Shu’ara, 26:214

2. *Qur’an Chapter, 111*

Then there will be a proud kingdom which will remain so long as Allah will wish it to remain. Then Allah the Most High will take it. Then there will be Caliphate on the pattern of Prophethood.”
(*Ahmad*) (*Mishkat, ibid, 5143/7*)

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NEWS OF FUTURE EVENTS

- Chapter 1 – Trials and Commotions
- Chapter 2 – Future Events and Battles
- Chapter 3 – Signs of the Last Hour
- Chapter 4 – Signs of the Last Hour and Dajjaal
- Chapter 5 – Descent of Jesus Christ
- Chapter 6 – Approach of the Last Hour
- Chapter 7 – Last Hour to come when people are wicked

CHAPTER 1

TRIALS AND COMMOTIONS

Trails : Huzaifah has reported : I heard the Messenger of Allah say, “trials will be presented to the hearts like stick after stick of a mat. The heart which will be affected by them will have a black mark put in it, and the heart which will reject them will have a white mark put in it. Thus hearts will be of two kinds : one white like a white stone which will not be harmed by trial as long as the heavens and the earth exist, and the other black and dust-coloured like a pot which is turned down, neither appreciating what is good nor rejecting what is evil, but will be affected with its passion.” (*Muslim*) (*Mishkat, Kitab-ul-Fitan*, No. 5145/2)

Trust : Huzaifah has reported : the Messenger of Allah narrated to us two Traditions. I have seen one of them and am waiting for the other. He told us that Faith ¹ came down into the roots of the hearts of men. Then they gained knowledge from the Qur’an, then gained knowledge from the *Sunnah*. He also told about its removal. He said that, “a man will sleep ² and faith will be taken away from his heart, but its mark will remain like the mark of a dot. He will sleep again and it will be taken away, (but) its mark will remain like the mark of a blister, as when you drop live coals over your foot a water blister is produced and you see it swelling with nothing in it. People will get up in the morning and have business dealings with one another but hardly anyone will fulfil his trust. It will then be said that that among the Banu so and so there is a trust-worthy man, and it will be said that regarding a man : how wise he is, how excellent he is and how resolute he is although in his heart there will be no faith even to the extent of a grain of mustard seed.” (*Bukhari and Muslim*) (*Mishkat, ibid*, 5146/3)

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1. The word “*Amaanat*” (meaning trust) here actually means “*Eimaan*” (faith) (*Mazaahir-e-Haq*)
 2. “Sleep” here means to be unmindful of the Messages of Allah i.e. Qur’an, and to give up the *Shari’ah* (*Ibid*).

Evil after the Goods : Huzaiifah has reported : people used to ask the Messenger of Allah about virtue, but I used to ask him about evil ¹ fearing lest it might overtake me. I said that, “O Messenger of Allah, we were in ignorance and evil, then Allah brought this good ² for us. After this good will any evil come ?” He said that : Yes. I asked : will after that evil any good come ? He said that : Yes, but it will contain duskiness. ³ I asked : what will it consist of ? He said that , “people will follow a *Sunnah* other than mine and give guidance other than mine, so you will find in them both something to appreciate and something to reject.” I asked : will there be any evil after that good ? He said that, “Yes, there will be people who will invite others to the doors of Hell ⁴ into which they will cast those who respond to them.” I asked : O Messenger of Allah, describe them to us. He said that, “they will be of our people and they will speak like us.” I asked : what do you enjoin me if I reach that time ? He said that, “you must adhere to the *Jama'at* and the leader of the Muslims.” I asked : what I should I do if they have neither *Jama'at* nor leader ? He said that, “withdraw from all those factions even though you have to cleave to the root of a tree till death overtakes you in that state.” (*Bukhari and Muslim*). (*Mishkat, ibid, 5147/4*)

Huzaiifah has reported : I asked : O Messenger of Allah, will there be evil after this good just as there was evil before it ? He said that : Yes. I asked : then what is the way of protection ? He said that: in the sword. I asked : will any be spared after (the use of) the sword ? He said that, “Yes, there will be an amirate over the ruins and truce upon malice.” I asked : what will be the next ? He said that, “then there will be people who will summon men to error. If Allah has in the earth a Caliph who whips your back and takes your property, obey him ; otherwise die sticking to the stump of a tree.”

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1. The word “*Shar*” (evil) here implies slackness in, or giving up of, the following of *Shari'ah* (*Mazaahir-e-Haq*).
 2. i.e. the Islamic *Shari'ah* (*Ibid*)
 3. The word “*Dukhn*” means smoke which makes things dusky (*Ibid*)
 4. i.e. misguide the people and deviate them from the right path of Islam, as did the *Khawaarij* and *Rawaafiz*. They also include those who will gather people on false hopes and promises in order to gain power and authority. (*Mazaahir-e-Haq*)

I asked : what will be the next ? He said that, “then the Dajjaal will come forth with a river and a fire. Whoever will fall into his fire his reward will be certain and he will have his load taken off ; but whoever will fall into his river he will have his load retained and his reward taken off.” I asked : what will be the next ? He said that, “then a foal will be born but it will not be ridden before the Last Hour comes.” In a version he said that, “there will be truce over malice and a community with specks in its eyes.” I asked : O Messenger of Allah, what the truce over malice means ? He said that, “the hearts of people will not return upon what they were.” I asked : will there be evil after this good ? He said that, “there will be wrong belief which will blind and deafen men to the truth ¹ in which there will be inviters to the doors of Hell. If you, O Huzafah, die sticking to a stump, it will be better for you than to following any of them.”
(*Abu Dawud*) (*Mishkat, ibid*, 5161/18)

Abu Zar has reported : one day I was riding behind the Messenger of Allah on a donkey. When we had gone beyond the houses of Medinah, he asked, “how will you do, O Abu Zar, when there will be famine in Medinah. You will get up from your bed and will not reach your mosque but hunger will put you to hardship ?” I said that : Allah and His Messenger know best. He said that, “restrain yourself, O Abu Zar.” He then asked, “how will you do, O Abu Zar, when there will be death in Medinah ² and a house ³ will reach the value of a slave so that a grave will be sold for a slave ?” I said that : Allah and His Messenger know best. He said that, “you should show endurance, O Abu Zar.” He then asked, “how will you do, O Abu Zar, when there will be slaughter in Medinah and stones of Zait ⁴ will be covered with blood ?”

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1. Literally, ‘blind and deaf wrong belief’. (James Robson)
 2. This refers to the incident of “*Harrah*” where in 63 A.H. the army of Yazid, under the command of Muslim bin Uqbah, massacred the people of Medinah in large number due to their agitation against the murder of Hazrat Hussain and his companions at *Karbala*. (*Mazaahir-e-Haq*).
 3. used figuratively for a grave. (Ibid)
 4. A place near Medinah of which the stones are black and shining as if anointed with the olive oil (*Mazaahir-e-Haq*).

I said that : Allah and His Messenger know best. He said that, “you must go to those from whom you have come.” I asked : should I put on arms ? He said that, “you will then be a partner with the people.” I asked : O Messenger of Allah, how should I act ? He said that, “if you fear that the gleam of the sword will dazzle, you put the end of your garment over your face so that he [the one who kills you] may bear the punishment of your sin and his sin.” (*Abu Dawud*) (*Mishkat, ibid, 5162/19*)

Hasten on with Good Deeds : Abu Hurairah has reported that the Messenger of Allah has said that, “hasten on with good deeds before trials come like portions of a dark night when a man will be a believer in the morning and an infidel in the evening, and a believer in the evening and an infidel in the morning, and he will sell his religion for worldly goods.” (*Muslim*) (*Mishkat, ibid, 5148/5*)

Go to refuge or shelter : Abu Hurairah has reported that the Messenger of Allah has said that, “there will soon be commotions in which the one sitting will be better than the one standing, the one standing will be better than the one walking and the one walking will be better than the one running. Whoever will contemplate ¹ them will be drawn by them. So whoever finds a refuge or shelter should attach to it.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5149/6*)

Future commotions : Abu Bakrah has reported that the Messenger of Allah has said that, “commotions will soon arise. Behold, again commotions will arise. Behold then there will be a (big) commotion in which the one sitting will be better than the one walking and the one walking will be better than the one running to it. When it happens to pass, whoever has camels should remain with his camels, whoever has goats should remain with his goats, and whoever has land should remain in his land.” A man said that, “tell us, O Messenger of Allah, about the one who has no camels, no goats and no land.” He said that, “he should take his sword, sharpen its edge on a stone, and then escape if he can,” adding three times,

1. or pay attention to them or go near them (*Mazaahir-e-Haq*)

“O Allah, have I conveyed Your Message ?” A man then said that, “tell me, O Messenger of Allah, if I am taken by force and made to join one of the parties, and a man strikes me with his sword, or an arrow comes and kills me ?” He said that, “he will bear the punishment of his sin as well as yours and he will be of the inmates of Hell.” (*Muslim*) (*Mishkat, ibid, 5150/7*)

Abu Sa’eed has reported that the Messenger of Allah has said that, “it is near that the best property of a Muslim will be goats which he will take to the tops of the mountains and the places where the rain falls, running away with his religion from evil strifes.” (*Bukhari*) (*Mishkat, ibid, 5151/8*)

Usamah bin Zaid has reported that the Holy Prophet looked upon a fortress ¹ out of the fortresses of Medinah and asked, “do you see what I see ?” They said that : No. He said that, “I am seeing commotions occurring among your houses like the falling down of rain.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5152/9*)

Abu Hurairah has reported that the Messenger of Allah has said that, “the destruction of my *Ummah* ² will be at the hands of young ones men of the Quraish.” (*Bukhari*) (5153/10)

Abu Hurairah has reported that the Messenger of Allah has said that, “the time will become short, ³ knowledge will be withdrawn, civil strifes will appear, miserliness will be cast (into people’s hearts) and *Harj* will be prevalent.” They asked : what is *Harj* ? He said that : murder. ⁴ (*Bukhari and Muslim*) (*Mishkat, ibid, 5154/11*)

’Abdullah bin ‘Amr has reported : we were sitting with the Holy Prophet. He mentioned about commotions, mentioning many of them, till he mentioned the commotion of Ahlaas. Someone asked : what is the commotion of Ahlaas ? He said that, “it will be flight and battle.

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1. The word “*Utum*” also means the peak of a mountain as well as a lofty building or house (*Mazaahir-e-Haq*).
 2. Here “*Ummah*” meant particularly the Companions and “*Ehle Bait*” (*Ibid*).
 3. i.e. Last Hour will come near (*Ibid*).
 4. Due to turmoil and rioting prevailing all round (*Ibid*)

Then there will come a trial of Sarra'a. Its vapour will arise from under the feet of a man from the people of my house who will think that he belongs to me but he will not be of me, because my friends are the pious ones. Then the people will gather under a man like a hip-bone upon a rib. Then there will arise the little black commotion which will leave none of this people but that it will give him a slap, and when people will say it is finished, it will be increased. During it a man will get up as a believer in the morning and will be an infidel in the evening, till the people will be divided in two camps, the camp of faith wherein there will be no hypocrisy and the camp of hypocrisy wherein there will no faith. When that occurs, wait for the *Dajjal* that day or the next." (*Abu Dawud*) (*Mishkat, ibid, 5168/25*)

The Killer and the killed one : Abu Hurairah has reported that the Messenger of Allah has said that, "by Him in Whose Hand my soul is, the world will not come to its end till a day will come to the mankind when the killer will not know why he killed, nor the one who is killed (will not know) why he was killed." He was asked : how will that be ? He said that, "(there will be) turmoil, the killer and the killed one will both go to the Hell." ¹ (*Muslim*) (*Mishkat, ibid, 5155/12*)

Worship during Turmoil : Ma'qil bin Yasaar has reported that the Messenger of Allah has said that, "the reward of worship during the turmoil will be like that of migration to me." (*Muslim*) (*Mishkat, ibid, 5156/13*)

One after another : Zubair bin 'Adi has reported : we went to Anas bin Maalik and complained to him of what we were suffering from Hajjaaj. He said that, "be patient, because no time will come ² to you which will not be followed by one that will be worse till you meet your Lord. I have heard this from your Prophet." (*Bukhari*) (*Mishkat, ibid, 5157/14*)

1. Obviously because both will be parties to turmoil and rioting and will have the same evil intentions against each other. There will be no law and order and the distinction of good and bad or right and wrong will cease to exist. (*Mazaahir-e-Haq*).

2. Between Hajjaaj bin Yousuf and Hazrat Mehdi and Hazrat 'Isa the son of Mary (*Ibid*).

Leaders of wrong belief : Huzaifah has reported : by Allah, I do not know whether my companions forgot or pretend to forget. By Allah, the Messenger of Allah did not omit a leader of a wrong belief up to the end of the world, whose followers will reach upto the number of three hundred and more, without mentioning to us his name, his father's name and the name of his tribe." (*Abu Dawud*) (*Mishkat, ibid, 5158/15*)

Misguided leader : Sauban has reported that the Messenger of Allah has said that, "I fear for my *Ummah* the misguided leaders ; because when the sword is placed among my *Ummah*, it will not be withdrawn from them till the Day of Resurrection." (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 5159/16*)

The Caliphate : Safinah has reported : I heard the Holy Prophet say, "the Caliphate ¹ will be for thirty years, then there will be a kingdom." Then Safinah said that : count caliphate of Abu Bakr as two years, of 'Umar as ten, of 'Usman as twelve, and of 'Ali as six. (*Ahmad, Tirmizi and Abu Dawud*) (*Mishkat, ibid, 5160/17*)

Way of Escape : 'Abdullah bin 'Amr binul 'Aas has reported that the Holy Prophet has said that, "how will you act when you will be left among the wicked people whose covenants and guarantees will be impaired, and who will disagree and become thus ?" intertwining his fingers. ² He asked : what then you order me to do ? He said that, "keep to what you approve, give up what you disapprove, attend to your own affairs and avoid the public." A version has, "keep to your house, control your tongue, ³ accept what you approve, give up what you disapprove, attend to your own affairs and give up the affairs of the public." (*Tirmizi*) (*Mishkat, ibid, 5163/20*)

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1. i.e. the rule strictly according to Qur'an and Sunnah by the first four Caliphs of the Holy Prophet
 2. i.e. be enimical towards each other.
 3. Do not speak for or against anybody.

Before the Last Hour : Abu Musa has reported from the Holy Prophet that he said that, “before the Last Hour there will occur commotions like portions of a dark night ¹ in which a man will be a believer in the morning and an unbeliever in the evening, or a believer in the evening and an unbeliever in the morning. One sitting therein will be better than the one standing and the one walking therein will be better than the one running. So break therein your bows, cut therein your bowstrings, and strike your swords on stones. If one comes to anybody of you (for killing), let him be like the better of the two sons of Adam.” ² (*Abu Dawud*). (*Mishkat, ibid, 5164/21*)

The best of the people : Umme Maalik of Bahziyah ³ has reported that the Messenger of Allah mentioned civil strife and its nearness. I asked : O Messenger of Allah, who will be the best of the people during it ? He said that, “a man with his cattle who pays the *Zakaat* due on them and worships his Lord, and a man who holds his horse’s head and frightens the enemy while they frighten him.” (*Tirmizi*) (*Mishkat, ibid, 5165/22*)

Civil Strife ⁴ : ‘Abdullah bin ‘Amr has reported that the Messenger of Allah has said that, “there will occur civil strife which will wipe out the Arabs. Their slain will be in the Hell. During it the tongue will be more severe than attacks of the sword.” (*Tirmizi and Ibne Majah*) (*Mishkat, ibid, 5166/23*)

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1. Because then people will not be able to distinguish between right and wrong or good and evil (*Mazaahir-e-Haq*). Also see Ahadees No. 5150/7 to 5152/9 and 5168/25
 2. i.e. Abel who was killed by his brother Cain.
 3. A lady Companion and mother of Maalik.
 4. Ibnul Musayyib has reported : the first civil strife occurred, i.e. the assassination of ‘Usman, and none of those who had been at Badr remained. Then the second occurred, i.e. the Harrah, and none from those who had been at Hudaibiyah remained. Then the third one occurred and did not disappear till there was intelligence among the people (*Mazaahir-e-Haq*).

Abu Hurairah has reported that the Messenger of Allah has said that, “there will occur civil strife which will make people deaf, dumb and blind. Whoever will come near it, it will overtake him, and using the tongue during it will be like smiting with the sword.” (*Abu Dawud*) (*Mishkat, ibid, 5167/24*)

Evil drawn near : Abu Hurairah has reported that the Messenger of Allah has said that, “woe to the Arabs because of the evil that has come near ¹ ! He will be safe who will withhold his hand.” (*Abu Dawud*) (*Mishkat, ibid, 5169/26*)

Fortunate Man : Miqdaad bin Aswad has reported : I heard the Messenger of Allah say, “the fortunate man is the one who escapes turmoils ; the fortunate man is the one who escape turmoils ; the fortunate man is the one who escapes turmoils ; but how good is the one who is tried and shows endurance. Woe (to the other).” ² (*Abu Dawud*) (*Mishkat, ibid, 5170/27*)

Some Forecasts : Sauban has reported that the Messenger of Allah has said that, “when the sword will be placed among my people, it will not be withdrawn from them till the Day of Resurrection, and the last Hour will not occur till (some) tribes of my *Ummah* will attach (themselves) to the polytheists and (some) tribes of my *Ummah* will worship the idols. There will be among my *Ummah* thirty great Liars, each one of them will assert that he is the Prophet of Allah although I am the Seal of the Prophets; after me there will be no Prophet ; and a party of my *Ummah* will not cease to remain on the Truth. Those who will oppose them will not be able to injure them till the Command of Allah comes. (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 5171/28*)

-----1.
According to *Tayyabi*, this refers to the murder of Hazrat Usman. But according to Mulla Ali Qari, the reference is to the incident of *Karbala* and this view appears to be more correct (*Mazaahir-e-Haq*).
2. i.e. the one who is tried and shows no endurance.

'Abdullah bin Mas'ud has reported that the Holy Prophet has said that, "the mill of Islam will revolve till 35, or 36, or 37 (years).¹ Then if they perish, it will be the way of those who perished before them ; but if their religion is established for them, it will be established for them for seventy years." I asked : does it mean seventy years more or seventy altogether ? He said that : it means seventy altogether. (*Abu Dawud*) (*Mishkat, ibid, 5172/29*)

An Incident : Abu Waqid al-Laisi has reported that the Messenger of Allah went out for the battle of Hunain. He passed by a tree belonging to the polytheists on which they used to hang their weapons. It was called Zaat-O-Anwaat. They said that : O Messenger of Allah, appoint a Zaat-O-Anwaat for us just as those people have. The Messenger of Allah said that, "Glory be to Allah ! This is like what the people of Moses said that : appoint for us a god just as other people have a god. By Him in Whose Hand my soul is, you will certainly follow the practices of those who were before you." (*Tirmizi*) (*Mishkat, ibid, 5173/30*)

-----1.
The period begins with migration from Mecca to Medinah. In 35 A.H. the murder of Usman took place, in 36 A.H. the battle of Jaml was fought between 'Ali and 'Aa'isha, and in 37 A.H. there was the battle of Siffeen between 'Ali and Mu'awiyah. This is also the view of Shah Waliullah of Delhi. (*Mazaahir-e-Haq*).

CHAPTER 2

FUTURE EVENTS AND BATTLES

Events to happen before the Last Hour : Abu Hurairah has reported that the Messenger of Allah has said that, “the Last Hour will not occur till two parties will fight, and a great war will occur between them, and their claim will be the same, till there will appear thirty false *Dajjaals*, each of them asserting that he is the Messenger of Allah, till knowledge will be withheld, earthquakes will increase, time will become short, trials will appear, and there will be much *Harj*, meaning slaughter, till wealth will be much and over-flowing among you, till the one possessing wealth will be anxious to find someone to accept his charity, till he will offer it and the one to whom it will be offered will say : I have no need of it, till people will try to outstrip one another in buildings, till a man will pass another’s grave and express the desire : would that I were in his place, and till the sun will rise from its place of setting. Then when it will rise and people will see it, they will all believe, but that will be a time when a soul will not be benefited by faith it did not have before, nor acquire any good from its faith. The Last Hour will occur when two men will have spread out their cloth between them, but they will not be able to complete the transaction, or fold up the cloth ; the Last Hour will certainly occur when a man will have gone off with the milk of his milch camel, but he will not be able to taste it ; the Last Hour will occur when a man will be repairing his tank, but he will not be able to water his camels from it ; and the Last Hour will occur when one will have raised his food to his mouth, but he will not be able to taste it.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Fitan, Baab-ul-Malaahim, No. 5175/1*)

‘Auf bin Maalik has reported : I came to the Holy Prophet during the battle of Tabuk when he was in a leather tent. He said that, “count six (Signs) before the Last Hour comes : my death, then the victory over Bait-il-Muqaddas, then a mortal disease which will overtake you like *Qu’aas*¹ in goats,

then overflowing of wealth so much so that when a man will be given a hundred *Dinars*, he will remain displeased, then a civil strife which will leave no house of the Arabs but that it will enter in it, then a treaty between you and the Romans who will act treacherously and come to (attack) you under eighty banners with twelve thousand (soldiers) under each.” (*Bukhari*) (*Mishkat, ibid, 5184/10*)

Battle with people having Shoes of hair and the Turks : Abu Hurairah has reported that the Messenger of Allah has said that, “the Last Hour will not occur till you will fight with a people whose shoes will be of hair, and till you will fight with the Turks² who have small eyes, red faces, short noses, whose faces look as if they are shields covered with skin.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5176/2*)

Battle with Khuz and Kirman : Abu Hurairah has reported that the Messenger of Allah has said that, “the Last Hour will not occur till you fight with Khuz and Kirman³ who are “’Ajamees” with red faces, snub noses and small eyes, whose faces are like the shields covered with skin and whose shoes are of hair.” (*Bukhari*). (*Mishkat, ibid, 5177/3*)

Battle with the Jews : Abu Hurairah has reported that the Messenger of Allah has said that, “the Last Hour will not occur till the Muslims will fight with the Jews and the Muslims will kill them, so much so that the Jews will hide behind stones and trees, and the stone and the tree will say, ‘O Muslim, O servant of Allah, a Jew is behind me ; come and kill him,’ except (the tree of) “Ghar Qad” , because it is of the trees of the Jews.” (*Muslim*) (*Mishkat, ibid, 5178/4*)

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1. A disease affecting sheep and goats which causes an exudation from the nose and results in speedy death. (James Robson)
 2. Turks are descendants of Yaafis bin Noah. Turk was the name of their remote ancestor and they are therefore known as Turks after him. They were also known as Magnolias and Tartars (*Mazaahir-e-Haq*).
 3. Both are now in Iran.

A man of Qahtaan : Abu Hurairah has reported that the Messenger of Allah has said that, “the Last Hour will not occur till a man of Qahtaan ¹ will come forth who will drive people with his staff.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5179/5*)

Jahjah : Abu Hurairah has reported that the Messenger of Allah has said that, “days and night will not pass away till a man called Jahjah becomes the king.” A version has, “till one of the freed slaves called Jahjah becomes the king.” (*Muslim*) (*Mishkat, ibid, 5180/6*)

Treasure of Kisra : Jabir bin Samurah has reported : I heard the Messenger of Allah say, “a party of the Muslims will get the treasure of the family of Kisra which is in Abyad.” ² (*Muslim*) (*Mishkat, ibid, 5181/7*)

Victory over Rome and Persia : Abu Hurairah has reported that the Messenger of Allah has said that, “Chosroe will perish and there will be no Chosroe after him, Caesar will perish and there will be no Caesar after him, and their treasures will be divided in the Way of Allah. He also called war a deception. (*Bukhari and Muslim*) (*Mishkat, ibid, 5182/8*)

Naafe' bin 'Utbah has reported that the Messenger of Allah has said that, “you will attack the peninsula of Arabia and Allah will give you victory over it ; then (you will attack) Persia and Allah will give you victory over it ; then you will attack the Romans and Allah will give you victory over them ; then you will attack the *Dajjaal* and Allah will give you victory over him.” (*Muslim*) (*Mishkat, ibid,5183/9*)

Battle with the Romans : Abu Hurairah has reported that the Messenger of Allah has said that, “the Last Hour will not occur till the Romans will come in *A'maaq* or *Daabiq*, and an army of the best people on earth at that time will come forth from Medinah against them. When the ranks will be drawn up, the Romans will say, ‘let us have those who took captives from us and fight with them’, but the Muslims will say , “by Allah, we will not let you get at our brethren.’

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1. They were descendants of Saam bin Noah and were at that time settled between Yemen and Ammaan. (*Mazaahir-e-Haq*).
 2. A fortress in Persian capital Mada'in. (James Robson)

They will then fight and one third will run away. Allah will never accept their repentance. And one third who will be killed—they will be the most excellent martyrs in the Sight of Allah. And one third will gain victory. They will never be subjected to trials. They will then conquer Constantinople. But while they will be dividing the spoils, having hung their swords on olive-trees, the Satan will cry among them, ‘the *Dajjaal* has come to your houses in your absence ; so they will go out, but it will prove to be false. Then when they will come to Syria, he will come forth ; and while they will be preparing for battle and arranging the ranks, the time for prayer will come and Jesus son of Mary will descend and lead them in prayer. When the enemy of Allah will see him, he will dissolve like salt in water ; and if he ¹ were to leave him, he would dissolve completely ; but Allah will kill him by his hand and He will show them his blood on his spear.” (*Muslim*) (*Mishkat, ibid, 5185/11*)

Booty and Inheritance : ‘Abdullah bin Mas’ud has reported : the Last Hour will not occur till inheritance will not be divided and there will be no rejoicing over booty. Then he said that : an enemy will equip itself against the people of Syria, and the Muslims will (also) equip themselves against them, i.e. the Romans. Then the Muslims will prepare a suicide squad ² not to return except being victorious. They will fight till the night intervenes. Both sides will return without gaining the victory, but the squad will be wiped out. The Muslims will again prepare a suicide squad not to return except being victorious. They will fight till the night intervenes. Both sides will return without gaining the victory, but the squad will be wiped out. The Muslims will again prepare a suicide squad not to return except being victorious.

1. i.e. Jesus.

2. “*Shuruta*” is that troop which remains on the front of the army, ready to fight till death and therefore the first one to go to the battlefield. (*Mazaahir-e-Haq*).

They will fight till the evening. Both sides will return without gaining the victory, but the squad will be wiped out. When the fourth day will come, the remainder of the people of Islam will arise against them and Allah will decree that the enemy should be routed. They will then fight a battle the like of which has never been seen before, so much so that if a bird were to pass by their flanks, it would fall down dead before reaching the end of them. When count will be taken of a hundred men who were descendants of a (common) ancestor, it will be found that only one has survived. So over what spoil can there be rejoicing, and what inheritance can be divided? Then when things will be so, they will hear of a war greater than that and a cry will reach them, 'the *Dajjal* has appeared among your offspring.' They will therefore throw away what will be in their hands and go forward sending ten horsemen as a scouting party. ¹ The Messenger of Allah said that, "I know their names, their father's names, and the colour of their horses. They will be the best horsemen (or, among the best horsemen) on the face of the earth at that time." (*Muslim*) (*Mishkat, ibid*, 5186/12)

Victory without Fighting : Abu Hurairah has reported that the Holy Prophet has said that, "have you heard of a city ² of which a part is on the land and a part in the sea?" They said that, "Yes, O Messenger of Allah." He said that, "the Last Hour will not occur till seventy thousand of the descendants of Isaac ³ will attack it. When they will come to it, they will dismount and will not fight with arms or shoot arrows, but will say, 'There is no god but Allah and Allah is the Greatest, and one of its sides will fall down. (Saur bin Yazid the transmitter said that : I thought he said that the part which was in the sea). Then they will say the second time 'There is no god but Allah and Allah is the Greatest, and the other side will fall down.

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1. "*Talee 'ah*" is the one who is sent forth to bring news from the camp of the enemy. (*Mazaahir-e-Haq*)
 2. A city in Rome (*Mazaahir-e-Haq*).
 3. i.e. the Syrians who are descendants of Prophet Isaac second son of Prophet Abraham. (*Ibid*).

The third time they will say ‘There is no god but Allah and Allah is the Greatest, and an opening will be made for them and they will enter it and take booty ; but while they will be dividing the booty a cry will reach them to the effect that the *Dajjaal* has come out. They will then leave everything and return.’ (*Muslim*) (5187/13)

Sequence of Events : Mu’aaz bin Jabal has reported that the Messenger of Allah has said that, “the flourishing of Bait-ul-Muqaddas will be the ruin of Yasrib¹ ; the ruin of Yasrib will be the Great War ; the great war will be the conquest of Constantinople ; and the conquest of Constantinople will be the coming forth of *Dajjaal*.” (*Abu Dawud*) (*Mishkat, ibid*, 5188/14)

Greatest War and *Dajjaal* : Mu’aaz bin Jabal has reported that the Messenger of Allah has said that, “the greatest war, the conquest of Constantinople, and the coming forth of *Dajjaal* will be within seven months.”² (*Tirmizi and Abu Dawud*) (*Mishkat, ibid*, 5189/15)

’Abdullah bin Busr has reported that the Messenger of Allah has said that, “the period between the great war and the conquest of the city³ will be six years, and *Dajjaal* will appear in the seventh year.” (*Abu Dawud*) (*Mishkat, ibid*, 5190/16)

Siege of Medinah : Ibne ‘Umar has reported : the Muslims will soon be besieged within Medinah, so much so that their remotest frontier outpost will be Salah and Salah is near Khaibar. (*Abu Dawud*) (*Mishkat, ibid*, 5191/17)

Muslims and Christians : Zu Mukhbar has reported : I heard the Messenger of Allah say, “it is near that you will make a peaceful treaty with the Romans, then you and they will fight against an enemy who will be behind you, and you will be victorious, gain booty, and be safe.

1. The old name of Medinah.
2. According to learned scholars, the period of seven years as given in the next Tradition is more correct. (*Mazaahir-e-Haq*).
3. i.e. Constantinople

You will then return and reach a meadow with mounds. One of the Christians will raise a cross and say, 'the cross has conquered.' One of the Muslims will become angry and will smash it, and the Romans will act treacherously and gather together for battle." Some transmitters added, "the Muslims will then rush to their arms and will fight, and Allah will give the honour of martyrdom to that party." (*Abu Dawud*) (*Mishkat, ibid, 5192/18*)

Negroes : 'Abdullah bin 'Amr has reported that the Holy Prophet has said that, "leave the Negroes as long as they leave you, because none but a Negro with short legs will take out the treasure of the Ka'bah." (*Abu Dawud*) (*Mishkat, ibid, 5193/19*)

Battle with the Turks : Buraidah has reported that in a Tradition the Holy Prophet said that, "people with small eyes, i.e. the Turks, will fight against you. You will drive them away thrice till you will meet them in Arabia. First time when you will drive them away, those who ran away will be safe, second time some will be safe and some will perish, but third time they will be routed," (or as he said that). (*Abu Dawud*) (*Mishkat, ibid, 5195/21*)

Basra : Abu Bakrah has reported that the Messenger of Allah has said that, "some of my *Ummah* will come down to a low-lying land which they will call Basra beside a river called the Tigris over which there is a bridge. Its people will be numerous and it will be one of the capital cities of the Muslims. In later times the descendants of *Qanturah*¹ will come with broad faces and small eyes and get down on the bank of the river. Its people will then divide in three parties—one party will catch hold of the tales of cattle into the desert and will perish, and one party will seek security for themselves and will perish, and one party will put their children behind their backs and fight with them, and they will be the martyrs." (*Abu Dawud*) (*Mishkat, ibid, 5196/22*)

-----1.
i.e. the Turks. It is said that that *Qanturah* was a slave-girl of Abraham from whom the Turks were descendants (Old Testament, Genesis, XXV, 1)

Anas has reported that the Messenger of Allah has said that, "O Anas, the people will build up cities, and one of them will be called Basra. If you pass by it or enter it, avoid its salt-marshes, its river front, its palm trees, its market, and the doors of its rulers, and keep to its environs, because there will be therein the sinking down of places, and showering of stones, and earth-quakes, and there will be people who will pass the night in it and become apes and swine in the morning." (*Abu Dawud*) (*Mishkat, ibid, 5197/23*)

Mosque of Ashshaar : Swalih bin Dirham has reported : we went on pilgrimage and met a man who asked us : is there a town near you called Ubullah ? ¹ We said that : yes. He asked : could anybody of you undertake to pray two or four *Rak'ats* on my behalf in the mosque of Ashshaar, ² stating that they were on behalf of Abu Hurairah who had said that : I had heard my friend Abul Qasim say, "on the Day of Resurrection Allah the Great and Glorious will raise martyrs from the mosque of 'Ashshaar and none but only they will rise along with the martyrs of Badr." ³ (*Abu Dawud*, saying this mosque is near the river) (*Mishkat, ibid, 5198/24*)

1. A town near Basra. (*Mazaahir-e-Haq*).

2. A Mosque in Ubullah (*Ibid*).

3. According to this Tradition, offering of prayer in a mosque having any affinity with incidents of spiritual excellence is of great blessing (*Mazaahir-e-Haq*).

CHAPTER 3

SIGNS OF THE LAST HOUR

The Signs : Anas has reported : I heard the Messenger of Allah say, “it is of the Signs of the Last Hour that knowledge will be raised up, ignorance will increase, adultery will increase, wine-drinking will increase, the number of men will decrease and the number of women will increase, till fifty women will have one man to look after them.” A version has, “knowledge will decrease and ignorance will prevail.” (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Fitan, Baabo Ashraat-is-Saa’at*, No. 5201/1)

Abu Hurairah has reported that the Messenger of Allah has said that, “when the booty is taken in turn, ¹ trust is treated as booty, *Zakaat* is looked on as a fine, learning is acquired for other than religion, a man obeys his wife and disobeys his mother, brings his friend near and drives his father far off, voices are raised in the mosques, the wicked one of the tribe becomes its leader, the worthless member of a people becomes its leader, a man is honoured due to fear of the mischief he may do, singing girls and musical instruments appear, wine is drunk, and the latter generations of this *Ummah* curse the former ones, wait at that time for a violent wind, an earthquake, sinking down of the earth, metamorphosis, pelting rain, and signs following one another like bits of a necklace falling one after the other when its string is broken.” (*Tirmizi*) (*Mishkat, ibid*, 5214/14)

Great Liars : Jabir bin Samurah has reported : I heard the Holy Prophet say, “there will appear great liars before the Last Hour. So be careful of them.” (*Muslim*) (*Mishkat, ibid*, 5202/2)

Trust and Rule : Abu Hurairah has reported that while the Holy Prophet was talking a desert Arab came and asked : when the Last Hour will occur ? He said that, “when trust is destroyed, expect the Last Hour.” He asked : how will it be destroyed ? He said that, “when the rule is given to people who are unworthy of it, expect the Last Hour.” (*Bukhari*) (*Mishkat, ibid*, 5203/3)

Abundance of Wealth : Abu Hurairah has reported that the Messenger of Allah has said that, “the last Hour will not occur till the wealth becomes abundant and overflowing, till a man takes out the *Zakaat* on his property and finds none to accept it from him, and till the land of the Arabs becomes meadows and rivers.” (*Muslim*) (*Mishkat, ibid, 5204/4*)

Treasure of Gold : Abu Hurairah has reported that the Messenger of Allah has said that, “the Euphrates will soon uncover a treasure of gold. Those who will be present should not take anything from it.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5206/6*)

A Fire : Abu Hurairah has reported that the Messenger of Allah has said that, “the Last Hour will not occur till there breaks out a fire from the land of the *Hijaz* which will illuminate the necks of the camels in Busra.”¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 5210/10*)

Time will contract : Anas has reported that the Messenger of Allah has said that, “the Last Hour will not occur till time contracts. A year will appear like a month, a month like a week, a week like a day, a day like an hour, and an hour like the kindling of a fire.” (*Tirmizi*) (*Mishkat, ibid, 5212/12*)

Wild Beasts, Whips, Shoes etc. will speak : Abu Sa’eed al-Khudri has reported that the Messenger of Allah has said that, “by Him in Whose Hand my soul is, the Last Hour will not occur till wild beasts speak to men, the end of a man’s whip and the thong of his shoes speak to him, and his thigh informs him of what his family did in his absence.” (*Tirmizi*) (*Mishkat, ibid, 5223/23*)

Imam Mehdi : ‘Abdullah bin Mas’ud has reported that the Messenger of Allah has said that, “the world will not finish till the Arabs¹ are ruled by a man² of my *Ehle Bait*. His name will be similar to my name.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 5216/16*)

1. A town in the Jabale Druze district of Syria, eighty miles to the south of Damascus. (*Mazaahir-e-Haq*)

Umme Salamah has reported : I heard the Messenger of Allah say, “the Mehdi will be of my stock, from the descendants of Fatimah.” (*Abu Dawud*) (*Mishkat, ibid, 5217/17*)

Abu Sa’eed al-Khudri has reported that the Messenger of Allah has said that, “the Mehdi will be of me (my stock), having a broad forehead and a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny. He will rule for seven years.” (*Abu Dawud*) (*Mishkat, ibid, 5218/18*)

Umme Salamah has reported from the Holy Prophet that he said that, “there will occur disagreement at the death of a Caliph and a man ¹ of the people of Medinah will come forth fleeing to Mecca. Some people of Mecca will come to him, bring him, though he will be unwilling, and swear allegiance to him between the Corner ² and the *Maqaam*. ³ An army will then be sent against him from Syria, but it will be swallowed up at Baida’a between Mecca and Medinah. When the people will see that, the Abdaal ⁴ (high saints) of Syria and the best people of ‘Iraq will come to him ⁵ and swear allegiance to him. Then will arise a man of Quraish whose maternal uncles belong to Kalb and send against them an army which will be overcome by them, and that will be the army of Kalb. He will then govern the people by the *Sunnah* of their Prophet and establish Islam in the earth. He will remain seven years, then die, and the Muslims will offer funeral prayer over him.” (*Abu Dawud*) (*Mishkat, ibid, 5220/20*)

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1. He will be Muhammad son of Abdullah and will be known as Mehdi.
 2. The corner of the Ka’bah containing the Black Stone.
 3. i.e. *Maqaam-e-Ibrahim*.
 4. “Abdaal” are those Muslim mystics through whom Allah the Almighty governs the administration of this world. They always remain seventy in number-forty in Syria and thirty in other countries of the world. (*Mazaahir-e-Haq*).
 5. i.e. Mehdi.

Army of Haris : 'Ali has reported that the Messenger of Allah has said that, "a man called Haris, a farmer, will appear from Maa Waraa'-un-Nahr ¹ whose vanguard will be led by a man called Mansur who will give abode (or, home) for Muhammad's family just as Quraish gave abode for the Messenger of Allah. To help him (or he said that, "to respond to his call") will be binding on every Muslim." (*Abu Dawud*) (*Mishkat, ibid, 5222/22*)

A Direction : Sauban has reported that the Messenger of Allah has said that, "when you see that the black standards ² have come from the side of Khurasan, go to them, because the Caliph of Allah the Mehdi will be among them." (*Ahmad*). *Baihaqi* noted it in *Shu'abul Iman*. (*Mishkat, ibid, 5225/25*)

Locusts will Perish : Jabir bin 'Abdullah has reported that locusts were not seen in one of the years of (the Caliphate of) 'Umar in which he died. He became very much anxious on this account. He sent a rider to Yemen, another to 'Iraq and another to Syria, to know whether any locusts had been seen. The rider who came from Yemen brought a handful (of locusts) and scattered it in front of him. When 'Umar saw it, he said that, "*Allah-O-Akbar* (Allah is the Greatest)," and said that : I had heard the Messenger of Allah say, "Allah the Great and Glorious created one thousand species, six hundred in the sea and four hundred on the land. The first species to perish will be the locusts, and when they will perish, the species will follow one another like beads on a string." (*Baihaqi* noted it in *Shu'abul Iman*.) (*Mishkat, ibid, 5227/27*)

Occurrence of the Signs : Abu Qatadah has reported that the Messenger of Allah has said that, "the Signs will occur after two centuries." (*Ibne Majah*) (*Mishkat, ibid, 5224/24*)

1.

i.e. Bukhara and Samarqand, etc.

2. Meaning the armies of Haris and Mansoor mentioned in Tradition No. 5222/22.

CHAPTER 4

SIGNS OF THE LAST HOUR AND DAJJAAL

Ten Great Signs : Huzaifah bin Usaid that al- Ghifari has reported : the Holy Prophet once came to us when we were talking and asked : what are you talking about ? They said that : we are talking about the Last Hour. He said that, “it will not occur till you see ten Signs before it.” He then mentioned the smoke, ¹ the *Dajjaal*, the beast, ² the rising of the sun in its place of setting, the descent of Jesus son of Mary, Gog and Magog, ³ three earth sinkings—one earth sinking in the East, one earth sinking in the West, and one earth sinking in the Peninsula of Arabia, at the end of which a fire will break out from Yemen and drive the people to their place of gathering. A version says that a fire will break out from the lowest part of Aden and drive the people to the place of gathering. A version has about the tenth [sign], “a wind which will cast the people into the sea.” (*Muslim*) (*Mishkat, Kitab-ul-Fitan, Baab-ul-'Alaamaate Baina Yada-is-Saa'ate Wa Zikr-id-Dajjaal*, No. 5228/1)

The First Sign : 'Abdullah bin 'Amr has reported : I heard the Messenger of Allah say, “the first of the Signs to appear will be the rising of the sun in its place of setting and the coming out of the beast to the people in the forenoon. Whichever of them will appear first it will soon be followed by the other.” (*Muslim*) (*Mishkat, ibid*, 5230/3)

Faith will not Benefit : Abu Hurairah has reported that the Messenger of Allah has said that, “when three things appear, (acceptance of) faith will not be of any benefit to anybody who had no faith previously or had acquired no good from his faith : the rising of the sun in its place of setting, the *Dajjaal*, and the beast of the earth.” (*Muslim*) (*Mishkat, ibid*, 5231/4)

1. Qur'an, Dukhan, 44:10. 2. Qur'an, Naml, 27:82
3. Qur'an, Kahf, 18:94 and Ambia 21:96

Sun will Rise from the West : Abu Zar has reported : when the sun set, the Messenger of Allah asked : do you know where the sun goes ? I said that : Allah and His Messenger know best. He said that, “it goes and prostrates under the Throne, then asks permission to depart and this is granted. It is near that it will prostrate but it will not be accepted from it, and it will ask permission to depart but it will not be granted. It will be said that : go back the way you have come, and it will rise in its place of setting.” That is the meaning of His Words, “The sun moves to its destination.”¹ He said that that its destination is under the Throne. (*Bukhari and Muslim*) (*Mishkat, ibid, 5232/5*)

Dajjaal : 'Imran bin Husain has reported : I heard the Messenger of Allah say, “between the creation of Adam and the occurring of the Last Hour there is no matter more serious than the *Dajjaal*.” (*Muslim*) (*Mishkat, ibid, 5233/6*)

Every Prophet warned : Anas has reported that the Messenger of Allah has said that, “there was no Prophet who did not warn his people about the one-eyed liar. Behold, he is one-eyed, but your Lord is not one-eyed. On his forehead are written the letters k,f,r.”² (*Bukhari and Muslim*) (*Mishkat, ibid, 5235/8*)

Paradise and Hell of Dajjaal : Abu Hurairah has reported that the Messenger of Allah has said that, “I should tell you about *Dajjaal* which no Prophet told his people. He will be one-eyed, and will bring with him something like Paradise and Hell. But what he will call Paradise will be Hell. ³ I warn you as Noah warned his people about him.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5236/9*)

Water and Fire of Dajjaal : Huzairah has reported that the Holy Prophet has said that, “the *Dajjaal* will come forth and there will be water and fire with him, and that which people will see as water will be fire which will burn and that which people will see as fire will be cold, sweet water.

1. *Qur'an, Yaasin, 36:38.*

2. meaning *Kufr* (infidelity) to which he summons people (James Robson)

3. i.e. those who will follow him will go to Hell (*Mazaahir-e-Haq*).

Whoever of you reach that time should fall into what he will see as fire, because it will be sweet, fresh water.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5237/10*)

Dajjaal and the Cog and Mogag : Nawwas bin Sam’aan has reported that the Messenger of Allah mentioned the *Dajjaal*. He said that, “if he comes out while I am among you, I will dispute with him on your behalf ; but if he comes out when I am not among you, a man will dispute (with him) on his own behalf ; and Allah will take my place in looking after every Muslim. He will be a young man with curly hair and a floating eye whom I may compare to ‘Abdul ‘Uzza bin Qatan. ¹ Whoever among you lives till his time should recite over him the opening verses of *Suratul Kahf* ² (a version having, ‘should recite over him the opening verses of *Suratul Kahf*, because they will be your protection from his trial’). He will come out on a road between Syria and ‘Iraq and do mischief right and left. Stand firm, O servants of Allah.” We asked : O Messenger of Allah, how will he remain in the earth ? He said that, “forty days, one day like one year, one day like one month, one day like one week, and the rest of his days like yours. We asked : O Messenger of Allah, will one day’s prayer will be sufficient for it in that day which will be like a year ? He said that, “No, you should make an estimate of its extent.” We asked : O Messenger of Allah, how quickly he will go in the earth ? He said that, “like cloud driven away by the wind. He will come to people and call them and they will believe in him. He will order the sky and it will pour rain, and order the earth and it will grow crops. In the evening their cattle will come to them with their humps as high as possible, their udders full of milk, and their flanks distended. He will then come to a people and call them, but they will reject him and so he will turn away from them. In the morning they will be destitute, possessing none of their property. He will pass by a waste land and say to it : bring forth your treasures, and its treasures will follow him like swarms of bees.

-----1.
He was a Jew belonging to the Khazaa’ah tribe. (*Mazaahir-e-Haq*).

2. *Qur’an, Chapter, 18.*

He will then call a young man, strike him with a sword and cut him in two pieces like a shot at a target, then he will call him and he will come forward laughing with his face shining. When he will be in that state. Allah will send the Messiah son of Mary who will descend at the white minaret in the east of Damascus wearing two clothes dyed with saffron and placing his hands on the wings of two angels. When he will lower his head, it will drip, and when he will raise it, beads like pearls will scatter from it. Every infidel who will feel the odour of his breath will die, and his breath will reach as far as he will see. He will then seek him (the *Dajjal*) till he will overtake him at the door of Ludd ¹ and kill him. People whom Allah will have protected from him will then come to Jesus. He will wipe their faces and tell them of the ranks they will have in Paradise. While he will be in that state. Allah will reveal to Jesus : I have brought forth some servants of mine with whom no one will be able to fight. So take My servants to Tur. Allah will then release *Gog* and *Magog* and they will come down from every lofty place. ² Their first batch will pass the lake of Tiberias and drink all its water and when the last batch will pass, it will say : there was once water here. They will then march on till they will come to the mountain of Khamar which is the mountain of Bait-il-Muqaddas and will say, 'we have killed those who are in the earth ; now let us kill those who are in the heaven.' They will then shoot their arrows towards the sky and Allah will send their arrows back to them dyed with blood. The Prophet of Allah and his Companions will be restrained till the head of an ox will seem more valuable to one of them than a hundred *Dinars* are to you today. Then Jesus, the Prophet of Allah, and his Companions will pray to Allah. He will send to them insects in their necks and in the morning they will all perish as if they were one person. Then Jesus, the Prophet of Allah, and his Companions will come down to the earth and will not find in the earth as much space as a span but that it will be filled with their putrefaction and stench. Then Jesus, the Prophet of Allah, and his Companions will pray to Allah and

1. A hill in Syria, or a village near *Baitul Maqdis* or a place in Palestine. (*Mazaahir-e-Haq*).

2. *Qur'an, Ambia, 21:96*

He will send birds with necks like those of Bactrian camels and they will carry them and throw them where Allah will like. A version says they, i.e. the birds, will throw them in Nahbal and the Muslim will burn their bows, arrows and quivers for seven years.) Allah will then send a rain which no house of clay or camel's wool will keep out and it will wash the earth till it will leave it like a mirror. The earth will then be ordered : bring forth your fruit and restore your blessing, and on that day a company of people will eat a pomegranate and seek shelter in its skin, and the milk will be blessed so that a milch-camel will be sufficient for a number of people, a cow in milk will be sufficient for a tribe of men and an ewe will be sufficient for a clan of men. At that time Allah will send a pleasant wind which will take them under their arm-pits and the spirit of every believer and every Muslim will be taken. The worst of people will remain in the earth and will be disorderly like asses. Then the Last Hour will come over them." (*Muslim* noted it except for the second version viz., "they will throw them into Nahbal seven years." which is noted by *Tirmizi*) (*Mishkat, ibid, 5239/12*)

Dajjaal and a Believer : Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, "the *Dajjaal* will come forth. One of the believers ¹ will turn towards him, and the armed men, those of the *Dajjaal*, will meet him and ask him : where do you intend to go ? He will say : I intend to go to this man (*Dajjaal*) who has come forth. They will ask him : do you not believe in their lord ? He will say, 'there is nothing hidden about our Lord'. They will say, 'Kill him.' But they will ask one another : had not your lord forbidden you to kill anyone without his permission ? Then they will take him to the *Dajjaal*. When the believer will see him, he will say, 'O people, this is the *Dajjaal* whom the Messenger of Allah mentioned.' The *Dajjaal* will then order that he be stretched out, saying, 'take him and stretch him out.' After giving him many blows on his back and stomach he will ask him if he (still) does not believe in him. He will say : you are the false Messiah.

1. According to some, he will be Khizr. (*Mazaahir-e-Haq*).

He will then give order and he will be sawn with a saw from the middle of his hair to between his legs. After that *Dajjaal* will walk between the two pieces and tell him to get up. He will stand up. He will ask him : will you believe in me ? He will say : I have simply received more insight into your true nature, adding, ‘O people, he will not be able to do this with anybody else after me.’ The *Dajjaal* will then seize him to cut his throat, but the space between his neck and his collar-bone will be turned into copper and he will find no way (by which he can kill him). Then he will take him by the hands and feet and throw him off. The people will think that he has thrown him into the Hell, but he will simply have been thrown into the Paradise.” The Messenger of Allah said that, “he will be the greatest in martyrdom in the Sight of the Lord of the worlds.” (*Muslim*) (*Mishkat, ibid, 5240/13*)

People will free from Dajjaal : Umme Shareek has reported that the Messenger of Allah has said that, “people will turn away from the *Dajjaal* till they will get to the mountain.” I asked : O Messenger of Allah, where the Arabs will be at that time ? He said that : they will be few. (*Muslim*) (*Mishkat, ibid, 5241/14*)

Jews will follow Dajjaal : Anas has reported that the Messenger of Allah has said that, “seventy thousand Jews of Isfahan wearing Persian shawls will follow *Dajjaal* (*Muslim*) (*Mishkat, ibid, 5242/15*)

Dajjaal will never enter Medinah : Abu Sa’eed has reported that the Messenger of Allah has said that, “*Dajjaal* will come but he will not be allowed to enter the mountain passes of Medinah. He will come in one of the salt tracts near Medinah. A man who will be the best (or, one of the best) of the people will go out to him, and will say : I testify that you are the *Dajjaal* whose information was given to us by the Messenger of Allah. The *Dajjaal* will then ask the people : tell me, if I kill this man and bring him back to life, will you have any doubt about my affair ? They will say : No. He will kill him and then bring him back to life. The man will say, ‘by Allah, I have had no clearer insight into your true nature than I have today.’ The *Dajjaal* will intend to kill him, but he will not be able to have power over him.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5243/16*)

Abu Hurairah has reported that the Messenger of Allah has said that, “the Messiah (*Dajjaal*) will come from the East intending for Medinah. He will land behind Uhud. The angels will then turn his face towards Syria and he will perish there.” (*Bukhari and Muslim*) (*Mishkat, ibid, 5244/17*)

Abu Bakrah has reported that the Holy Prophet has said that, “the terror of Messiah-id-Dajjaal will not enter Medinah, which will at that time have seven gates. There will be two angels at each gate.” (*Bukhari*) (*Mishkat, ibid, 5245/18*)

One-Eyed, Red, Flashy Man : 'Abdullah bin 'Umar has reported that the Messenger of Allah has said that, “last night I saw myself (in a dream) at the Ka'bah and saw a ruddy man like the most beautiful of that type that you have ever seen. He had the most beautiful look of hair you have ever seen. He had combed it, and it was dripping with water. He was leaning on the shoulders of two men and going round the House. I asked : who is he ? They said that : he is the Messiah, son of Mary. Then I saw a man with short, woolly hair who was blind in the right eye, his eye looking like a floating grape. I have never seen anyone more closely resembling Ibne Qatan.¹ He was placing his hands on the shoulders of two men and going round the House. I asked : who is this man ? They said that : he is the antichrist.” (*Bukhari and Muslim*). (*Mishkat, ibid, 5247/20*)

The Spy of Dajjaal : Fatimah daughter of Qais has reported in the Tradition of Tameem-ad-Daari that he said that, “I saw a woman who was trailing her hair and asked : who are you ? She said that : I am the *Jassaasa*. Go to that castle ? I went to it and found a man with trailing hair, bound in fetters, jumping between the heaven and the earth. I asked him : who are you ? He said that : I am the *Dajjaal*.” (*Abu Dawud*) (*Mishkat, ibid, 5248/21*)

1. i.e. Abdul Uzza Ibne Qatan—a Jew belonging to the Khaza'ah tribe.

Short, Hen-Toed, Curly Haired : 'Ubadah bin Saamit has reported that the Messenger of Allah has said that, "I have told you about Dajjaal so much that I am afraid you may not understand. The Dajjaal is short (statured), hen-toed, curly-haired, one-eyed, an eye sightless and neither coming out nor deep-seated. If you are in doubt about him, know that your Lord is not one-eyed." (*Abu Dawud*) (*Mishkat, ibid, 5249/22*)

Believers will have no Fear : Abu 'Ubaidah bin al-Jarrah has reported : I heard the Messenger of Allah say, "there was no Prophet after Noah who did not warn his people about the *Dajjaal*, and I (also) warn you of him." He then described him to us, saying, "may be that some who have seen me or heard my words may live till his time." They asked : O Messenger of Allah, what will be the condition of our hearts at that time ? He said that, "like what they are (i.e., the same as present), or better." (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 5250/23*)

Dajjaal will come from Khurasan : 'Amr bin Hurais has reported Abu Bakr Siddiq as saying : the Messenger of Allah told us that *Dajjaal* will come out from a land in the East called Khurasan ¹ followed by people whose faces will be like double leathered shields. (*Tirmizi*) (*Mishkat, ibid, 5251/24*)

Go far from Dajjaal : 'Imran bin Hussain has reported that the Messenger of Allah has said that, "whoever hears of the *Dajjaal* he should go far from him. By Allah, a man will come to him thinking that he is a believer and follow him because of doubtful things which he will rouse in him." (*Abu Dawud*) (*Mishkat, ibid, 5252/25*)

Dajjaal's stay on Earth : Asma' daughter of Yazid bin Sakan has reported that the Holy Prophet has said that, "the *Dajjaal* will remain in the earth forty years, one year being like one month, one month like one week, one week like one day, and one day like the burning of a palm-branch." (*Sharhe as-Sunnah by Baqhawwi*) (*Mishkat, ibid, 5253/26*)

1. A city of Iran.

Followers of Dajjaal from the Ummah : Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, “*Dajjaal* will be followed by seventy thousand people of my *Ummah* wearing black sheets.” (*Sharhe as-Sunnah* by *Baqhawī*) (*Mishkat, ibid, 5254/27*)

Dajjaal and Famine : Asma daughter of Yazid has reported : the Messenger of Allah was in my house. He told about the *Dajjaal*. He said that, “before he comes there will be three years : in the first year the heaven will withhold one-third of its rain and the earth one-third of its growth, in the second year the heaven will withhold-two thirds of its rain and the earth two-thirds of its growth, and in the third year the heaven will withhold all its rain and the earth all its growth, and there will be no animal with hoof or fang but that it will perish. The severest of his afflictions will be that he will come to a desert Arab and say, ‘tell me, if I bring your camels to life for you, will you not know that I am your Lord ?’ He will say : yes. He will then make the devils appear to him like his camels with the finest udders and the highest humps. A man whose brother and father have died will come and he will say, ‘tell me, if I bring your father and your brother to life for you, will you not know that I am you Lord ?’ He will say : yes. He will then make the devils appear to him like his father and his brother.” She said that : then the Messenger of Allah went out to relieve himself and when returned the people were very much perturbed over what he had told them. He put his hands on the sides of the door and said that, “what is the matter, O Asma’ ?” She said that : O Messenger of Allah, our hearts are perturbed over the mention of the *Dajjaal*. He said that, “if he comes out when I am alive, I will dispute with him, otherwise my Lord will take my place on behalf of every believer.” I said that, “O Messenger of Allah, “by Allah, when we knead our dough we are hungry before we make it into bread. How will the believers fare at that time ?” He said that, “the *Tasbeeh* (glorification of Allah) and the *Taqdees* (declaration of His Holiness) which suffices the inmates of the heaven will (also) suffice them.” (*Ahmad*) (*Mishkat, ibid, 5255/28*)

CHAPTER 5

DESCENT OF JESUS CHRIST

Jesus will descend : Abu Hurairah has reported that the Messenger of Allah has said that, “by Him in Whose Hand my soul is, the son of Mary will soon descend among you as a just ruler. He will break the cross,¹ and kill the swine and abolish the *Jizyah*. Wealth will increase to such an extent that nobody will accept it. One *Sajdah* (prostration) will be better than the world and what is in it.” Abu Hurairah used to say : recite if you wish, “And there will be none of the People of the Book who will not believe in him before his death...”² (*Bukhari and Muslim*) (*Mishkat, Kitab-ul-Fitan, Baabo Nuzoole 'Eesaa 'Alaih-is-Salaato Was Salaam* 5269/1)

Abu Hurairah has reported that the Messenger of Allah has said that, “by Allah, the son of Mary will descend as a just ruler, and will break the cross, and kill the swine, and abolish the *Jizyah*, and leave the young she-camels so that collectors of *Zakaat* will not be employed for them. Spite, mutual hatred and jealousy will certainly disappear. He will call (people) to (accept) wealth but none will accept it.” (*Muslim*) (*Mishkat, ibid, 5270/2*)

Leading the Prayer : Jabir has reported that the Messenger of Allah has said that, “a party of my *Ummah* will not cease to fight for the truth and prevail till the Day of Resurrection.” He said that that Jesus son of Mary will then descend and their “*Ameer*” (ruler) will say to him : come and lead us in prayer. But he will say, “no, some of you are the “*Umaraa*” (rulers) over others as an honour from Allah to this people.” (*Muslim*) (*Mishkat, ibid, 5271/3*)

-----1.

i.e. reject Christianity. (*Mazaahir-e-Haq*).

2. *Qur'an, Nisa, 4:159*.

Marriage, children, death and grave : 'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "Jesus son of Mary will come down to the earth. He will marry, have children, and live for forty-five years, and then die. He will be buried with me in my grave.¹ Then I and Jesus son of Mary will arise from one grave between Abu Bakr and 'Umar." (*Ibnul-Jauzi* noted it in *Kitab-ul-Wafa'*.) (*Mishkat, ibid*, 5272/4)

1. Grave here means the tomb or mausoleum.

CHAPTER 6

APPROACH OF THE LAST HOUR

Knowledge : Jabir has reported : I heard the Holy Prophet say one month before he died, “you ask me about the Last Hour, but its knowledge, is with Allah. I swear by Allah that nobody already born who lives one hundred years will be alive that day.”¹ (*Muslim*) (*Mishkat, Kitab-ul-Fitan, Baabo Qurb-is-Saa'ate Wa Anna Mum Maata Faqad Qaamat Qiyamatohun*, No. 5274/2)

Last Hour is near : Mustaurid bin Shaddaad has reported that the Holy Prophet has said that, “I have been sent at the beginning of the Hour and I have preceded it as this has preceded that,” pointing to his forefinger and his middle finger. (*Tirmizi*) (*Mishkat, ibid*, 5277/5)

Age of the Ummah : Sa'd bin Abi Waqqas has reported that the Holy Prophet has said that, “I hope my Ummah will not become dishonoured in the Sight of their Lord if He delays them for half a day.” Sa'd was asked : how long is half a day ? He said that : five hundred years.² (*Abu Dawud*) (*Mishkat, ibid*, 5278/6)

The Likeness : Anas has reported that the Messenger of Allah has said that, “the parable of the world is like a cloth torn from beginning to end. It is hanging by a thread at the end of it. It is near that the thread will be cut off.” (*Baihaqi* noted it in *Shu'abul Iman*.) (*Mishkat, ibid*, 5279/7)

1. i.e. it will occur long after.

2. According to *Qur'an*, a day with Allah is equal to one thousand years of our reckoning (vide *Hajj*, 22:47 and *Sajdah*, 32:5). Therefore, half a day mentioned in this Hadees means five hundred years. This means that life of the Muslim *Ummah* in this world is expected to be at least of five hundred years. But the word “*Yu'akhkhar*” i.e. delay used in this Hadees implies that the period of five hundred years will be in addition to the period of one thousand years which any affair usually takes for a change (vide verse 5 of *Chapter 22 Hajj*). Thus the total expected period which Allah the Almighty will allow to the Muslim *Ummah* in this world will be of one thousand and five hundred years at least. Since the Muslim *Ummah* is the last *Ummah*, therefore after it there will naturally occur the Day of Judgment. (Also see *Mazaahir-e-Haq*).

CHAPTER 7

LAST HOUR TO COME WHEN PEOPLE ARE WICKED

Occurrence : Anas has reported that the Messenger of Allah has said that, “the Last Hour will not occur till ‘Allah, Allah’ is uttered in the earth.” In a version he said that, “the Last Hour will not occur upon anybody who says, ‘Allah, Allah’.” (*Muslim*) (*Mishkat, Kitab-ul-Fitan, Baabo Laa Taqoom-us-Saa’ato Illa ‘Alaa Shira-rin-Naas*, No. 5280/1)

’Abdullah bin Mas’ud has reported that the Messenger of Allah has said that, “the Last Hour will not occur but upon the wicked ones of the creation.”¹ (*Muslim*) (*Mishkat, ibid*, 5281/2)

Abu Hurairah has reported that the Messenger of Allah has said that, “the Last Hour will not occur till the buttocks of the women of Daus move round Zul Khalasah,” and Zul Khalasah was the idol of Daus² which they used to worship in the days of Ignorance. (*Bukhari and Muslim*) (*Mishkat, ibid*, 5282/3)

Worship of Idols : ’Aa’isha has reported : I heard the Messenger of Allah say, “the night and day shall not disappear till *Laat* and *’Uzza* are worshipped.” I said that : O Messenger of Allah, I thought that when Allah sent down, “He it is Who has sent His Messenger with guidance and the true religion to make it prevail over all (other) religions, though the polytheists are displeased,”³ the matter⁴ has ended. He said that, “what Allah wills regarding that will come to pass. Allah will then send a pleasant wind and everybody who has in his heart as much faith as a grain of mustard-seed will die, and those who have no good in them will remain and they will revert to the religion of their ancestors.” (*Muslim*) (*Mishkat, ibid*, 5283/9)

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1. i.e. human beings.
 2. A tribe of Yemen.
 3. *Qur’an, Taubah*, 9:33.
 4. i.e. idol-worship.

Before occurrence of the Last Hour : 'Abdullah bin 'Amr has reported that the Messenger of Allah has said that, "the *Dajjaal* will come out and remain forty ('Abdullah saying : I do not know whether he meant forty days, months, or years). Then Allah will send Jesus son of Mary looking like 'Urwah bin Mas'ud who will search him and kill him. He (i.e. Jesus) will (thereafter) remain among the people for seven years,¹ during which period no two persons will be at enmity with one another. Then Allah will send a cold wind from the direction of Syria, and nobody who has in his heart as much as a grain of good (or faith) will remain on the earth without being taken, and even if one of you will enter in the interior of a mountain it will come in where he will be and take him. The wicked ones will remain as unstable as birds and with the intelligence of beasts of prey, neither appreciating what is good nor denying what is evil. The Satan will then come to them and ask them : are you not ashamed ? They will ask him : what do you order us to do ? He will order them to worship idols. While they will be doing so and enjoying abundant provision and a pleasant life the Trumpet will be blown and everybody who hears it will bend one side of his neck and raise up the other. The first who will hear it will be a man who will be plastering the tank used for his camels, and he will fall dead and the people will fall dead. Then Allah will send a rain like dew by which He will make the bodies of men to sprout from the ground. Then a second Trumpet will be blown and they will be standing up and looking.² Then it will be said that : O people, come to your Lord, and they (i.e. the angels) will be ordered : keep them waiting because they are to be questioned. Then it will be said that : bring forth those who are to go to the Hell. They will ask : how many from how many ? They will be told : nine hundred and ninety-nine out of every one thousand. He said that : that will be the Day which will make children grey-haired,³ and that will be the Day when the leg will be uncovered."⁴ (*Muslim*) (*Mishkat, ibid, 5284/5*)

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1. The period of seven years is after destroying the *Dajjaal*. The total period of his stay on earth, as is clear from Hadees No. 5272/4, will be of forty five years. (*Mazaahir-e-Haq*).
 2. *Qur'an, Zumar, 39:68.* 3. *Qur'an, Muzzammil 73:17.*
 4. *Qur'an, Qalam, 68:42.*

Q

CREATION AND END OF UNIVERSE

- A. Creation of Universe.
- B. End of Universe.

A. CREATION OF UNIVERSE

QUR'AN

In the Creation of the heavens and the earth, in the alteration of the day and night, and the ships that run in the sea with that which profits men, and the water which Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely Signs for a people that understand (*Baqarah*, 2:164)

He it is (i.e. Allah) Who produces gardens, trellised and untrellised, and palms and see-produce of which the fruits are of various kinds, and olives and pomegranates, like and unlike.....and of the cattle (He has) created some for burden and some for slaughter (*An'aam*, 6:141-142)

Allah is He Who raised the heavens without pillars that you can see.....and He made the sun and the moon subservient (to you)..... and He it is Who spread the earth, and made in it firm mountains and rivers ; and of all fruits He has made in pairs, two (of every kind) (*Ra'd*, 13:2-3).

It is He (i.e. Allah) Who created the night, and the day, and the sun and the moon (*Ambia*, 21:33).

As regards the vegetable and plant life, it is said that : It is He (i.e. Allah) Who sends forth the winds bearing good news before His Mercy, till, when they bear a laden cloud, We drive it to a dead land, then We send down water on it, then brings forth thereby fruits of all kinds (*Aaraaf*, 7:57), and gardens of palm trees and grapes (*Mo'minoon*, 23:18-19), and grains and herbs and luxuriant gardens (*Naba*, 78:14-16), and the grains and grapes and clover and the olive and the palm and thick gardens and fruits and herbage (*Abasa*, 80:25-32).

Regarding the process of growth of vegetable and plants, it is said that the seed-produce puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem (vide *Fatha*, 48:29).

Creation of the first man i.e. Adam was from the clay. Qur'an says : and when your Lord said that to the angels : I am going to create a mortal of sounding clay, of black mud fashioned into shape. So when I have made him complete, fall down making obeisance to him (*Hijr*, 15:28-29)

Then there was creation of Eve from Adam. Qur'an says : O people keep your duty to your Lord, Who created you from a single being and created its mate from it, and spread from these two, many men and women (*Nisa*, 4:1)

Then from Adam and Eve subsequent generations were and are being created through sexual meetings of the two. It is said that that He (i.e. Allah) created man from a small life-germ (*Nahl*, 16:4)

Allah says : and certainly We create man of an extract of clay, then We make him a small life-germ in a firm resting-place, then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So Blessed be Allah – the Best of creators (*Mo'minoon*, 23:12-14). This applies to the creation of all animal life also.

He it is (i.e. Allah) Who shapes you in the wombs as He pleases (*Aale Imran*, 3:6)

And Allah brought you forth from the wombs of your mother-you know nothing, and He gave you hearing and sight and hearts that you might give thanks (*Nahl*, 16:78).

HADEES

'Imran bin Husain has reported : I was with the Messenger of Allah when some people of Tameem came to him. He said that, "have the good news, O Banu Tameem." They said that, "you have given us good news, so give us something." Then some of the people of Yemen came and he said that, "have the good news, O people of Yemen, since the Banu Tameem have not accepted it." They said that, "we have accepted it. We have come to you to acquire knowledge in religion and to ask you about what was the beginning of this affair." He said that, "there was Allah, and there was nothing before Him, and His Throne was upon the water. He then created the heavens and the earth and recorded everything in the Reminder."¹ At that moment a man came to me and said that, "search for your she-camel, O 'Imran," it has gone away. I therefore went out to search for it. "By Allah, I wish it should have gone away but I might not have got up (from there). (*Bukhari*) (*Mishkat, Kitab-ul-Fitan, Baab Bad'il-Khalqe Wa Zikr-il-Ambia*, No. 5453/1)

From beginning up to the End : 'Umar has reported: the Messenger of Allah stood up among us and told us about the beginning of Creation upto the entering of the inhabitants of Paradise into their abodes and the entering of the inhabitants of Hell into their abodes. Those who remembered it, remembered it, and those who forgot it, forgot it. (*Bukhari*) (*Mishkat, ibid*, 5454/2)

Mercy has surpassed the Wrath of Allah : Abu Hurairah has reported : I heard the Messenger of Allah say: Allah the Most High inscribed in a writing before bringing the creation into existence : My Mercy has surpassed My Wrath," and that it was written in His Presence above the Throne. (*Bukhari and Muslim*) (*Mishkat, ibid*, 5455/3)

1. i.e. the Guarded Tablet

Allah the Almighty : Abu Razeen has reported : I asked: O Messenger of Allah, where was our Lord before He created the creation ?” He said that, “He was in *’Amaa* with no air below Him and no air above Him, and He created His Throne on the water.” (*Tirmizi*) (*Mishkat, ibid, 5479/27*)

The creation : Abu Hurairah has reported : the Messenger of Allah took me by the hand and said that, “Allah created the earth on Saturday, created the mountains in it on Sunday, created the trees on Monday, created abominable things on Tuesday, created the light on Wednesday, scattered the animals in the earth on Thursday, and created Adam in the *’Asr* (late afternoon) on Friday, at the end of the creation and at the last hour of the day between the afternoon and the night.” (*Muslim*) (*Mishkat, ibid, 5487/35*)

The Heaven : *’Abbas bin ’Abdul Muttalib* has reported that he was sitting in *Batha*¹ with a party. The Messenger of Allah was also sitting among them. A cloud passed. They looked at it and the Messenger of Allah asked, “what do you call this ? They said that: *Sahaab* (cloud).” He said that, “and also *Muzn*.” They said that : also *Muzn*. He said that, “and also *’Anaan*.” They said that : also *’Anaan*. He said that, “do you know the distance between heaven and earth ?” They said that : we do not know. He said that, “the distance between them is seventy–one, seventy–two, or seventy–three years, the heaven which is above it is at a similar distance (going on till he counted seven heavens). Above the seventh heaven there is a sea the distance between whose surface and bottom is like that between one heaven and the other heaven. Above that there are eight (angels) like the mountain–goats the distance between whose hoofs and haunches is like that between one heaven and the other heaven. Above their backs is the Throne the extent of which from top to bottom is like the distance between one heaven and the other heaven. Then there is Allah above that.” (*Tirmizi and Abu Dawud*) (*Mishkat, ibid, 5480/28*)

2. A stony valley at Mecca.

The Earth and the Heaven : Abu Hurairah has reported that the Prophet of Allah and his Companions were sitting. A cloud came over them. The Prophet of Allah asked, “do you know what it is?” They said that : Allah and His Messenger know best. He said that, “these are the clouds, these are the water-carriers of the earth which Allah drives towards a people who are not grateful to Him and who do not call upon Him.” He then asked, “do you know what is above you ?” They said that : Allah and His Messenger know best. He said that, “it is *Raqee’*, a guarded ceiling and a held up wave.” He then asked, “do you know what is (the distance) between you and it ?” They said that : Allah and His Messenger know best. He said that, “between you and it are five hundred years.”¹ He then asked, “do you know what is above that ?” They said that : Allah and His Messenger know best. He said that, “two heavens with a distance of five hundred years (journey) between them.”² He went on saying like that till he counted seven heavens, the distance between each two heavens being like that between the heaven and the earth. He then asked, “do you know what is above that ?” They said that : Allah and His Messenger know best. He said that, “above that is the Throne, and the distance between it and the [seventh] heaven is the same as that between each two heavens.” He then asked, “do you know what is under you ?” They said that : Allah and His Messenger know best. He said that, “it is the earth.” He then asked, “do you know what is under that ?” They said that : Allah and His Messenger know best. He said that, “under it there is another earth (the distance of) a journey of five hundred years between them,” and so on till he had counted seven earths with a journey of five hundred years between each two earths. He then said that, “by Him in Whose Hand Muhammad’s soul is, if you drop a rope to the lowest earth it will be within the Knowledge of Allah.”³ He then recited, “He is First and the Last, the open and the secret, and He has knowledge of everything.”⁴ (*Ahmad and Tirmizi, (5488/36)*)

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1. i.e. the distance of five hundred years journey.
 2. Ibid.
 3. Literally, “it would fall upon the Knowledge of Allah.
 4. *Qur’an, Hadeed, 57:3.*

B. END OF UNIVERSE

QUR'AN

End of universe is sure. Allah says : surely the Hour is coming—I am to make it manifest so that every soul may be rewarded as it strives (*Taa Haa*, 20:14-15). Therefore faith in the Last Day or the Day of Judgment is a must for every Muslim (vide *Baqarah*, 2:4). Anybody who does not believe in the Last Day is the one who strays far away (*Nisa*, 4:136)

As regards the occurrence of the Last Day, Qur'an says : when the Trumpet is blown with a Single Blast, and the earth and the mountain are borne away and crushed with one crash—on that Day will the Event come to pass, and the heaven will be cleft assunder, so that Day it will be frail, and the angels will be on its sides ; and above them eight angels will bear that Day the Throne of Power of your Lord. On that Day you will be exposed to view—and no secrets of yours will remain hidden (*Haaqqah*, 69:13-18)

On that Day heaven is as molten brass, and the mountains are as wool, and no friend will ask of friend (*Ma'arij*, 70:8-10)

So when the stars are made to disappear, and when the heaven is rent assunder, and the mountains are carried away as dust, and when the Messengers are made to reach their appointed time. To what Day is the doom fixed ? To the Day of Decision. And what will make you comprehend what the Day of Decision is ? Woe on that Day to the rejecters (of Truth)(*Mursalaat*, 77:8-15)

The Day when the quaking one shall quake, the consequence will follow it. Hearts on that day will palpitate, their eyes cast down (*Nazi'aat*, 79:6-9). When the sun is folded up, when the stars are dust-covered, when the mountains made to pass away, when the camels are abandoned, when the wild animals are gathered together, when the seas are made to swell, when the men are united, when the buried alive is asked : for what sin she was killed,

when the Books are spread, when the heaven has its covering removed, when Hell is kindled, when the Garden is brought nigh—every soul will know what he has prepared (*Takweer*, 81:1-14).

When the Heaven is cleft assunder, when the stars become dispersed, when the rivers are made to flow forth, when the graves are laid open—every soul will know what it has sent before and what it has held back (*Infitaar*, 82:1-5)

O people, keep your duty to your Lord. Surely the shock of the Hour is a grievous thing. The Day you see it, every woman giving suck will forget her suckling and every pregnant one will lay down her burden, and you will see men as drunken, yet they will not be drunken, but the punishment of Allah will be severe (*Hajj*, 22:1-2)

And the Trumpet is blown, so all those in the heavens and the earth will swoon, except such as Allah please (*Zumar*, 39:68).

Nay, when the earth is made to crumble to pieces, and your Lord comes with the angels, ranks on ranks (*Fajr*, 89:21-22)

So it will be but one Cry, when behold, they will see, and they will say : O woe to us. This is the Day of Requit. This is the Day of Judgment, which you called a lie (*Saaffaat*, 37:19-21).

HADEES

BLOWING OF TRUMPET AND RESURRECTION

The Trumpet is ready : Abu Sa'eed al-Khudri has reported that the Messenger of Allah has said that, "how can I be at ease when the holder the Trumpet has put it to his mouth, applied his ear and lowered his forehead, waiting for the time when he will be ordered to blow it ?" They asked : O Messenger of Allah, what do you command us to do ? He said that, "say : Allah is Sufficient for us and He is an Excellent Guardian." ¹ (*Tirmizi*) (*Mishkat, Kitab-ul-Fitan, Baab-un-Nafkhe Fis Soor*, No. 5291/7)

The Trumpet : 'Abdullah bin 'Amr has reported that the Holy Prophet has said that, "the Trumpet is a horn which will be blown." (*Tirmizi, Abu Dawud and Daarimi*) (*Mishkat, ibid, 5292/8*)

Naaqoor, Raajifah and Raadifah : Ibne 'Abbas said that regarding the Words of the Almighty, "When the *Naaqoor* (Trumpet) is blown"² that it is the *Soor*. He said that that *Raajifah*³ is the first blowing and *Raadifah*⁴ is the second. (*Bukhari*) (*Mishkat, ibid, 5293/9*)

Israafeel, Jibra'eel and Meeka'eel : Abu Sa'eed has reported that the Messenger of Allah mentioned the one who will blow the Trumpet, and said that that Jibra'eel at his right side and Meeka'eel is at his left side. (*Razeen*) (*Mishkat, ibid, 5294/10*)

Period between the two blowings : Abu Hurairah has reported that the Messenger of Allah has said that, "between the two blowings there are forty. They asked : O Abu Hurairah, forty days ? He said that : I know not. They asked : forty months ? He said that : I know not. They asked : forty years ? He said that : I know not. Allah will then send down water from the sky and they will sprout like vegetables. He said that : there is nothing of a man which does not decay except one bone—the tail-bone,⁵ from which there will be reconstitution (of the whole body) on the Day of Resurrection." (*Bukhari and Muslim*) (*Mishkat, ibid, 5285/1*)

Proclamation on the Day of Judgment : Abu Hurairah has reported that the Messenger of Allah has said that that on the Day of Resurrection Allah will hold the earth and fold the sky in His Right Hand, and then say, "I am the King. Where are the kings of the earth ?" (*Bukhari and Muslim*) (*Mishkat, ibid, 5286/2*)

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1. *Qur'an, Aale Imran, 3:173.*
 2. *Qur'an, Muddassir, 74:8.*
 3. *Qur'an, Naazi'aat, 79:6.*
 4. *Qur'an, Naazi'aat, 79:7*
 5. It is down below the spinal cord.

'Abdullah bin 'Umar has reported that the Messenger of Allah has said that Allah will fold up the heavens on the Day of Resurrection, then hold them in His Right Hand, and then say, "I am the King. Where are the tyrants ? Where are the arrogants ?" He will then fold the earths in His Left Hand. A version states that He will take them in His Other Hand and then say, "I am the King. Where are the tyrants ? Where are the arrogants ?" (*Muslim*) (*Mishkat, ibid, 5287/3*)

'Abdullah bin Mas'ud has reported that a learned man of the Jews came to the Holy Prophet and said that, "O Muhammad, on the Day of Resurrection, Allah will hold the heavens on one finger, the earths on one finger, the mountains and trees on one finger, the water and soil on one finger, and the rest of creation on one finger. Then he will shake them and say, 'I am the King ; I am Allah.'" The Messenger of Allah smiled on account of being pleased at what the learned man had said that by way of corroboration of him, and then recited, "They have not honoured Allah truly. The whole earth will be in His Grip on the Day of Resurrection and the heavens will be folded in His Right Hand. Glory be to Him ! He is Exalted above what they associate with Him." ¹ (*Bukhari and Muslim*) (*Mishkat, ibid, 5288/4*)

Change of Earth and Heavens : 'Aa'isha has reported : I asked the Messenger of Allah about His (i.e. Allah's) Words, "On the day when the earth will be changed to a different earth, and also the heavens," ² where the people will be on that day ? He said that : upon the Path. ³ (*Muslim*) (*Mishkat, ibid, 5289/5*)

Sun and Moon : Abu Hurairah has reported that the Messenger of Allah has said that, "the sun and the moon will be folded up on the Day of Resurrection." (*Bukhari*) (*Mishkat, ibid, 5290/6*)

1. *Qur'an, Zumar, 39:67.* 2. *Qur'an, Ibrahim, 14:48.*

3. Meaning the bridge over the Hell, or any other Path (*Mazaahir-e-Haq*).

CONCLUDING NOTE

These in short are the Teachings of the Holy Prophet Muhammad (peace be upon him) – the Final Guide to Humanity, providing guidance in respect of each and every aspect of the human life, spiritual as well as physical. In this guidance, the Holy Prophet has laid down rules and regulations, on the basis of Qur'an and Sunnah, which are universal and final in that by following them a man can pass a pure, chaste, and over – all successful life in this world as well as achieve the success of the life in the Hereafter.

The Holy Prophet, like all other Prophets previous to him, was, and is, a Benefactor of the mankind. In laying down these rules and regulations he had no ulterior motive for any material benefit of his own life. He claimed no reward from anybody for devoting each and every moment of his life for guiding the humanity to the Right Path, revealed by Allah the Almighty Himself, through the Holy Qur'an, to save the people at large from infidelity, idolatry, indecency and immorality as well as corruptions of all sorts resulting out of the Satanic way of life. His total endeavour was to guide the people to the Path of Success, Here as well as Hereafter. All that he laid down was, is, and shall always be, for the benefit of the mankind itself. It is really un-understandable as to why anybody should be resistant to it, rather oppose it, ignore it, and follow his own self-made way of life which has no Divine Source, and which is neither correct, nor final, nor can it bring any good to him, or the way of other people like him, when it is a fact that no human being has the knowledge as to how he has been created, what is the purpose of his creation, and how that purpose can be achieved, except through the Divine Revelation received through the Prophets of Allah.

History of Divine Revelations is itself the greatest testimony of the fact that guidance provided by Allah the Almighty through His Prophets previous to the Holy Prophet Muhammad (peace be upon him) was not maintained by the people, and that whatever we have in the form of Torah and Gospel

(Old and New Testaments) is the result of repeated compilations and e-compilations by the people themselves according to their own whims and need of the time, and that it was through the Holy Prophet, the Last Prophet of Allah, that the Divine Guidance was once again revived and finalized in the form of Qur'an, the Last Divine Book, and that the rules and regulations to act upon it were laid down by the Holy Prophet in the form of Sunnah, and that both these sources of guidance, viz., Qur'an and Sunnah, have been fully, correctly and finally maintained, kept intact, acted upon, and handed down to us quite safe and sound by our predecessors, and that all problems of the human life, spiritual as well as physical, can be, and are actually, solved, and success of both the worlds is guaranteed and made sure. The only wise way for the mankind, therefore, is that the guidance provided by the Holy Prophet, which is the Final Divine Guidance, should be strictly followed, and thus the life should be made sublime and successful in all respects. The fact is that now no more guide or guidance is to come from Allah the Almighty, and no change is to be made in the guidance provided by the Holy Prophet till the Day of Judgment.

These teachings being final, all laws relating to Faith, Acts of Devotion, and all affairs of the individual as well as social life of man are to be deduced from these teachings, as has been, and is being, done, by the Muslim Scholars and Jurists, in the form of "Fiqah" (Islamic Jurisprudence), and all scientific and technological inventions are to be, and have actually been, made on account of the disclosures made by Qur'an and Sunnah in respect of, and the repeated call given to observe, and understand, the natural phenomena all over the world, as has been done by the Muslim Scientists of the Medieval ages, in the form of Natural Sciences, which were unknown to the world previous to them, and will continue to be done till the end of this universe, because no new source of knowledge will now be available to the mankind, in respect of any matter whatsoever.

In these teachings, the Holy Prophet has also given authentic news of future events, many of which have already occurred, many are occurring, and many are to occur till the end of this world. Not only this, but the Holy Prophet has also told in detail the events that will occur on the Resurrection, the Day of Judgment, and during the life thereafter, including the blissful life of Paradise as well as sufferings of the Hell.

*** THE END ***

By the extreme Grace and Mercy of Allah, the Almighty, the work of writing this Book started on Wednesday, the 5th Rajab, 1421 Hijri (4th October, 2000 A.D) after the Zohor Prayer, and completed on Friday the 30th Zil Hijjah, 1422 Hijri (1st March 2002 A.D.) before the Jumu'ah Prayer. May Allah the Almighty out of His extreme Mercy and Benevolence, accept it and make it useful for me as well as for others in this world as well as in the Hereafter. Aameen (Syed Anwar Ali).

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