

أنوار الحديث

IN LIGHT OF
SACRED TRADITIONS
OF THE
BELOVED

الحديث

[Anwār-ul-Hadīth]

Author

“Faqīh-ul-Millāh” Hadrat ‘Allāma Muftī
Jalāl ad-Dīn Ahmad al-Qādirī al-Amjadī
[d. 1421 AH/2001 AD]

English translation & notes by
Muhammad Kalīm al-Qādirī

Published by
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

المعدّة والمصوّرة والسلام على سينا رسول الله و على آله وصحبه و من والاه

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Contents

Dedication.....	8
Acknowledgements.....	10
About the Author.....	12
Birth and Family.....	12
Education.....	13
In Face of Difficulties and his Forbearance.....	14
Teaching.....	15
Tarawih Prayer.....	16
Issuing <i>Fatwa</i>	16
Literary Works.....	17
Speeches.....	18
Discipleship.....	18
Demise.....	18
Preface 1.....	19
Preface 2.....	25
Preface 3.....	27
Foreword.....	29
Khutbah on Hadith Terminology.....	32
Sincere Intentions.....	33
INTRODUCTION.....	34
The Definition of Hadith and its Types.....	36
Fundamental Division of a Hadith.....	37
The Status of Hadith in Religion.....	38
One Fundamental Question.....	41
One Great Proof for the Authenticity of Hadith.....	41
The Importance of Transmitting and Narrating the Ahadith.....	42
The Beginning of this Remarkable Story.....	44
Opportunities for the Narrators to Transmit the Ahadith.....	46
Ascertaining the Report and its Isnad-Criticism.....	46
A Heart-Enlightening Incident.....	48
Another Incident.....	50
Ways of Strengthening the Chains of Transmission.....	51
The Principles of Isnad-Criticism.....	53
History on the Compilation of the Ahadith.....	54
THE BOOK OF FAITH.....	59
Islam and Iman.....	59

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Dwellers of Paradise and Hell.....	67
Transgressors and Heretics.....	75
Prophetic Traditions (Sunnats) and the Innovations (Bid'at).....	77
Knowledge and its Bearers ('Ulema).....	80
Pre-Destiny.....	86
Torment in the Grave.....	91
Signs of the Last Hour (Day of Judgement).....	98
Intercession and the Haud-e-Kawthar (Pond of Kawthar).....	105
Paradise.....	113
Hell Fire.....	116
THE BOOK OF CLEANLINESS	121
Ablution (Wudu).....	121
Things which Break Ablution.....	130
Relieving Oneself (Istinjā) in the Privy and its Etiquettes.....	134
Bathing (Ghusl).....	136
BOOK OF SALAAH	141
The Call to Prayer (Adhan) & the Iqamah.....	141
Salah.....	148
The Tarawih Prayers.....	151
Reciting Behind the Imam.....	155
Reciting "Ameen" Silently.....	158
Raising the Hands in Salah.....	159
Virtues, Benefits and Excellence of Sending Salutations (Durood) upon the Holy Prophet ﷺ.....	161
Jama'ah (Congregation) and its Excellence.....	165
The Excellence and Virtue of the Masjid and Places of Prayer and Worship.....	168
The Friday (Jumu'ah) Salah.....	171
From where should the Adhan for the Khutbah be Called?.....	174
The Eidayn.....	175
Method of Performing the Eid Salah.....	178
BOOK OF FUNERAL RITES	181
Suffering and Illness.....	181
Visiting the Sick.....	184
Cure and Remedies.....	186
Use of Spells and Amulets (Ta'weedh).....	187
Death.....	188
Bathing and Shrouding the Deceased.....	190
The Method for the Funeral Prayer.....	193
Funeral.....	194

Burial of the Deceased.....	197
Crying and Lamenting over the Deceased.....	201
Martyrs and Martyrdom.....	204
Visiting Graves.....	208
Charity and Blessings for the Deceased (Isaal-e-Thawaab).....	211
How much Fidyā (ransom) should be given to the Poor?.....	215
THE BOOK OF ZAKAH	218
Sadaqat-ul-Fitr.....	224
The Generous and the Miserly.....	227
Begging from People.....	231
THE BOOK OF FASTING	235
The Blessed Month of Ramadan.....	235
Sighting of the Moon.....	242
Laylatul Qadr - The Night of Power.....	249
I'tikaaf (Spiritual Retreat).....	251
The Recitation of the Holy Quran and its Virtues.....	253
THE BOOK OF HAJJ	263
Hajj (The Greater Pilgrimage).....	263
Visiting the Blessed Mausoleum of the Messenger of Allah.....	275
The Prophets are Alive.....	277
THE BOOK OF BUSINESS AND TRADE	282
Lawful Earning.....	282
A Good Businessman.....	284
Usury.....	286
Bay'-e-Salam (Payment in Advance) and Rahan (Putting up a Collateral).....	289
Granting Respite.....	291
Taking Property Unlawfully.....	292
THE BOOK OF MARRIAGE	294
The Sermon for the Marriage Ceremony.....	296
The Dur'a after the Marriage Ceremony.....	297
Dowry (Mahr).....	297
The Marriage Payment of Sayyidah Fatimah Al-Zahra Radiy Allah-u 'anha.....	298
Wedding Feast (Walimah).....	300
Mutual Relationship between the Husband and the Wife.....	300
Secrecy.....	302
Not Permissible to Look.....	303
Sitting Alone with a "Strange" (Chayr Mahram) Woman.....	305
Fornication and Sodomy.....	306
Divorce.....	308

Taddat – Post-marital Waiting Period.....	311
THE BOOK OF HUNTING AND SLAUGHTERING	316
Lawful and Unlawful Animals	316
Hunting and Slaughtering.....	319
Sacrificing an Animal	323
The 'Aqiqah.....	328
THE BOOK OF ISLAMIC MANNERS AND ETIQUETTES.....	332
Good and Bad Names.....	332
Food and Etiquettes of Eating	334
The Etiquettes of Drinking.....	337
Clothes.....	338
Wearing Shoes.....	341
Wearing a Ring.....	342
Shaving and Trimming Hair.....	343
The Beard and the Moustache.....	345
Dyeing Hair.....	347
Sleeping and Lying Down	348
Dreams.....	350
Fore-telling.....	351
Sneezing and Yawning.....	352
Seeking Permission (to enter).....	354
Saluting (Greeting) Another Muslim	355
Shaking with Both Hands.....	357
THE BOOK OF RIGHTS & RESPONSIBILITIES.....	362
The Rights of Parents.....	362
The Rights of Children	364
The Rights of One's Brother.....	368
THE BOOK OF MORAL & IMMORAL TRAITS.....	371
Theft and Drinking Alcohol.....	371
Lying and Dishonesty.....	373
Backbiting and Mischief-making.....	374
Controlling the Tongue and Remaining Silent	376
Rancour, Animosity, Jealousy and Hatred	377
Love and Hatred for the Sake of Allah.....	379
Anger and Pride.....	380
Oppression and Injustice.....	382
Greed of Wealth and Self-Esteem	383
The World and Its Reality	384
When is a Long Life and an Increase in Wealth a Mercy?.....	385

Hypocrisy and Ostentation.....	387
Taking Pictures/Photos.....	388
Caution and Forbearance.....	390
Enjoying the Good and Forbidding the Evil.....	391
Reliance (trust) upon Allah.....	395
Gentleness, Modesty and Good Character	396
Smiling and Laughing.....	397
THE BOOK OF VIRTUES & MERITS.....	400
The Excellence and Superiority of the Holy Prophet ﷺ.....	400
The Holy Prophet ﷺ is Unique and Matchless	409
The Journey of Ascension (Mi'raj).....	411
Miracles.....	417
Miracles of the Companions.....	424
Knowledge of the Unseen.....	427
Glossary of Technical Terms.....	436
Fiqh Terminology.....	439
References of Ahadith.....	442
Bibliography.....	464
Faqih-e-Millat's Advice to Students of the Sacred Knowledge.....	469
Qaseedah-e-Burda Shareef.....	471
Salam to our Beloved Prophet ﷺ.....	472
Supplication in the Court of Allah.....	473
Daily Dua (Supplications).....	475

Dedication

This book is dedicated to all the great Masha'ikh from the family of the Messenger of Allah ﷺ, who have preserved an unbroken chain of transmission to the Messenger of Allah ﷺ, passed this trust of the Ahādīth to generations on end, and physically, spiritually, both inwardly and outwardly preserved the sacred trust of the Sunnah of the Beloved Messenger ﷺ:

- I. Hadrat Sayyid Shah Āl-e-Rasul Ahmadi Marehrawi
[d. 1296/1879]
- II. Hadrat Sayyid Shah Abul Husain Ahmed Noori Marehrawi
[d. 1324/1906]
- III. Hadrat Sayyid 'Abd al-Samad Ma'wdu'di Chishti
[d. 1323/1905]
- IV. Hadrat Sayyid Didar 'Ali Shah Muha'ddith-e-Alwari
[d. 1354/1935]
- V. Hadrat Sayyid Shah 'Ali Husain al-Ashrafi al-Kichaudhavi
[d. 1355/1936]
- VI. Hadrat Sayyid Mehr 'Ali Shah Chishti Golarwi
[d. 1356/1937]
- VII. Hadrat Sayyid Jama'at 'Ali Shah Muha'ddith-e-'Alipuri
[d. 1370/1951]
- VIII. Hadrat Sayyid Abul Qasim Muhammad Isma'il Hasan al-Barakati
Marehrawi [d. 1347/1927]
- IX. Hadrat Sayyid Awlad-e-Rasul Muhammad Miya al-Qadiri al-Barakati
[d. 1375/1956]
- X. Hadrat Sayyid Āl-e-Mustafa al-Qadiri al-Barakati Marehrawi
[d. 1394/1974]
- XI. Hadrat Sayyid Mustafa Haydar Hasan al-Qadiri al-Barakati Marehrawi
[d. 1316/1995]

..and to all those scholars of Islam who worked tirelessly to kindle the fire of love for the Messenger of Allah ﷺ in the hearts of many:

- I. Hadrat 'Allama Naqi 'Ali Khan al-Qadiri al-Barakati al-Barelwi
[d. 1297/1880]
- II. Hadrat 'Allama 'Abd al-Qadir al-Barakati al-Badayuni
[d. 1319/1901]
- III. Hadrat 'Allama Ahmad Hasan Kanpuri [d. 1322/1904]
- IV. Hadrat 'Allama Hidayatullah Jompuri [d. 1326/1908]
- V. A'lahadrat Imam Ahmad Raza (Rida) Khan al-Qadiri al-Barakati al-Barelwi
[d. 1340/1921]
- VI. Hadrat 'Allama Sayyid Sulayman Ashraf al-Bihari [d. 1358/1939]
- VII. Hadrat 'Allama Hanud Raza Khan al-Qadiri al-Barakati al-Barelwi
[d. 1362/1943]
- VIII. Hadrat 'Allama Arniad 'Ali al-'Azmi al-Radawi [d. 1367/1948]
- IX. Hadrat 'Allama Sayyid Na'im ad-Din Muradabadi [d. 1367/1948]
- X. Hadrat 'Allama Sayyid Muhammad Muha'ddith al-Ashrafi al-Kichaudhavi
[d. 1381/1961]
- XI. Hadrat 'Allama 'Abd al-'Alim al-Siddiqi al-Merthi [d. 1374/1954]
- XII. Hadrat 'Allama 'Abd al-'Aziz Muha'ddith-e-Muradabadi
[d. 1396/1976]
- XIII. Hadrat 'Allama Mustafa Raza Khan al-Qadiri al-Barakati al-Barelwi
[d. 1402/1981]
- XIV. Hadrat 'Allama Habibur Rahman al-Qadiri [d. 1401/1981]
- XV. Hadrat 'Allama Mufti Shariful Haq al-Qadiri al-Arniadi [d. 1421/2001]
- XVI. Hadrat 'Allama Mufti Jalal ad-Din Ahmad al-Qadiri al-Arniadi
[d. 1421/2001]
- XVII. Our Spiritual Mentor whose guidance and spiritual blessings assisted and shall still assist us in every step of our life, the Crown of Shar'ah and Gem of Tariqah, Mufti-e-A'zam, Hadrat 'Allama Muhammad Akhtar Rida Khan al-Qadiri al-Azhari (may Allah the Most Exalted preserve him)

لا خلیل عطی اللہیا و لا مال
قیومہ الخلق ان لم یتمد الخلق.

کیسے آفرین کا بیجہ ہوں رستا بول رہے ہوں سرکاروں کی

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انت الذي لادن	انت الذي للقرني
بكتابه وباحمد	بابي العظيم نورسني
م على الصيب الأجر	و لدم صلاحك والسلام
صدا يحزر السيد	واجعل بها الحمد رضا

"If you are thankful, I will surely give you more; but if you are ungrateful, My punishment is severe indeed."

[al-Qur'an - Surah:14 - Ibrahim, Verse:7]

"(Surely) he who does not thank people has not been grateful to Allah."

[Musnad Imam Ahmad, Tirmidhi, Diya al-Maqdisi in his "al-Mukhtarah" with a fair chain of transmission to Hadrat Abu Sa'id al-Khudri ❖]

I would like to express my deep sense of gratitude and indebtedness to all my teachers, especially my father Hadrat 'Allama Maulana Muhammad Iqbal sahib al-Qadri an-Noori al-Misbahi; firstly for his motivation to translate this book, secondly for his consummate knowledge (so that further explanations and footnotes could be added to the original text), invaluable guidance and encouragement, and thirdly, for the invaluable collection of books which undoubtedly assisted in the references for the Ahadith and the Islamic rulings mentioned throughout this book.

Furthermore, I would also like to thank my teacher, Hadrat Mufti Muhammad Ayyub sahib al-Ashrafi for us benefiting from his knowledge and his continuous du'as.

Maulana Muhammad Nizamuddin al-Misbahi has spent much time and effort in correcting the 7th of the Arabic text, and hence, I am also heavily indebted to him for such valuable time spent in this regard.

Were it not for the continuous supplications of my parents, this work would have been impossible to complete... May the Almighty grant them all a long and prosperous life... *Ameen*

I would also like to extend my special thanks to al-Haj' 'Abdur Razzaq Baghas who provided me with the means to carry out such projects. Maulana Muhammad Khalid, Muhammad Maqbul, Muhammad Hanif are also thanked for providing me with means to type and prepare this book.

I am also immensely thankful to Muhammad Maqsood for the final typesetting and layout of this book and for the composing of the text in this book.

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Finally, I would like to thank all those individuals who have made it possible for this book to be published.

I would also like to point out that we are only human beings and to err is in the nature of humans. Therefore, if there is any inaccuracy in the translation, please do pardon us and do inform us of any corrections, so that the text can be amended in the next edition.

We supplicate to Allah ﷻ that He accepts this humble effort in His Divine court, and make it a means of salvation for all of us, and a means of forgiveness, bliss and felicity for all those who have helped us in this regard.

Muhammad Kalim al-Qadiri
Bolton - U.K.

About the Author

Faqih-e-Millat Hadrat Shaykh
 Mufti Jalāl ad-Dīn Ahmad al-Qādirī al-Amījadī
 [1933 - 2001]

Birth and Family

Faqih-e-Millat Hadrat 'Allama Mufti Jalal ad-Din Ahmad al-Qadiri al-Amjadi was born in 1933 in Ojhaganj, a famous village some 20 kilometres away in the west of Basti in the state of Uttar Pradesh, India.

He was born in a religious family. His grandfather, al-Haj Muhammad 'Abd al-Rahim was a good natured, pious and a God-fearing man. He had passed away in the prime of his youth. His father, al-Haj Jan Muhammad used to impart and disseminate the sacred knowledge to the children of his community without any remuneration. He rendered this service solely for the sake of gaining the pleasure of Allah Most Exalted.

When he was appointed the Imam of the Jamī'a Masjid, he voluntarily led the congregation for the daily prayers and the two Eids. He was well known for his piety, righteousness, and fear of Allah. The residents of the village held him in high esteem, and even remember his relentless efforts in the implementation and impartment of religious education in their society for gaining the pleasure of Allah the Most Exalted.

He passed away in 1951, just eight months before Hadrat Mufti Jalal ad-Din Ahmad al-Qadri al-Amjadi was conferred the Degree of 'Alamiyyat – Scholarly status.

Faqih-e-Millat's mother, the late Bibi Rehnatum Nisa, came from a very religious family. She was very punctual in performing the daily prayers, and in reciting the Holy Qur'an early in the morning. She had learnt the *Du'a-e-Ganjiul 'Arsh* and *Durud-e-Likhi* by heart and made it a habit of reciting these blessed words at dawn and dusk. She passed away on the 12th of April 1979.

Faqih-e-Millat always acknowledged his gratitude to his parents who took great pains and put in relentless efforts in educating him. They played a commendable role in his education, the like of which is hardly to be found these days.

He was the only son and thus the only support for his parents who – due to old age – had become weak and feeble. Despite this, they never wrote a single letter to him when he was in pursuit of quenching the thirst he had for the Sacred knowledge, so as not to distract him from learning.

Education

Faqih-e-Millat had a strong desire for acquiring the Sacred knowledge even in his childhood. He was only ten years old when he had completed the memorisation (*hifz*) of the Holy Qur'an, within a short span of three and a half years in 1944 at a *maktab* (primary school for elementary Islamic education) in his own village.

Thereafter, he went to Ilfatganj, a town in Faizabad (India) and studied Persian Literature and other elementary books on Islam under the guidance of Hadrat Maulana 'Abd al-Rauf and Hadrat Maulana 'Abd al-Bari.

He travelled to Nagpur in 1947. Here, he worked during the day and studied at night. He would send twenty-five to thirty rupees to his parents, and spend the rest – little as it was – to meet his personal expenses.

In Nagpur, his kind and affectionate teacher, the elite among the scholars Hadrat 'Allama Maulana Arshad al-Qadri taught him the Dars-e-Nizami course. He also learnt Tajweed (Science of Arabic Phonetics and Intonation) from a Qari after the Fajr and 'Asr prayers. Thus, he kept pursuing his education and in 1952 he completed the course and was honoured with the degree of Alamiyyat.

In Face of Difficulties and his Forbearance

His life serves as a great example for the students of the Sacred knowledge to follow and imitate. Before he went to Nagpur, two calamities had inflicted his family. His elder brother Muhammad Nizamuddin, who looked after the family, suddenly passed away in 1944. About ten months after this calamity, his father was struck with lightning. Although he survived the accident, he was rendered too weak to work. His father was the only earning member in the family.

Poverty and starvation loomed large. Therefore, Faqih-e-Millat decided to do a part-time job of teaching the children at the house of al-Haj Muhammad Shafti at Mughalla Bagheecha, Ilitfalganj for ten rupees per month on the condition that he would be allowed to continue his studies at the Madrasa in Ilitfalganj.

Thus, he completed the course at that madrasa. At this moment, the members of his family advised him to cease his educational career and to work in order to provide financial support to the family. However, Faqih-e-Millat wanted the dream of his elder brother come true; which was to see him as a scholar by sending him to Bareilly Sharif.

In addition to this, he himself did not like to remain merely a Hafiz, who – in most cases – hardly possess much knowledge with regards to the Shari'ah. Consequently, he persuaded the members of his family to allow him to continue his education.

Now he started looking for a Madrasa where he could work during the day and study at night. He was informed of such a Madrasa in Nagpur which was run by Hadrat 'Allama Arshad al-Qadri. Thus, he went to Nagpur and studied there under the kind patronage and guidance of Hadrat 'Allama sahib.

However, difficulties did not end here. Two years before he completed his education in Nagpur he had decided in 1950 to give up studying and to work in a mill in Ahmad-Abad – Gujarat, India. He had packed his luggage and went to Hadrat 'Allama Arshad al-Qadri to seek permission. Hadrat 'Allama asked him to change his decision and continue his education. Hadrat 'Allama told him that in the old days the great men of knowledge – the Scholars – had tolerated

innumerable difficulties for the sake of gaining the Sacred knowledge. Therefore, he too should not feel afraid of the unfavourable circumstances in the way of acquiring religious knowledge. Otherwise, he will remain a mere Hafiz and an employee throughout his life.

Hadrat 'Allama sahib also assured him of all possible help. Eventually Faqih-e-Millat agreed to change his mind and continued his study till he completed the course there. Thus, this meeting came out to be a turning point in his life. He cherished the sincere advice of Hadrat 'Allama Arshad al-Qadri, and also remained grateful to him throughout his life. Hadrat 'Allama sahib also considered him as a favourite student and held him in high esteem amongst his students.

Teaching

After Faqih-e-Millat graduated from Madrasa Islamiyyah Shams al-'Ulum, Bakra Mandi, Muminpur in Nagpur, he initially started teaching first at Dobolia Bazar, a village about five kilometres away from Ofhaganj. However, the members of the Managing Committee of the Madrasa were not interested in developing the Madrasa and enhancing its potential values. Therefore, he resigned from that Madrasa in 1954 and went to Jamshepur where Hadrat 'Allama Arshad al-Qadri had established Madrasa Faizul 'Ulum.

As there was no vacant post in that Madrasa at that time, he started teaching in a Maktab. He taught there for about five months and then, he got his teacher's (Hadrat 'Allama Arshad al-Qadri) permission to leave Jamshepur. Thereafter, he returned to his village.

In 1955, Hadrat Shah Muhammad Yar Ali sahib and Hadrat 'Allama Hashmat 'Ali Khan sahib appointed Faqih-e-Millat as a teacher in Madrasa Qadria Razawiyyah in Bhawpur, Basti. He taught here for about one and half years. However, due to disagreements and blatant differences between the Managing Committee and a scholar of such a high calibre, he resigned.

Meanwhile, Hadrat Muhammad Yar Ali Sahab had developed Faizur Rasul from a small Maktab to a large university – Darul 'Ulum. He asked Hadrat Faqih-e-Millat to teach in Darul 'Ulum Faizur Rasul. Thus he did for 37 years from 1956 to 1993. Here he taught the students and issued *fatawa* as well.

In 1993, he resigned from Darul Uloom Faiz ar-Rasul due to certain unfavourable circumstances.

He eventually came back to Ojhajani and established a training institute for the 'ulema (graduated scholars) to become trained in the field of issuing fatawa.

The great Muhaddith of the Indo-Pak subcontinent of this age, the Master in the field of *fatawa* and *fiqh*, Hadrat Allama Mufti Diya al-Mustafa al-Qadri had laid the foundation stone to this great institute, which has - through this blessing of his - flourished to become one of the centre-points of further learning.

Tarawih Prayer

Faqih-e-Millat had become a Hafiz at a very tender age. Thus, he was not yet entitled to lead the prayers. However, when he became older, he started leading the Tarawih Prayer at several places starting in 1948. Then, in keeping the promise made to the late Seth Haji Hayat Muhammad, a disciple of Hadrat Shah Muhammad Yar Ali, he led the Tarawih prayer in the Mosque of Hayathagar - Chakopar in Bombay from 1966 till his death.

Issuing Fatawa

Faqih-e-Millat started issuing *fatawa* at a very young age of twenty-four years in 1957. He continued this very important task of issuing *fatawa* for twenty-five years, after which he ceased in 1983 due to his deteriorating health.

The collections of his fatawa have become popular far and wide. The famous collection being *Fatawa-e-Faiz-ar-Rasul* in two volumes, *Fatawa-e-Barkatiya* in one volume, *Fatawa-e-Faqih-e-Millat* in two volumes, and the Annual *Fiqh* magazine in more than seven issues.

All of these collections of *fatawa* and many other books, which we shall discuss later on, have been greatly appreciated and praised by the great scholars. Not only have the scholars accepted his *fatawa*, but other books authored by him have been granted acceptance by the common people as well.

Faqih-e-Millat gives the credit for his skills and proficiency in *fatawa* writing to his spiritual mentor, Sadr as-Shari'ah Hadrat Allama Mufti Qadi Amjad Ali al-A'zami, whose life had inspired him a lot.

Literary Works

Although Faqih-e-Millat was engaged in teaching students of the Sacred knowledge and issuing *fatawa*, he spared time for writing books. He wrote these books with an aim to propagate and spread the teachings and doctrine of the Ahlus-Sunnah wa'l-Jama'ah, preached and upheld by the Grossic, Mutassir, Muhaddith, Mujtahid, Mujaddid Imam Ahmad Raza Khan. He also placed tremendous effort in reforming the evils that had crept into society. These two aims were duly served by the books which he authored.

Following are several book authored by Faqih-e-Millat:

- *Gulasta-e-Mathnawi*
- *Ma'arif-ul-Qur'an*
- *Anwar-e-Shari'at*
- *Hajj-o-Ziyarat*
- *Muhaqqiqana Faisla*
- *Zaroori Masail*
- *Anwar-ul-Hadith*
- *Ahkam-e-Niyat*
- *Imnul-Qur'an*
- *Ta'zeem-e-Nabi*
- *Bagh-e-Fidak aur Hadith-e-Qirtas*
- *Ghair Muqallidin ka Farab*
- *Bad Mazhabo se Rishre*
- *Ojidi ka Mas'ala*
- *Khutbat-e-Muharrami*
- *Noorani Ta'leem 6 Parts*
- *Sayyidul Awliyah - life of the great Sufi Master Shaykh Ahmad Kabir al-Rifa'i*
- *Fiqhi Paheliyan ('Ayaab al-Fiqh)*

Some of the above books have been translated into English and Hindi.

In addition to this, Faqih-e-Millat also established a publishing firm named "Kutub Kianna Amjadiya", dedicated to publishing books authored by the Sunni 'Ulema. At present, this publishing firm is run and managed by his son, Hadrat Maulana Anwar Ahmad Sahab Qadri.

Speeches

Apart from the above-mentioned works, Faqih-e-Millat also travelled to different parts of the country to deliver sermons and speeches in order to preach the doctrines of faith and the teachings of Islam, particularly to the illiterate who were not that fortunate to read or write.

However, he was strictly against those gatherings which were organised for mere worldly gains.

Discipleship

Hadrat Ahsan al-'Ulema 'Allama Haider Hasan sahib Barakati had honoured Faqih-e-Millat with his *khilafah* (spiritual discipleship) as he observed the tireless effort Faqih-e-Millat placed to spread and teach the doctrine of Ahlus-Sunnah wal-Jama'ah. Moreover, he saw in him righteousness, piety and *taqwa*. He thus honoured him with such a great award.

Demise

A scholar of such a high calibre, whose likeness is hard to find in this era, left this mundane world on Thursday night (Islamically being the night of Friday) the 3rd of Jumad al-Akhirah 1421 AH, coinciding the 23rd of August 2001.

The demise of such a great Sufi scholar is indeed the demise of a world of full wisdom and knowledge.

May Allah the Most Compassionate reward him abundantly and shower immense blessings upon his grave...Ameen

Preface 1

Allah in the Name of, the Most Affectionate the Ever-Merciful

All praise is due to Allah. Blessings and Salutations upon the Leader of all the Messengers our Master Sayyiduna Muhammad ﷺ, and upon his family, and all his Companions.

According to the masters in the science of Usul, Wahyiy (revelation) is initially split into two main categories: 1) *Matluw* – that which is recited and (2) *Chair Matluw*.

The first type is the Holy Qur'an, whereas the second type is the blessed Ahadith (sayings) of the Messenger of Allah ﷺ. The Ahadith are categorized as *wahyiy* due to the fact that Allah Most High has stated in the Holy Qur'an: "and he speaks not of his own desire. That is not but the revelation that is revealed unto him." [Surah al-Najm: 3-4]

This is the reason why scholars from around the world paid special attention and exerted their efforts in memorising, revising, collecting, combining and then categorising the Ahadith. Some of these scholars had embarked on their journey in search of all the Authentic (*Sahih*) Ahadith they could find. Some had collected not only the Authentic but also those Ahadith that were graded weak (*Da'if*); some had paid attention to collecting only those Ahadith whose chain of transmission reaches the Messenger of Allah ﷺ (*Marfu'*), and the chain is all intact (*Mutawatir*), whereas others placed their efforts in finding the *Marfu'* Ahadith and the *fatāwā* of the Companions and their successors. A few Muhaqqiqin collected Ahadith in relation to all the fields of life, while some only collected Ahadith which pertained to one topic such as 'Aqaid (tenets of faith) and so forth. Some chose to prepare and categorise the Ahadith on a *fihi* criteria, whereas others chose to classify the Ahadith according to the status of their narrators.

Conclusively, in whichever way they could serve the *deen* through the Ahadith of the Messenger of Allah ﷺ, they did. In rendering such a great service, the Hanafis, Malikis, Shafis and the Hanbalis all sincerely served the religion by

the collection of Ahadith according to their capability. Some collected the text of the Ahadith while others laid down those fundamental rules that were essential for the Hadith-specialists that were to emerge in the coming generations.

However, there did come a time in history, which can be rightly stated as an era of narrow-mindedness and an era where there were preconceived notions. The result was a scarcity of scholars who were sincere in their works; internal conflicts and enmity between one another became the 'norm' in those days.

It grew to such an extent that those sincere scholars and giants in the field of sacred knowledge - who had initially laid down the foundations for the science of Hadith - were criticised and made targets for the layperson's critical remarks. Specifically, it was the Hanafi fiqh (jurisprudence) that was targeted and as an attempt to defame it, people started to claim that its source and origin was not the Ahadith, but rather analogy!!!

If we analyse the 2nd century AH the Companions of Imam Abu Hanifa ؓ and his students would come to light, without whom the history of the science of Hadith would remain incomplete.

Imam Yahya ibn Sa'īd al-Qattan → [d. 198 AH] was an ascertified scholar in the field of criticising narrators and Imam al-Dhahabi states that he used to give *fatawa* according to the views of Imam Abu Hanifa ؓ; the Leader of the Muhaddithin Imam 'Abdullah ibn Mubarak ؓ [d. 181 AH] was an elite student of Imam Abu Hanifa ؓ; Imam Waki' ibn al-Jarrah ؓ [d. 197 AH] with regards whom Imam al-Dhahabi states, "*I have never seen anyone more elite or superior than him,*" also issued *fatawa* based on the views of Imam Abu Hanifa ؓ.

Even if we analyse and study carefully the lives of the three most famous students of Imam Abu Hanifa ؓ: Imam Zufar ibn Hudhail ؓ [d. 158 AH], Imam Muhammad ibn al-Hasan al-Shaybani ؓ [d. 189 AH] and al-Qadi Imam Abu Yusuf Ya'qub ibn Ibrahim ؓ [d. 182 AH] it would come to light that as well as having a lofty station in the field of Islamic Jurisprudence (*fiqh*), they were also masters in the field of Hadith.

The former (Imam Zufar ؓ) has been mentioned in Ibn Hibban's book on The Reliable and Trustworthy Narrators - "*al-Thiqat*." He had compiled many Ahadith and named it "*al-Āḥiā*."

The second (Imam Muhammad ؓ) compiled "*al-Āḥiā*," "*al-Muwattā*" and "*al-Hujjāt alā Ahl al-Madīnah*" all of which relate to the science of Hadith.

The latter (Imam Abu Yusuf ؓ) has been mentioned in Imam al-Dhahabi's renowned "*Tadkīr al-Huffāz*" in which the latter spares a whole section on his life and works.

Imam Ibn Jarir states, "*He (Imam Abu Yusuf ؓ) was an outstanding faqih, scholar and a hafiz. He was recognised due to his excellence in memorising Ahadith.*"

These are just a few examples of what the reliable and trustworthy masters in the field of Hadith had stated with regards to Imam Abu Hanifa ؓ and his students.

For quite some time, this dilemma had also broken out in the Indo-Pak subcontinent - followers of their desires and people who do not have even the slightest connection to knowledge started to remark and state baseless arguments against following (*taqlid*) Imam Abu Hanifa ؓ. Without thinking or understanding such people claimed that Imam Abu Hanifa ؓ based his *fiqh* on his own analogy.

In such a time, there was a great need of a book in Urdu, that is written in a simple easy-to-read language, and is prepared in such a sequence that first the text of the Hadith, then its translation and then Islamic rulings be written in light of the Hadith mentioned. It was also essential that this book is an upshot of great masterpieces such as "*al-Āḥiā*" of Imam Abu Yusuf ؓ, "*al-Jamī' al-Kabīr*," "*al-Muwattā*" and "*al-Āḥiā*" of Imam Muhammad ؓ, "*Sharh Ma'āni al-Āḥiā*" of Imam Abu Ja'far al-Tahawi ؓ, "*Sharḥ Mukhtār al-Tahāwī*" of Imam al-Jassas ؓ, "*al-Hujjāt al-Kabīr*" and "*al-Hujjāt al-Sagīr*" of Imam 'Isa ibn Aban al-Basri ؓ, "*Sahīḥ al-Bihārī*" more famously known as "*al-Jamī' al-Riḍawī*" of Malik al-'Ulema Shaykh Za'ir al-Dīn al-Riḍawī al-Bihārī (student and Caliph of Imam Aḥlus Sunnah Imam Ahmad Rida Khan).

The necessity for such a book was greatly felt by Faqih-e-Millat Hadrat 'Allama Mufti Jalal al-Din Ahmad al-Qadri al-Amyadi and thus he compiled a book "*Anwār al-Hadith*."

The language used in "*Anwār al-Hadith*" is simple and easy to understand. Islamic rulings have been mentioned in quite an extraordinary style by laying the Ahadith in the sequence of Fiqh chapters. Ahadith have been collected from *Sunan, Musannaf, Jawami*, and *Athar* and frequently we see the Ahadith being commented upon by the sayings of our pious scholars. Such a great book is a clear evidence of the author (Faqih-e-Millat) being a master in the fields of sacred knowledge; more specifically Fiqh and Hadith.

India has always been and always will be a place where such great luminaries emerge whose names history can never forget. Especially, in relation to the services rendered in the field of Hadith India has produced such great masters and giants that not only the non-Arabs, but even the Arabs have commended and taken benefit from.

A teacher at al-Azhar University (Cairo, Egypt), Dr. Mustafa Muhammad Abu 'Imarah states – shedding light on the services rendered by the scholars of Indo-Pak:

"For four centuries or even before, scholars from Indo-Pak have served the field of Ahadith. Among these the "Dehlwi" family is at the foremost, specifically mentioning Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" [d. 1052 A.H.], Walayullah Ahmad ibn 'Abd al-Rahim al-Dehlwi [d. 1172 A.H.]... The Imam of all Imams, the great Muhaddith and Usuli al-Shaikh Ahmad Rida Khan is also among those great luminaries notable for their tremendous services in the field of Ahadith..."

[Preface to "*al-Hadi al-Kafī Hukm al-Dī'at*"]

We find it appropriate to add a few more names to this list of scholars who lit the inextinguishable candle of Ahadith in the Indian subcontinent: Hadrat 'Allama Shaykh Wajih al-Din al-'Alawi al-Gujarati [b. 911 A.H. – d. 998 A.H.], Hadrat 'Allama 'Ali Multaqa al-Hindi, Hadrat 'Allama Muhammad ibn Tahir al-Fattani al-Gujrati, Hadrat 'Allama Wasi Ahmad al-Surri, Bahr al-'Uloom

Hadrat 'Allama 'Abd al-'Ali Faranghi Mahalli [d. 1820], 'Allama Fadl-e-Rasul al-Badayuni [d. 1872], Khatam al-Akbar Hadrat 'Allama al-Sharif Shah Al-e-Rasul Ahmad Barakati [d. 1879], Imam al-Muhaddithin al-Sayyid al-Sharif Didar 'Ali Shah [d. 1935], Taj al-Fuhul 'Allama 'Abd al-Qadir al-Badayuni [d. 1901], al-Mufti al-'Azam Imam Mustafa Rida Khan al-Barelwi [d. 1981], Sadr al-Sharif al-'Allama Shaykh al-Mufti Amyad 'Ali al-'Azami [d. 1948], Hafiz al-Bukhari Shaykh Khwajah 'Abd as-Samad Chishti [d. 1905], Sadr al-'Adhbi al-Sayyid al-Sharif Na'im al-Din al-Muradabadi [d. 1948], Muhaddith-e-'Azam-e-Hind al-Sharif al-Sayyid Muhammad al-Kichauchavi [d. 1961], Malik-ul-'Ulema Hadrat 'Allama Maulana Zafir al-Din al-Qadri al-Bihari, Hadrat 'Allama Mufti Ahmad Yar Khan al-Na'imi, Muhaddith-e-'Azam-e-Pakistan Hadrat 'Allama Sardar Ahmad Khan, Hafiz-e-Millat Shaykh 'Allama 'Abd al-'Aziz "Muhaddith Muradabadi" [d. 1976], Sadr al-'Ulema 'Allama al-Sharif al-Sayyid Ghulam Jilani al-Merthi, Hadrat Shaikh Sabih al-Haq 'Imadi Muhaddith Azinabadi, Faqih-e-'Azam Hadrat 'Allama Mufti Sharif-ul-Haq al-Qadri al-Amyadi... may the Almighty be pleased with them all...Ameen

These are just a few names of the great giants and masters who spent their whole life in teaching the Qur'an and the Ahadith and left an invaluable treasure of books for the forthcoming generations to take benefit from. The first three Hadith specialists are famous in the non-Arabs and the Arabs alike. In fact, Hadrat Shaykh Wajih al-Din al-'Alawi was such a great scholar of Hadith that the Dehlwi family of Muhaddithin specifically Shaykh 'Abd al-Haq Muhaddith al-Dehlwi went to him to quench his thirst for the Sacred knowledge.

We do not need to mention the author of "*Anwār al-Hadith*," Hadrat 'Allama Mufti Jalal ad-Din Ahmad al-Qadri al-Amyadi as his personality is well known throughout the Indian subcontinent. He was a prime example of God-fearing scholars who acted according to the knowledge they were bestowed.

The whole of his life was spent in serving Islam and its teachings; he had an amazing love with the Sacred knowledge and the 'Ulema. More than half a dozen of his books written on *fiqh, fatawā, Ahadith, Tafsiir* of the Qur'an and so forth, have been published and circulated all around the world. May Allah make this sincere effort a means of his salvation...Ameen.

The English translation however much possible, has been kept close to the original words in Urdu. In some places the Urdu passages have been translated into English not word-for-word but the meaning of it, yet the originality still exists; as well as the translation, footnotes have also been added to explain meanings in more detail, which has added to the benefit of this book. There are many books written on various topics and different topics all relating to Islam, however there is scarcity of such literature, which correctly propagate the true teachings of Islam. We are, without any doubt, in great need of such literature in the English language.

In my opinion this book shall be of great assistance to all those in the UK and other English-speaking countries in gaining knowledge with regards to the rulings of Islam and the true doctrines of faith in light of the Prophetic sayings.

May Allah accept this effort...Ameen

(*Shaykh*) Manzār-ul-Islām al-Azhari

B.A. - Al-Azhar University (Faculty of Hadith)

Islamic Centre of High point

North Carolina - USA

15th May 2007

Preface 2

الحمد لله الذي بنور قلبه أرواه به بطوار الحديث الساطع، وأكمل الصلاة والتسليم على جلال الأنبياء الأئمة، وعلى آله هداة الدين وجمال الأرواح، سينا الأجدد ومولانا محمد نبي النبي وأصحابه حياة السنن الصحاح، وعلى من التبع في سلكه من حط الأثر الطرقة، واستبشر بقوله الوضاح صلى الله عليه وسلم: ((بشر الله امرأه ما سمع مقالتي أو عاها فلأها كما سمعها)) وعليها معهم ، آمين.

To proceed

Serving the Noble Traditions of our Beloved Mustafa (upon him be peace & blessings) is a huge contribution to preserving Normative Islam. This service is the most revered in our religion and whosoever took something from it owns a treasure. Those who succeed with it arrive at the alchemy of eternal bliss and their faces and chests are lit as promised by the Habib (upon him be peace & blessings), "may Allah enlighten the face of he who heard my saying, then preserved it and conveyed it accurately as he heard it". Their hearts are cherished with the secrets of conveyance and tongues are fragrant with the breaths of transmission. Mu'ata bin Imran ؓ, among the salat, once said: "transcribing a single hadith is more beloved to me than offering prayer all night", and in a raised hadith the Beloved Prophet prayed: "Oh lord! Have mercy on my heirs (khulafa'i)." He was asked: "Who are they?" To which he replied: "Those who shall come after me and narrate my Ahadith and Sunna."

Imam Jalal al-Din Suyuti, may Allah be pleased with him, wrote the following verses in praise of the servants of Hadith:

من كان من أهل الحديث فإنه ذو نضرة في وجهه نور ساطع
أبى الحديث كما تحمل واتبع
أبى الذي دعا بنضرة وجهه من

Whosoever serves hadith has indeed, A radiant face from it sparkles light

*The Prophet prayed for the illumination of
The faces of those who convey his hadith
and follow*

أهل الحديث لهم مظهر طاهر
 وهم نجوم في البرية زاهرة
 بطورق ملئت حديثاً منقوشاً
 فكانوا نجومهم نوراً لها نضرة

*The men of hadith have apparent glories,
 And they are shining stars for humankind*

*Light has filled their chests
 So likewise you shall see their faces lit*

Surely among such unforgotten men in history is the author of this comprehensive book, fascinating through its brevity and appealing in its chapters, "The Light Rays of Hadith", the matchless faqih of his era and summoner to the Sunna, 'Allama Jalal al-Din Ahmad Amjadi, may Allah sanctify his secret and extend his benefit to us, ameen. The author's aim throughout is geared in direction of exposing the general teachings of Islam to Muslim masses in the easiest and most accessible way in light of hadiths whilst offering a fair commentary for the betterment of the Muslim state.

Ample detail has been presented on the life and works of this author and on the history of Hadith. I will therefore bring my words to an end by thanking and paying my earnest congratulations to the translator, Sayyidi Kalim al-Azhari, by whose persistent efforts this English piece of work is produced, having done it for the pleasure of Allah Most High and seeking the fine company of the righteous preservers of the sunna. May Allah Almighty accept this work from his part and extend its benefit to the umma at large, ameen. I am hoping to see my dear friend employ much more of his talent in introducing the works of 'Ulama Ahl al-Sunna from the subcontinent to our brethren in the west. Indeed there is a whole lot of literature that needs to be revived, and with talented Sunni scholars alike Sayyidi Kalim Azhari, there is hope for an enlightened future, Insha Allah.

Servant of Rabita Ahl al-Sunna

(Shaykh) Munawwar 'Ateeq Rizvi

Luton, UK

2nd May 2007/ 15th Rabi' al-Thani 1428 h

Preface 3

In a famous narration recorded by Imam Ahmad in his Musnad, the Companion 'Abd Allah ibn 'Amr ؓ said that he had a commendable habit of writing every the Beloved Prophet (peace and blessings of Allah be upon him) would say. When the people of Quraysh heard about this, they tried to stop him and commented, 'Do you write every the Prophet says? He is merely a man, who speaks in anger and in content.' 'Abd Allah ibn 'Amr ؓ thus stopped writing for a short period. Later, he mentioned this to the Prophet. In reply, he advised 'Abd Allah ibn 'Amr ؓ, 'Write! For I swear by Allah in Whose hands lies my soul! Nothing has emitted from me except the truth.'

Clearly, this Hadith reminds us of the value and worth of the words of the Prophet (peace and blessings of Allah be upon him), or his Ahadith. Allah himself reiterated this when he affirmed in Surah Najam, 'And he does not speak of his own desire. It is not but the revelation inspired to him' (53: 3-4)

The Prophet's (peace and blessings of Allah be upon him) words were full of wisdom, insight and wonder. His method of speech was unique, peerless and eloquent. He could mesmerise his listeners with just a few words. Undoubtedly, this is just one of the reasons why Muslims have given the preservation of his words so much importance.

Of course, the Prophet (peace and blessings of Allah be upon him)'s actions and silent approvals also constituted his Ahadith. In several places in the Qur'an, Allah has reminded believers that success, salvation and real content lies in following the actions and teachings of the Prophet.

With this in mind, the compilers of this publication have sought to ensure Muslims today do not forsake the teachings of Islam, particularly the sayings and actions of the Prophet. This book is a timely reminder for us all to adorn our lives with his Sunna, to show utmost obedience and love for him and to preach others too to adopt his flawless ideals.

There are several key features of this work. Firstly, the compiler has presented it in a simple and understandable fashion, ensuring that the book has a universal

appeal to readers of all ages and education. This, added to the fact that the layout and chaptering is simple and easily-accessible, makes this book an indispensable manual for all Muslim households.

Secondly, the compiler has gone to extensive efforts to ensure all texts are correctly and fully referenced. This performs two invaluable functions: it gives peace of mind to the reader that the information he is reading stems from authentic sources and it allows an opportunity for academics to refer to the original source if more research on a certain topic is required. At the end of the book, a comprehensive bibliography is included, which certainly gives an insight into the amount of effort put into this piece of literature.

Thirdly, the book is brief yet comprehensive. It is brief in the sense that it only deals with topic areas that are of direct concern to Muslims today, such as faith, purity, prayer and so on. At the same time, however, the compiler has not merely offered a shallow analysis of a vast array of topics. Instead, we find a detailed guide to important issues such as principles pertaining to Wudhu, Ghusl and Salah.

Fourthly, the unique layout of the book means it can be used in different ways. The lucid, pleasant and simple language employed means it can be read from cover to cover. It can also be used as a reference source; readers wishing to gain knowledge on a particular area- for instance, the number of Rak'ats in Tarawih prayers- can look up this issue in particular.

I have no doubt that this book will be a great source of benefit and Barakah for all those fortunate enough to possess a copy. The book is an essential manual for Hanafi Fiqh and a worthy introduction to the doctrines of Islam. I pray to Allah Almighty that this work becomes a means of reward and forgiveness for all those who made this project a reality. Ameen.

(*Shaykh*) *Ather Hussain al-Azhari*

BA Principles of Theology, Al-Azhar University, Cairo;
Mphil Theology & BA Political Science, University of Birmingham

Foreword

Since a long period of time I had aspired that two books be compiled, both of which to be written in a simple language, understandable to a layperson. One book would be in relation to the Holy Qur'an; the other being a summary of the Ahadith. However, a long period of time had passed and not in anyway did I feel at comfort or at ease to pick up a pen and commence to write.

Finally, at the end of Dhul-Hijjah 1375 A.H. I was appointed as a teacher at Madrasa-e-Faid-ur-Rasul in Baraun Shareef (U.P. - India). At last, under the patronage of its founder -Hadrat Shah Muhammad Yar 'Ali - did I find time when I was at ease and comfort.

First of all, in 1378 A.H. we compiled a book including a summary of the couplets from the famous collection of poetry: Mathnawi shareef by Hadrat Maulana Jalal al-Din Rumi ؒ. The name given to this book was "*Gulista-e-Mathnawi*." Afterwards a short, yet concise treatise was compiled (in Muharram 1380 A.H.) from the verses of the Holy Qur'an, entitled "*Ma'arif-ul-Qur'an*."

After the completion of the above two books, we had announced that after the publication of the second part to the commentary of the abridged version of the Mathnawi ("*Gulzar-e-Mathnawi*"), a short book would be presented - in the same manner in which "*Ma'arif-ul-Qur'an*" was written - which would be a collection of Ahadith with some commentary and explanatory notes.

"*Gulzar-e-Mathnawi*" was compiled in 1380 A.H. and published in the same year, yet such a long period of anticipation had passed in which I was unable to fulfil my intention of compiling a book on Ahadith due to the services rendered to issuing fatawa, and also editing and issuing a monthly magazine "*Mahanna Faid-ur-Rasul*." The latter had resulted in an increase in the number of questions coming to me asking for *fatawa*, and thus, I was barely left with spare time for my self, let alone for other tasks.

However, when this monthly magazine ceased being published, I did find sufficient time and inevitably commenced to write seeking blessings through the Name of Allah and His Beloved Messenger ﷺ.

Whatever time was spared (after teaching and giving dars), and other activities such as issuing *fatawa*, I used to write two to four pages in it. It is a great blessing of Allah the Most Exalted and the mercy of His Beloved Messenger ﷺ that slowly but surely this book reached completion.

After having written the book, because questions arise with regards the cost of publication, I at first had only intended to write a short treatise on this subject area based on my financial capability to print the book at the end. When a few pages had been prepared, a merchant Seth Mulla Muhammad Munif sahib (Manager of Madrasah-e-Ghauthia – Basti, India) expressed his wish and desire that a lengthy book be compiled, after he had read an initial few pages of that book. He had also promised the publication of this book, bearing the financial cost himself.

After this great motivation, we had selected quite a number of Ahadith on a range of different topics; written short commentary and explanatory notes wherever needed; and explained necessary rulings pertaining to the Sacred Islamic Law in places where it was felt necessary to have these notes. With these additions the book reached approximately five hundred pages.

Because generally merchants or businessmen do not really have any interest in publishing books, Mulla Muhammad Hanif has made a stepping-stone for others to follow and his support is greatly appreciated. May Allah bless Mulla Muhammad Hanif with abundance in wealth, and increase his efforts and desire to serve and propagate the Ahl al-Sunnah doctrines; may He also give guidance to others so that they also follow in his footsteps...Ameen.

How much effort was placed in compiling this book? Well, one can just about imagine this, after reading it – it is a compilation of more than 554 Ahadith on more than 113 different subjects.

We thank Hadrat 'Allama Arshad al-Qadri from the depths of our hearts that he - despite his ongoing relentless efforts for the *deen* and thus a great scarcity of spare time - compiled a concise introduction to this book; which is a treatise on Hadith in itself, and a means of guidance for those who deny the authenticity of Ahadith in the Sacred Law.

We are also thankful to Hadrat 'Allama Mufti Badr ad-Din Ahmad al-Ridawi that he assisted us with his invaluable advice and suggestions, after thoroughly reading this book.

May Allah perpetuate the blessings of such highly-esteemed masha'ikh upon all the Muslims, wherever they are...Ameen

Jalal al-Din Ahmad al-Qadiri al-Amjadi

Mufti at Dar al-'Ulum Faid al-Rasul
Baraun Shareef – Basti, U.P.
India

9th Sha'ban 1391 AH
30th September 1971

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحَمْدُ لِلّٰهِ الْعَلِيِّ الْعَمَلِ الْعَلِيِّ الْعَمَلِ. عَمْرٌ مَقْطُوعٌ وَلَا مَقْطُوعٌ قَطْلُهُ وَإِكْرَامُهُ. وَإِكْرَامُهُ مَعْنَى لَا مَعْنَى لَهُ. وَتَسْمِعُهُ أَعَدَّ مِنْ لَا أَعَدَّ لَهُ. فَالْقَتْلُ الْقَتْلُ الْعَوَالِ الْأَكْرَمُ. وَتَعْمَلُ الْعِلْمَ الْعَوَالِ الْعَوَالِ. عَلَى أَهْلِ الْعَمَلِ، كَتَابٌ عَلَى الْعَمَلِ، أَلْبِيْسُ الْأَعْمَارِ الْعَمَلِ الْحَيَاتِيَّةِ، الْقَمْرُ فِي وَعْمَلِ كُلِّ عَمَلِيَّةٍ. فَكَلِمَةُ الْحَيَاتِيَّةِ مَعْنَى الْعَمَلِ، وَبِالْإِسْتِغْنَاءِ إِلَيْهِ يُعْلَمُ صِحْحَتُهَا عَلَى مَرْتَبَتِهِ، قَدْ جَاءَ جَوْرُهُ أَلْبَسِيَّةً فِي الْقَوْلِ الْأَخْلَاقِيِّ، بَلْ عَلَى قَطْلِ إِلَهٍ مَسْمُومٌ، عَلَيْهِ يُبْرَأُ وَيُتْرَكُ، فَمَعْنَى قَتْلِهِ الْعَمَلُ الْمَسْمُومُ بِالْأَكْرَمِيَّةِ، وَعَلَى أَرْبَعِيَّةٍ مِنْ عَمْرِهِ مَسْمُومٌ، وَعَلَى مَعْنَى جَوْرِهِ سَائِلِيَّةٌ مَعْنَى مَسْمُومٌ، فَهُوَ الْعَمَلُ مَسْمُومٌ عَلَى كُلِّ حَسَبٍ، وَهُوَ الْحَيَاتِيَّةُ، وَلَا الْفَرَاغُ، وَطَبَعُهُ مِنْ مَوْجِعِ، وَحَدِيثُهُ مَسْمُومٌ، وَتَعْمَلُهُ مَسْمُومٌ، وَالْأَكْرَمُ عَمْرٌ مَوْجُوعٌ، وَغَيْرُهُ مِنَ الْمَقَامَةِ مَعْنَى عَمْرٌ، فَإِلَيْهِ الْإِسْتِعَانَةُ فِي مَحَضِ الشُّقُوفِ، وَكَمْرِ الْعَوَاقِبِ عَلَى رَأْيِهِ مَوْجُوعٌ، حَتَّى الْعَمَلُ الْعَمَلُ، بِكُلِّ وَابِدٍ مَسْمُومٌ، فَيَأْتِي مِنْ هُوَ وَعِنْدَ مَعْنَى، وَمَعْنَى فَيَبِيْرُ عَلَى جَانِبِهِ مِنْ مَعْنَى كِتَابٍ حَتَّى الْعَمَلِ، وَالطَّلُّزُّ وَبِنْدَ مَعْنَى، وَطَرِيقُ الْعَمَلِ أَيْ تَطَوُّقُ مَعْنَى حَافِظُ الْعَمَلِ مِنْ الْكَمْرِ اللَّامَةِ، الْأَدَبُ عَلَى كُلِّ كَاتِبَةٍ وَكَاتِبَتِيْنِ، وَالطَّبِيْرُ الْقَلْبُ بِأَيْ مَطْمَئِنُّ بِأَيْ عَدَابٍ جَيِّدِيْنِ، الْمَطْمَئِنُّ الْعَمَلُ الْقَائِلُ بِالْجَيِّدِيْنِ، فَمَعْنَى فِي مَعْنَى كُلِّ كَاتِبَةٍ، عَلَى لَا يَبْرَأُكَ، وَتَعْمَلُهُ مَسْمُومٌ، مَقْبُولَةٌ الْقَائِلُ بِالْجَيِّدِيْنِ، فَمَعْنَى فِي مَعْنَى كُلِّ كَاتِبَةٍ، عَلَى لَا يَبْرَأُكَ، وَعَمَّا عَمَلُهُ مَسْمُومٌ، مَقْبُولَةٌ بِالْمَعْنَى بِالْمَعْنَى، وَبِالْقِيَّةِ مِنْ صُغْرِهِ أَيْ وَرَجْعَةُ الْقِسْمَةِ، عَدَا أَسْمَاءُ الْجُوْدِ وَالْإِكْرَامِ، فَتَعْمَلُ سَائِلِيَّةً الْأَكْرَمِيَّةَ الْكِرَامَةَ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَيْهِمْ وَسَلَّمْ، وَمِنْ آثَارِ الْعَمَلِ وَالطَّرِيقِ الْعَمَلِ، وَعَلَى إِلَهٍ وَصَحْبِهِ وَكُلِّ صَالِحٍ مِنْ كَلْبِهِ وَخَرِيْبِهِ، كُوفَةُ عَلَيْهِ وَدَعَاةُ تَسْبِيْحِهِ وَوَعْدَاةُ آيَةِ، وَعَلَى كُلِّ مَعْنَى وَجَدَتْهُ فِي مَعْنَى، قَوْلُ الْفَرَاغِ الْعَوَالِيَّةِ الْمَعْنَى الْمَعْنَى، بِحَسَبِ صِحْحَتِهَا مَقْبُولٌ الْعَمَلُ، وَمِنْ كُورِنٍ وَهُوَ لَا الْفَرَاغِ، وَلَا الْفَرَاغِ بِالْأَعْمَارِ الْعَمَلِ، عَمَّا رَوَى حَبِيْبٌ وَهُوَ بِنْدَ الْكَلْبِ، وَتَعْمَلُ حَقِيْقَةُ الْعَمَلِ، آمِينَ

[The introductory *khirith* of Imam Ahl as-Sunnah Imam Ahmad Rida Khan al-Qadiri which consists of more than eighty Hadith terminologies]

Sincere Intentions

رَأَيْتُ الْأَعْمَالَ بِالْعَمَلِ، وَأَمَّا الْكُلُّ أَمْرٌ مَأْتِيٌّ؛ فَعَنْ كَاتِبٍ وَجَرِيْدَةٍ إِلَى اللَّهِ وَرَسُولِهِ، فَيُهْجَرُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَاتِبٌ وَجَرِيْدَةٍ إِلَى رَبِّهَا يُوْبِيْعُهَا، أَوْلَى أَمْرًا يُوْبِيْعُهَا، فَيُهْجَرُ إِلَى مَا هَا جَرِيْدَةٍ

Hadrat 'Umar ibn al-Khattab ؓ heard the Messenger of Allah ﷺ say:

"The reward of all actions is dependent on the intentions with which they are carried out; and for every man is whatever his intention is. So, whosoever's emigration is towards Allah and His Messenger ﷺ, then surely, his emigration is towards Allah and His Messenger ﷺ. And whosoever's emigration is for the world – to gain it – or a woman – to marry her – then his emigration is to wherever he migrated."

¹ Sahih al-Bukhari – (Vol. 1, Pg.2), Sahih Muslim – (Vol. 1, Pg. 140), Sunan Abi Dawud – (Vol.1, Pg. 300), Sunan ibn Majah – (Vol. 1, Pg. 321), Sunan Nasa'i – (Vol. 1, Pg. 24 / Vol. 2, Pg. 144 / Vol. 3, Pg. 104), Musnad Imam Ahmad – (Vol. 1, Pg. 25) etc)

INTRODUCTION

الحمد لله هو المعين اياه نعيد و نستعين
 معترقا له بالاختصاص ما حوته سورة الاخلاص
 سلطانة في الارض والسماء رب الجلال و العلام
 ثم صلواته على من ابدا بالحسن الحديث اعطى احدا
 قلب الوجود و كذا سلام لم يكتبه لغيره الايام
 ويطبق الاثر بدأ أهل الشرف و صحبه و من تلا من السلف

Since a long time, a great need was felt for a book for the Ahl al-Sunnah wa'l-Jama'ah ("People of the Prophetic Tradition and the Mass Majority") which would be a compendium, a collection and in other words, an "encyclopaedia" of the sayings (Ahadith) of the Messenger of Allah ﷺ.

Such a book was needed in the Urdu language, making it easier for the layperson to benefit from these great sayings, which would be transmitted to us through sound and authentic chains of transmission.

However, this fact is quite apparent to all those who have tread the path of translating, that to transfer the words and meanings of one language and then to formulate them into another language, making them understandable to all, is quite a difficult, and at times, merely impossible to do.

More specifically, translating the Ahadith of the Messenger of Allah ﷺ into another language is even made more difficult due to undeniable fact that these originate one of the primary sources from which detailed explanations and descriptions of the Islamic rulings are derived. The Ahadith are also the fundamental basis for deducing the rules and regulations of the Sacred Law (Shari'ah). Therefore, any slight mistake made in the translation to express the words and meanings of any Hadith into another language, would not only unfulfill the objective of the one sent to explain each and every detail and aspect of Islam, but it would also mean that the main spirit of the Islamic Law – which surrounds each and every aspect of our daily lives (the Ahadith) would be affected.

Therefore, it is not enough just to have proficiency and command over two languages, but in fact, one has to have the capability of expressing the words

and phrases in their correct form to another language so that the meaning would not change. Moreover, one should have the understanding of the Ahadith through a fiqh aspect (i.e. what rulings can be derived from a particular Hadith etc.) by having an in-depth study of the commentaries of such Ahadith. It is also necessary for such a person to have love and strong ties with the lives of the pious predecessors and more especially, having love, respect and reverence with the Messenger of Allah ﷺ, who is the source of these unique words.

All praise is due to Allah, Who chose a great scholar and Islamic Jurist Hadrat 'Allama Mufti Jalal al-Din Ahmed al-Arnajdi for this important task. After years of his relentless effort exerted into the translation and commentary of the beloved sayings of the beloved of Allah, we have in our hands a compendium or if we can say a 'collection' of the sayings and actions of the Messenger of Allah ﷺ.

I can state with full certainty and knowledge that without a shadow of doubt, the said-Allama was appropriate for this task due to his piety, God-fearing personality, knowledge, intelligence, acuity and his sincere love for the Messenger of Allah ﷺ.

I plead to Allah the Most Exalted, that He gives the best reward to Mufti sahib on behalf of all the Muslims, and that this collection is accepted by the Messenger of Allah ﷺ.

He had insisted me on writing an introduction on this collection of one of the greatest heritage of mankind – the Ahadith of the Messenger of Allah ﷺ. I, with due respect to his sincerity, had turned down his request many times as I am not capable of such a task, to such an extent that I now feel ashamed of not completing it, and thus, obliged to write a few lines so that these would become a means of my salvation on the Day of Reckoning.

Undoubtedly, propagating the Ahadith of the Messenger of Allah ﷺ is a means of prosperity and blessings in this world and the Hereafter. However, the sincere attempt to preserve and protect this dearest heritage against the onslaughts of all the protagonists and propagandists is no less than that.

It is for this reason, that I have compiled an introduction on unique story of how the Ahadith were compiled; its history; its importance; the history behind the

evil instigation of rejecting the Ahadith as a reliable source for the Sacred Law; and also the causes behind such efforts made to rid Islam of such an indispensable element.

We ask Allah the All-Powerful, that He accepts this effort of ours, and that those who are persistent in this propaganda against the Hadith, may Allah guide them all towards the truth...Ameen!

The Definition of Hadith and its Types

In the nomenclature of the majority of the Hadith specialists, a Hadith means:

الحدیث يطلق على قول النبي صلى الله عليه وسلم نصريحا وحكما وعلى فعله وتقديره. ومعنى القول هو ما فعل بحضوره صلى الله تعالى عليه وسلم ولم يذكره عليه او نقله به احد من الصحابة بحضور النبي صلى الله تعالى عليه وسلم ولم يذكره ولم يبينه عن ذلك بل سكت و كور. (النجفة النبهانية)

It is the reported speech of the Messenger of Allah ﷺ, whether this is: (a) explicit (*sarih*) or (b) implicit (*hukmi*). It is also the action of the Messenger of Allah ﷺ, also split into the two categories, and also what someone did or said in front of the Messenger of Allah ﷺ, but the Messenger of Allah ﷺ did not condemn that action or what was said, but, in fact remained silent and established it through his action. This is also split into two categories, as mentioned above.

Sarih means that a Companion of the Messenger of Allah ﷺ clearly states that, "I heard the Messenger of Allah ﷺ state that..." / "I saw the Messenger of Allah ﷺ doing..." / "such and such a person or a person did such and such a thing or said such and such a thing, but the Messenger of Allah ﷺ never disapproved of that"; or a Companion or their successor(s) or anyone reports, stating explicitly that: "the Messenger of Allah ﷺ has said that..." or states that: "It has been transmitted from the Messenger of Allah ﷺ that he said ..."

Hukmi means that any Companion who does not transmit anything from the earlier books (such as from the People of the Book) informs of anything in which there is no room for *ijtihad* – exercising personal judgement.

For example, the Companion informs us about events about the Prophets; or informs about events that shall happen in the future such as battles, wars and

the trials and tribulations that shall inflict the Ummah; informing about the fright of the Day of Judgement; or inform about a specific reward or punishment for an action, as a Companion cannot inform about these things without having heard it from the Messenger of Allah ﷺ.

Hukmi also means that a Companion does something in which there is no room for *ijtihad*; they must have seen the Messenger of Allah ﷺ do it, thus, following the Messenger of Allah ﷺ the Companions have done it.

Moreover, a Companion states that, "In the blessed era of the Messenger of Allah ﷺ, people used to do such and such." This is also *Hukmi* as it is quite apparent that the Messenger of Allah ﷺ must have known about their action, as revelation still continued. If that action was impermissible, then the Messenger of Allah ﷺ must certainly have been informed about it through revelation, and thence, prohibited the Companion(s) from doing so.

وكذا يطلق الحديث على قول الصحابة وعلى فعلهم وعلى تقريرهم و المعطى هو من اجتمع بالنبي صلى الله تعالى عليه وسلم مؤمنا و مات على الاسلام. (النجفة النبهانية)

Hadith can also be defined as to include the reported speech, action or *taqrer* (tacit approval - what was said or done in front of a Companion, and the latter did not condemn it). A Companion is such a noble personality, who was blessed with being in the company of the Messenger of Allah ﷺ, while the Companion is in the state of Iman, and also passed away in that state (of Iman).

وكذلك يطلق الحديث على قول التابعين و فعلهم و تقريرهم و التابعى هو من اتى الصحابى و كان مؤمنا بالنبي صلى الله عليه وسلم و مات على الاسلام. (النجفة النبهانية)

Hadith also means the reported speech, action or *taqrer* of the successors to the Companions of the Messenger of Allah ﷺ – the *Tabi'un*. A successor (*Tabi'i*) is such a noble personality, who was blessed with being in the company of a Companion of the Messenger of Allah ﷺ, in the state of Iman, and also passed away in the state of Iman.

Fundamental Division of a Hadith

After knowing the above definitions as mentioned by Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehli^{رحمته}, Hadith can be categorised into three types:

I. The chain explicitly or implicitly goes to the Messenger of Allah ﷺ. This is called *Marfu'* – 'the raised-chain'.

II. The chain explicitly or implicitly goes to a Companion. This is called *Mawquf* – the 'halted-chain'.

The chain explicitly or implicitly goes to a Successor. This is called *Maqru'* – the 'broken-chain'.

The Status of Hadith in Religion

It does not need us to explain that the first and foremost primary source of the Sacred Law (Shari'ah) is the Holy Qur'an – the Book of Allah. It is through the clear and explicit commands and teachings of the Holy Qur'an that we are obliged to follow the Messenger of Allah ﷺ. This is because, without the Messenger of Allah ﷺ it is merely impossible for anyone to understand the Qur'an; its explanations and meanings, and it is also impossible to learn the detailed rulings of each and every obligation in Islam.

Therefore, the Ahadith of the Messenger of Allah ﷺ certainly form the second source for the Sacred Islamic Law - the Shari'ah, as these are the one and only means of gaining information as regards the Messenger of Allah ﷺ; his commands; his sayings; his actions; his explanations and commentaries on the verses of the Holy Qur'an, all of which are necessary for us to know in order for us to understand the Holy Qur'an.

Now, we quote a few of the many verses from the Holy Qur'an, in which on innumerable occasions we have been commanded to follow in the footsteps of the Messenger of Allah ﷺ. Thus, making it obligatory upon us to follow his teachings.

1. يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا رَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَتَسْمَعُونَ ﴿١٠٧﴾

"O believers! Obey Allah and His Messenger and turn not away from him after hearing him..." [Surah: 8 – al-Anfal, Verse: 20]

II. وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّا وَتَكْفُرُوا بِنِعْمَتِ اللَّهِ إِنَّ اللَّهَ بَعِ

الضَّالِّينَ ﴿١٠٨﴾

"And obey Allah and His Messenger and dispute not with one another, otherwise you will show timidity..." [Surah: 8 – al-Anfal, Verse: 46]

III. وَتِلْكَ آيَاتُ الَّذِينَ يُؤْتُوا الرَّسُولَ إِلَّا يُطَاعَ بِإِذْنِ اللَّهِ وَلَوْلَا فَطَمَنُوا لَفُتِنَتْهُمُ حَتَّىٰ

قَالَتِ اعْتَقِبُوا اللَّهَ وَاسْتَقْبِرُوا لَهُمْ الرَّسُولَ لَوْ جَدُوا اللَّهَ تَوَكَّلًا رَجِيمًا ﴿١٠٩﴾

"And We did not send any Messenger but that he should be obeyed by Allah's will." [Surah: 4 – al-Nisa', Verse: 64]

IV. قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"O beloved! Say, 'O people! If you love Allah, then follow me; Allah will love you...' [Surah: 3 – Al-e-Imran, Verse: 31]

V. فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ

خَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿١١٠﴾

"Then, O beloved! By your Lord, they shall not be Muslims until they make you judge in all disputes among themselves..." [Surah: 4 – an-Nisa, Verse: 65]

VI. يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ

فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَذَلِكَ خَيْرٌ بِمَا تَكُونُونَ ﴿١١١﴾

"O believers! Obey Allah and obey the Messenger, and those who have power of command amongst you, then again if there may arise any difference amongst you, refer it to Allah and His Messenger..." [Surah: 4 – an-Nisa', Verse: 59]

VII. يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبَدِّلُوا أَهْلَ عِبَادِكُمْ ﴿١١٢﴾

"O you who believe! Obey Allah and obey the Messenger, and let not your deeds go waste." [Surah: 47, Muhammad, Verse: 33]

VIII. *مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ خَدِيمًا*

"He who obeys the Messenger, then verily he has obeyed Allah..." [Surah: 4 – al-Nisa', Verse:80]

IX. *قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ قُلْ قَوْلْنَا قَوْلَ اللَّهِ لَا نُحِبُّ الْكٰفِرِينَ*

"O beloved! Say: 'Obey Allah and the Messenger.' then, if they turn away, surely Allah loves not the infidels." [Surah: 3 – Al-e-Imran, Verse: 32]

X. *وَمَا يَأْتِيَكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ*

"And what the Messenger gives you, take it and what he forbids you, and abstain from it..." [Surah: 59 – al-Hashr, Verse: 7]

XI. *لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُتْرَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ حَكِيمًا*

"Surely you have an excellent example for your guidance in (the life of) the Messenger of Allah..." [Surah: 33 – al-Ahzab, Verse: 21]

It has been clearly established and proven from the above-quoted verses from the Holy Qur'an that it is incumbent upon each and every Muslim to follow the Messenger of Allah ﷺ, and his teachings.

Therefore, all of the law and orders enforced by the Messenger of Allah ﷺ are incumbent upon us to follow, in the same way it is obligatory upon us to follow every Divine command that is transmitted to us by the Holy Qur'an. This is because the command of the Messenger of Allah ﷺ is the command of Allah the Most Exalted.

One Fundamental Question

After having understood all of what has just been explained, we should contemplate and ponder carefully upon a question that is posed: "Is this command of following the Messenger of Allah ﷺ as reiterated by many verses of the Holy Qur'an (as mentioned above) only related to when the Messenger of Allah ﷺ was physically alive in this mundane world, or does this apply till the Day of Judgement?"

If – Allah forbid! – this Divine command was specified only to the physical life of the Messenger of Allah ﷺ, then this would quite simply, in other words, mean that acting upon the Qur'an, following the teachings of Islam is also limited and specified to the blessed era of the Messenger of Allah ﷺ. This is because to follow the teachings and sayings of the Messenger of Allah ﷺ were made incumbent upon every single Muslim, only for the fact that without this, it is impossible for anyone to follow the teachings of Islam and the Qur'an. Thus, when it has been commanded to follow Islam, Qur'an and its teachings till the Day of Judgement, then it has been proven that to follow the Messenger of Allah ﷺ and showing obedience to him is also a command that shall not cease till the Day of Judgement.

One Great Proof for the Authenticity of Hadith

When it has been clearly understood that to follow Islam and the Qur'an is till the Day of Resurrection, and that it is impossible for anyone to have knowledge and thus act upon the laws and rulings of Islam and the Holy Qur'an without following and imitating the Messenger of Allah ﷺ, then another fundamental question arises: According to rational thinking, the language, the common law and the Sacred Islamic Law it is always the commands and orders that are followed. Thus, where are those commands and orders enforced by the Messenger of Allah ﷺ, whose obedience, imitation and following the Qur'an has made obligatory upon us? This is because the demand to follow without having any laws, commands and orders (to follow them) is merely against logic and the Sacred Law itself!

Therefore, when even today the Qur'an demands us to follow, imitate and obey the Messenger of Allah ﷺ, it is necessary that the laws, orders and commands of

the Messenger of Allah ﷺ are present before us (so that we can 'follow'). It is apparent that the laws and commands of the Messenger of Allah ﷺ are not those that have been given by Allah in His Book – the Qur'an, as it is quite sufficient as an obligation upon us to follow these Divine commands. So, we must believe after having stated all of this, that the laws and orders of the Messenger of Allah ﷺ, whose following and obeying has been made obligatory upon us, are separate to those Divine commands that are mentioned in the Holy Qur'an.

After this introduction, we need not say that the collection of the commands, laws, sayings, actions, explanations to the Qur'anic verses and Sacred laws that have been transmitted to us from the Messenger of Allah ﷺ are called "Ahadith." From this we understand the importance of Ahadith, and its status in Islam. No one would deny its importance, only such a foolish person who denies obedience to the Messenger of Allah ﷺ – Allah forbid!

The Importance of Transmitting and Narrating the Ahadith

Those noble personalities who were blessed with the opportunity of looking at the actions and the conduct of the Messenger of Allah ﷺ with their own eyes, and who directly heard the speech of the Messenger of Allah ﷺ with their own ears; were not in need of any means of transmission and narration, as they would directly have this blessed opportunity to see and hear from the Messenger of Allah ﷺ.

However, for those who came after them but were not fortunate enough to be blessed with directly hearing the speech of the Messenger of Allah ﷺ, or directly seeing the actions and day-to-day activities of the Messenger of Allah ﷺ; there was no other means for them to hear his reported speech or be informed about his actions only through transmission and narration of such reports.

From this, the question has been answered as to why it was necessary to transmit and narrate these reports as regards the speech, action, state of the Messenger of Allah ﷺ for the subsequent generations.

The elite and the most superior class of this Ummah, who saw the Messenger of Allah ﷺ with their own eyes, and directly heard his speech were the

Companions – the "Sahaba." After the Messenger of Allah ﷺ met His Lord, those great successors to whom the Companions of the Messenger of Allah ﷺ transmitted this precious heritage of what they heard from his speech, what they saw of his actions, and what they knew of his lifestyle, were called the Successors – the "Tabi'un". This pre-eminent class then passed this trust of what they had heard from the Companions of the Messenger of Allah ﷺ about the Messenger of Allah ﷺ, his actions etc. to those fortunate people who came after them; entitled the Sub-Successors or the "Tabi' al-Tabi'in."

Thereafter, these great people passed on this precious blessing which they had received from the Tabi'un, who received it from the Companions, to those who were in their era. And so, the speech, actions, activities, lifestyle, appearance and features of the Messenger of Allah ﷺ were transmitted chest to chest, generation to generation until these were compiled and preserved once and forever in the form of voluminous books, which have later been passed on to us more than 1400 years later.

May Allah shower immense blessings and mercy upon all those elite personalities, whose sincerity, sacrifice, great favours, relentless efforts, tireless journeys and sincere love made it possible for us to have even a slight reflection of the life of the Messenger of Allah ﷺ.

Every single thing about the Messenger of Allah ﷺ has been recorded, preserved and transmitted to us through these invaluable books of Ahadith. The Companions from whom these Ahadith were narrated became absorbed into the life of the Messenger of Allah ﷺ. So much so, that "they learned directly from the Holy Prophet ﷺ and they worshipped with the Holy Prophet ﷺ. They lived with the Prophet ﷺ and for the Prophet ﷺ. They moved with the Prophet ﷺ and they rested with the Prophet ﷺ. They sought to look through his eyes, hear with his hearing, fight when he fought, make peace when he made peace, taste what he tasted, loved what he loved, and hate what he hated."²

These were the elite Companions of the Messenger of Allah ﷺ whose hearts were drenched with an unimaginable state of love for him. This is why they

² Sunnah Notes – Vol. 1, Pg. 16.

recorded every single thing about him, so that they could first of all embed his lifestyle into theirs and imitate him, and thereafter, pass this on to others for the guidance and happiness of humanity in this world and in the Hereafter. So close were these great Companions that they recorded the "Messenger of Allah's ﷺ Prophetic dispensation" – the Sunnah of the Prophet ﷺ.

This not only includes the do's and don'ts of the Religion that elucidate and illustrate the Qur'anic rulings but also his historic battles, treaties, polity, travels, marriages etc. which we call the *Sirah*; his states, character, moral and psychological traits which we call the *Shama'il*; and his exclusive special and specific characteristics which we call the *Khassa'is*."

They recorded how the Messenger of Allah ﷺ ate; what he ate; what he liked best; how often he ate; in what utensils he ate; how the food was prepared; who came with the Beloved Prophet ﷺ on different occasions when he was invited for a food ceremony; what part of a specific item of food (such as meat) he liked; how he drank; what he drank; the supplications he would recite before and after having food and drink; the kinds of drinks he preferred etc. they also recorded how he used to walk; what clothes he used to wear; what material his clothes were made of; who gave what as a gift to the Messenger of Allah ﷺ; how he used to sleep; how much did he sleep; the supplications he recited prior to sleeping and then upon awakening; his night vigil prayers and the supplications recited at that time; what he did upon awakening; how he was with his family; how he used to be with his neighbours, Companions, young children, the Bedouins etc.

Conclusively, they gave us a clear picture as regards the life of the Messenger of Allah ﷺ, from his birth till he met his Lord, and thereafter the description of his blessed mausoleum etc.

The Beginning of this Remarkable Story

The chain of transmission ends upon the great Companions of the Beloved Messenger of Allah ﷺ, as they were the eye-witnesses of the life of the Messenger of Allah ﷺ; were always there with him in the day and the night, and

also were the first and foremost to transcribe every single description of the Messenger's ﷺ blessed life. If it were not for their relentless effort in recording, collecting and then transmitting this precious heritage to the next generation, we would have been deprived of sensing the blessed life of the Messenger of Allah ﷺ.

If these Companions, their successors and those who came after them did not collect, record, write and then transmit these Ahadith then how on earth were the latter generations be able to follow in the footsteps of the Messenger of Allah ﷺ; whose life has been explicitly praised as "the ideal role model" by the Holy Qur'an.

After studying the deep love that these Companions had, not even a layperson who would possess the least knowledge with regards to this science of knowledge, would deny that these Companions believed the recording and transmitting these Ahadith as a fundamental pillar of Islam.

The eyewitnesses state that there was no minute of the Messenger of Allah's ﷺ life, in which there would be no Companion being blessed with being in his company; hearing what he stated; memorising it and, as stated in many reports, promising to propagate these gems to those who could not be present in his blessed court.

Imam Hakim al-Naisaburi narrates on the authority of Hadrat Bara' Ibn Azib ﷺ who states that

ما كل الحديث سمعناه من رسول الله صلى الله تعالى عليه وسلم كما متفقين في رواية الأئمة و أصحاب رسول الله صلى الله تعالى عليه وسلم كانوا يظنون ما يؤتمهم سماعه من رسول الله صلى الله تعالى عليه وسلم فيسويونه من القران و سنن و حفظ منهم

"We were unable to hear everything that the Messenger of Allah ﷺ said, as we used to be engaged in taking care of and feeding our camels. All the Ahadith which the Companions missed to hear, they would hear it from their fellow Companions and from those who would memorise the most."

Opportunities for the Narrators to Transmit the Ahadith

It was the day-to-day custom of the Companions to give the explanations and commentaries to the aspects of Islam via transmitting and narrating the Ahadith of the Messenger of Allah ﷺ. In addition to this, they were also confronted with many frequent occasion, when – if there was no explicit ruling or text they from the Holy Qur'an which would give an answer to a ruling – they would ask the audience of the Companions, if anyone had heard anything from the Messenger of Allah ﷺ as regards that ruling, to inform the rest of it.

Imam Hafiz Hakim al-Naisaburi narrates an incident on the authority of Hadrat Qubaisa ibn Dhuwaib ؓ who states,

قال جئت الجدة في عهد ابي بكر رضي الله تعالى عنه فلتمس ان تورث قتل ابو بكر ما اجد لك في كتاب الله شيئا حتى اسأل الناس النبوة لما صلى الظهر قام في الناس يسألهم قتل الخيرة بن شعبة سمعت رسول الله صلى الله تعالى عليه وسلم يعطيهما النديس

"A grandmother came to Hadrat Abu Bakr ؓ the Truthful, asking that she be given some wealth that has been left in inheritance by her grandson. Hadrat Abu Bakr ؓ stated, "I do not find any share for you (of the inheritance) from the Holy Qur'an, neither do I know whether or not the Messenger of Allah ﷺ had stated anything as regards the likes of you (grandmother)." When she insisted that she be given a portion of the wealth, Hadrat Abu Bakr ؓ stated, "OK! Then wait for while. In the evening, I shall ask the Companions as regards this." When the congregation for the noon prayer terminated, Hadrat Abu Bakr ؓ asked the congregation as regards how much a grandmother inherits. So, Hadrat Mughira ibn Shu'ba ؓ stood up and said, "I heard from the Messenger of Allah ﷺ that he gave one sixth to her."

Ascertaining the Report and its Isnad-Criticism

The incident as stated above does not stop just there. In fact, the narrator states that when Hadrat Mughira ibn Shu'ba ؓ sat down after having narrated the Hadith, Hadrat Abu Bakr the Truthful ؓ then stood up again. "He (Abu Bakr al-Siddiq ؓ) then asked Hadrat al-Mughira ؓ,

قال ابو بكر رضي الله تعالى عنه اسمع نالك معك احد قدم محمد بن مسلمة قتل رسول الله صلى الله تعالى عليه وسلم يعطيهما النديس

"Has anyone besides you heard this from the Messenger of Allah ﷺ? Upon this question, Hadrat Muhammad ibn Maslamah ؓ stood up, and came forward with the same report stating, 'I have also heard from the Messenger of Allah ﷺ that he gave one sixth to a grandmother (in inheritance).'"

Do we know to whom Hadrat Abu Bakr ؓ is questioning: "Has anyone heard the same report as you have just stated?" This is Hadrat Mughira ibn Shu'ba ؓ - who is from among the elite Companions of the Messenger of Allah ﷺ and who was pious, God-fearing, trustworthy, righteous and an upright personality - who is being questioned (despite possessing all these qualities) so that Hadrat Abu Bakr ؓ can ascertain that no lie be attributed to the Messenger of Allah ﷺ.

From this we learn that were it not for the Ahadith having such a great status in Islam and deriving the sacred laws from it, there would not have been such great care and effort taken to ascertain the authenticity of that report by its corroboration from another person.

The point has also been made clear, that when a lone-narrated report receives corroboration from another narrator, then such a report excels in its authenticity or grade.

We do not need to mention the difference in the authenticity, certainty and reliability of a report that has been narrated by one person and a report that has been mass-transmitted (transmitted by many narrators).

Such efforts made by the great Companions to enhance the isnad of the reports transmitted from the Messenger of Allah ﷺ to their perfection - by searching for ways and then implementing them in excelling the authenticity of the report - can be seen at every glance of their blessed lives.

A Heart-Enlightening Incident

Inam al-Hakim al-Hafiz al-Naysaburi has narrated a very touching incident about a great Companion of the Messenger of Allah ﷺ – Hadrat Abu Ayyub (Khalid ibn Zaid) al-Ansari ﷺ.

al-Hakim al-Naysaburi narrates that Hadrat Abu Ayyub al-Ansari ﷺ heard a Hadith from the Messenger of Allah ﷺ, and coincidentally, there was also Hadrat 'Uqba ibn 'Amir al-Juhani ﷺ who has also heard the same report from the Messenger of Allah ﷺ.

After the Messenger of Allah ﷺ met his Lord, when the Islamic dynasty had expanded far and wide, and the Islamic rule was implemented in countries such as Egypt, Iran, Syria, Palestine, Rome etc. many of the Companion migrated to these places that were conquered to spread the candle of Islam that they had lit from the light of the Messenger of Allah ﷺ. Among these migrants was Hadrat 'Uqba ibn 'Amir al-Juhani ﷺ, who went to Egypt and resided there.

Somewhat, Hadrat Abu Ayyub al-Ansari ﷺ got to know that among the Companions who narrated and heard the Hadith which he narrated from the Messenger of Allah ﷺ is Hadrat 'Uqba ibn Amir ﷺ.

So, merely the yearning and desire to gain corroboration and verification from Hadrat 'Uqba ibn 'Amir ﷺ, he travelled from al-Madinah al-Munawwarah to Egypt, so that when he receives the verification, he can state that there are two narrators of this Hadith.

How this great Companion Hadrat Abu Ayyub al-Ansari ﷺ travelled a great distance from al-Madinah al-Munawwarah to Egypt is also a very heart-touching incident... The love and yearning to ascertain any report attributed to the Messenger of Allah ﷺ had made him tackle the stormy waves of the oceans, the high peaks of the mountains, and the strenuous task of riding through the jungles and deserts that lie between al-Madinah al-Munawwarah and Egypt. On top of this he was in his old age, but this desire and yearning had not given him

the slightest feeling of his old age nor the pains and difficulties of this arduous journey of more than thousands of miles.

Finally, after a few months of having to tread this quite difficult path in search of knowledge, he reached Egypt. Upon reaching Egypt, Hadrat Abu Ayyub al-Ansari ﷺ went directly to the Governor of Egypt at that time – Hadrat Maslamah ibn Mukhallad al-Ansari ﷺ.

After the governor had welcomed him, he asked, "يا ابي ايوب، 'What has made you come so far to here, O Abu Ayyub?' He replies,

حديث سمعته من رسول الله صلى الله تعالى عليه وسلم لم يبق احد سمعه من رسول الله عليه وسلم غري و غير عقبة بن عمر فاجبت من يلقى على منزله

"I have heard a Hadith from the Messenger of Allah ﷺ, and it is such a coincident that now among the narrators of this Hadith, none of them is alive besides myself and Hadrat 'Uqba ibn 'Amir ﷺ. So, send with me someone who can guide and accompany me to his house."

In other words, Hadrat Ayyub al-Ansari ﷺ was saying that I have not come to you to meet you, but in fact, I have come here only so that you can send with me someone who can take me to the house of Hadrat 'Uqba ibn 'Amir al-Juhani ﷺ.

We should ponder upon how contented Hadrat Abu Ayyub al-Ansari ﷺ was from asking others, that even coming at the doors of the Governor, he did not even utter a word to ask him for anything associated to this world.

The narrator of this incident states that the governor sent a man who knew the house of Hadrat 'Uqba ibn 'Amir ﷺ, so that he could accompany Hadrat Abu Ayyub ﷺ to the Companion's house.

Upon reaching his house, both these great Companions embraced each other. The first question asked by Hadrat 'Uqba ibn 'Amir ﷺ was, "For what purpose have you come so far?" Hadrat Abu Ayyub ﷺ replies,

حديث سمعته من رسول الله صلى الله تعالى عليه وسلم لم يبق احد سمعه من رسول الله صلى الله تعالى عليه وسلم غري و غير عقبة بن عمر فاجبت من يلقى على منزله قال عقبة نعم سمعت رسول الله صلى الله عليه وسلم يقول من سقر مؤمنا على خربة سقره الله اليوم القيامة قتال ابو ايوب صلفك

"One Hadith which I have heard from the Messenger of Allah ﷺ. No one from those who have heard it from the Messenger of Allah ﷺ is alive today in this mundane world, besides myself and you. The Hadith is as regards to concealing the faults of a mu'min." Hadrat 'Uqbah ibn 'Amir ؓ then stated that "Yes! I have heard from the Messenger of Allah ﷺ that anyone who conceals a mu'min from anything that would humiliate him or is contemptible, Allah the Most Exalted shall conceal that person on the Day of Resurrection."

After hearing this Hadith, Hadrat Abu Ayyub ؓ stated, "You have said the truth. This is also what I have heard (from the Messenger of Allah ﷺ)."

The narrator of this incident then states:

ثم انصرف ابو ايوب الى راحته فركبها رجعا الى المدينة

"After hearing this Hadith, Hadrat Abu Ayyub al-Ansari came to his conveyance, embarked it, and went straight back to al-Madinah al-Munawwarah."

Conclusively, this long journey to Egypt was for no purpose other than to hear something, which he heard with his own ears, from the mouth of someone else.

After citing this heart-touching incident, Imam al-Hakim al-Naisaburi leaves us to ponder upon his heart-rending comment: "This is Hadrat Abu Ayyub al-Ansari ؓ. Despite being among those who were blessed with being in the company of the Messenger of Allah ﷺ for a long period of time, and among those who narrated the most from the Messenger of Allah ﷺ, he embarked a long journey to his contemporary Companion just to hear one Hadith!"

Another Incident

Al-Hakim al-Naisaburi has also narrated something similar to the above incident, with regards to the great Companion Hadrat Jabir ibn 'Abdullah ؓ.

The incident starts when a great Muhaddith of his time, Hadrat 'Amr ibn Abi Salma ؓ stayed in the company of the Imam of the Muhaddithin, Hadrat Imam al-Awza'i ؓ consecutively for four years. In such a lengthy period of time, he

had heard, recorded and transmitted only thirty Ahadith. It happened that once he came to his teacher, Imam al-Awza'i ؓ and said in a very regretful tone that:

انا ارايتك منذ اربعة سنوات ولم اسمع منك الا ثلاثين حديثا

"I have spent four years in your service and in your company, but I have heard only thirty Ahadith from you, in such a long period of time."

His teacher, Imam al-Awza'i ؓ replied:

وتسفل ثلاثين حديثا في اربعة سنوات ولقد سأل جابر بن عبد الله الى مصر و الترتى راحته فركبها حتى سأل عقبة بن عامر عن حديث واحد وانصرف الى المدينة

"You are finding thirty Ahadith - which you heard in four years - a very insignificant number, whereas Hadrat Jabir ibn 'Abdullah ؓ travelled all the way to Egypt just to hear only one Hadith! He bought a conveyance, mounted it and came to Egypt. After having met Hadrat 'Uqbah ibn 'Amir ؓ (in Egypt, from whom he heard that one Hadith) he returned back to al-Madinah al-Munawwarah!"

Imam al-Awza'i ؓ was informing his student to recognise the thirty Ahadith as a great blessing, which he received in a very short time. Otherwise, in the era of the blessed Companions, people used to travel far and wide and used to embark on long and tiring journeys just to hear one Hadith!

It was a great necessity to travel and embark on long journeys in the time of the Companions to hear these Ahadith, as al-Hakim al-Naisaburi explicitly states, "To such an extent that Hadrat 'Abdullah ibn 'Umar ؓ used to state: a student in pursuit of knowledge should prepare for himself shoes made out of iron, so that without any overburdening, he could spend the whole of his life journeying in search for the sacred knowledge!"

Ways of Strengthening the Chains of Transmission

In the era of the blessed Companions, where on one hand they used to give priority and importance to reports that had more than one narrator, there were also many methods undertaken to strictly examine, authenticate and verify the transmission of reports and their narration.

For example, it has been narrated with regards to the Rightly-Guided Caliph, Hadrat 'Alī ؓ that:

إن الله عن رسول الله صلى الله تعالى عليه وسلم حيث لم سمعه من غيره وحفظ المحنت التي يحدث به

"If he had missed to hear any Hadith from the Messenger of Allah ؓ, he would hear it from someone else, but would make the narrator swear to it." [Ma'rifaḥ 'Ulum al-Hadith - Pg. 91]

After mentioning this, al-Hakim al-Naisaburi states,

وكذلك جماعة من الصحابة والتابعين و التابعين كلوا يثبتون ر يتقرون عن الحديث الى ان يصح لهم

"This was the way of the Companions, their successors, and of the sub-successors that they used to investigate, discuss and strictly examine the Ahadith until the veracity of that report became certain to them." [Ma'rifaḥ 'Ulum al-Hadith]

The great feature by which this art and skill of narrating and transmitting the Ahadith stands unique fr among all the other sciences of knowledge is that it is not merely sufficient just to narrate or transmit an incident, in fact, even prior to narrating an incident, it is essential and utmost necessary that the narrator makes clear and apparent as to how he/she got to know about the incident; through how many chains of transmission has the report reached him/her; who are the narrators in the chain of transmission; what are their names and features; how old are they; where they were born; where they reside; where they died and at what age; what is their position with regards to piety, God-fearing, moral characters, memory, accuracy, precision, skill of recording and preserving, power of the intellect and understanding etc. This is what is known as *isnad* in the Hadith nomenclature.

For this very reason, the *isnad* – chain, of transmission – is so essential for the Hadith specialists, that without it, nothing is regarded as reliable information!

It is so essential to the extent that Imam al-Hakim al-Naisaburi quotes Imam 'Abdullah ibn Mubarak's ؓ famous statement:

الإسناد من الدين ولو لا الإسناد لقل من شاء ما شاء

"*isnad* is from the integral parts of religion. Were it not for the *isnad*, anyone could say anything."

In relation to the above statement, al-Hakim al-Naisaburi then reports an incident that a person called Ibn Abi Farda narrated a Hadith of the Messenger of Allah ؓ to Imam al-Zuhari ؓ without mentioning its *isnad* – chain of transmission to the Messenger of Allah ؓ.

Upon his completion of narrating the Hadith, Imam al-Zuhari ؓ stated - expressing his displeasure at what he had heard -

قلك الله يا ابن ابي فردي! ما لجرلك على الله ان لا تصد حديثك تحذبا بحاليت ليس لها خطم ولا انمة

"O Abu Fardal! May Allah destroy you! What has made you so audacious upon Allah, that your narration has no *isnad*! You are narrating to us Ahadith for which there is neither a bridle nor a rein!" [Ma'rifaḥ 'Ulum al-Hadith – Pg. 6]

The Principles of *isnad*-Criticism

It is worth reading the criterion and the rules which al-Imam al-Hakim al-Naisaburi has cited in his book, with which the Ahadith remain preserved, and untouched from the onslaughts of those who try to attribute a lie to the Messenger of Allah ؓ.

He states:

وما يحتاج طالب الحديث في زماننا هذا ان يبحث عن احوال المحنت او لامل يعتقد الشريعة في التوحيد وعل يلزم نفسه طاعة الانبياء و الرسل صلى الله عليهم. ثم يتامل حاله هل صاحب هوى يدعوا الناس الى هواء فان الناصي الى البدعة لا يكتف عنه ثم يتعرف منه هل يحتفل سماعه من ثبوته الذين يحنت عليهم ثم يتامل الصولة

"In our era, it is necessary for the student of the sciences of Hadith that he researches into the life of a Muḥaddith, and see whether his belief is in conformity with the Sacred Law, does he believe following the Prophets obligatory upon him? Then, the student should strictly examine: Was he a heretic or a follower of a deviant sect, calling others towards his heresy? This is essential to know, as no Hadith shall be accepted from those who call others towards an evil innovation. Thereafter, one should find out the age of that Muḥaddith and see whether it was possible for such a Muḥaddith to hear the

Ahadith, which he narrates from the Mashā'ikh? Finally, a student of the sacred science of Hadith should analyse and look into the fundamental principles of that Muḥaddith (the criterions used to determine the reliability of the report according to that Muḥaddith etc.)"

History on the Compilation of the Ahadith

Before we touch upon the merits and virtues of the science of Hadith and what relates to it, it is necessary to explain why the Ahadith were compiled from the blessed era of the Companions till this date and how was the process of compilation?

A very brief insight into this is that the blessed era of the Messenger of Allah ﷺ was the time when the verses of the Holy Qur'an were being revealed. Because the most important task in this era was the collection of these verses and preserving this Divine trust, this was why the Messenger of Allah ﷺ emphasised over and over again that the Companions compile and write only the verses of the Holy Qur'an – nothing else. This was so that no confusion is created if anything besides the Holy Qur'an would also be recorded.

However, permission was given to memorise, record, preserve and then transmit the Ahadith by tongue.

عن أبي سعيد الخدري رضي الله تعالى عنه أنه قال قال رسول الله صلى الله تعالى عليه وسلم لا تكثروا عنى ومن كتب غير القرآن فليحبه وحدثوا عنى ولا حرج ومن كتب على فمضنا فليتوا مقده من النار

Imam Muslim on the authority of Hadrat Abu Sa'īd al-Khudri ؓ, who reports that the Messenger of Allah ﷺ has stated, "No one should write my speech. Whosoever has written anything beside the Qur'an should eliminate it; and transmit my Ahadith verbally; there is no harm in doing so. Whosoever attributes a lie to me, then he should prepare for himself an abode in the fire of Hell." [Sahih Muslim]

On top of this, there were some Companions – who had full certainty not to confuse the Verses of the Holy Qur'an from the reported speech of the Messenger of Allah ﷺ – who wrote the Ahadith.

Imam al-Bukhari narrates:

عن أبي هريرة قال قال ما من احد من اصحاب النبي صلى الله عليه وسلم اكل حديثا عنه حتى الا ما كان من عبد الله بن عمرو فانه كان يكتب وان لا اكتب

On the authority of Hadrat Abu Hurairah ؓ who states, "There was none from among the Companions who narrated the most Ahadith from the Holy Prophet ﷺ except for Hadrat 'Abdullah ibn 'Amr ؓ (ibn al-'As); as he used to record them by writing them down, and I did not do that." [Sahih al-Bukhari]

When all of the verses of the Holy Qur'an – some that were written on separate pieces of paper, some on leaves, some on slates, some on deer skin, some that were memorised in the hearts – were collected and compiled into one book form during the blessed era of Hadrat 'Umar al-Faruq ؓ and Hadrat 'Uthman ؓ; and all of the copies of the Holy Qur'an were distributed far and wide to many different countries, by which there was no concern for the verses of the Holy Qur'an being confused with the reported speech (Ahadith) of the Messenger of Allah ﷺ, the process of collecting, compiling and writing the Ahadith began in the era of the Righteous Caliph 'Umar ibn 'Abd al-'Aziz ؓ upon his suggestion.

The editor of Imam Jalal al-Din al-Suyuti's ؓ commentary on the *Alfiyyah* states in the introduction that,

قُلْنَا اعْتَمَدَ الْخَلِيفَةُ إِلَى عَصْرِ بْنِ عَبْدِ الْمُزِينِ رَضِيَ اللَّهُ عَنْهُ فِي عَامِ ١٩٠ هـ تَبَعَهُ وَتَبِعَهُ مِنَ الْهَجْرَةِ كَتَبَ إِلَى أَبِي بَكْرٍ بْنِ حَزْمٍ وَهُوَ شَيْخٌ مَعْرُوفٌ بِالْبَيْتِ وَالْأَوْزَاعِيِّ وَمَالِكُ بْنُ أَبِي اسْمَعِيلَ وَابْنُ أَبِي ثَيْبٍ وَهُوَ ثَلَاثُ عَصْرِ بْنِ عَبْدِ الْمُزِينِ فِي التَّفَضُّلِ عَلَى الْعِدَّةِ يَقُولُ لَهُ: انظُرْ مَا كَانَ مِنْ حَبِيبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَانْكَبِهِ قَلْبِي خِفْتُ دَرُوسَ الْعِلْمِ وَغَلَبَ الْعُلَمَاءُ

"When Hadrat 'Umar ibn 'Abd al-'Aziz ؓ was given the responsibility of being a Caliph in the year 99 A.H. he wrote to Hadrat Abu Bakr ibn Hazm ؓ – the Shaikh of the Imams Ma'nar, Laith, Awza'i, Malik, ibn Ishiq and Ibn Abi Dhi'b ؓ and also the vice of the Caliph in the Court of Justice of al-Madīnah al-Munawwarah – to collect and compile all the Ahadith of the Messenger of Allah ﷺ, as he feared (sacred) knowledge becoming extinct, and the demise of the possessors of this knowledge – the 'Ulema. [Introduction to the *Alfiyyah* – Pg. 5]

Not only this, but in fact, Hadrat 'Umar ibn 'Abd al-'Aziz ؓ

كتب إلى أهل العراق الفخر إلى حيث رسول الله صلى الله تعالى عليه وسلم فليجمعوه

He wrote to all those far and wide to collect and compile any Hadith of the Messenger of Allah ﷺ they find. [Tarikh Isfahan – Abu Nuraim]

Upon the motivation, encouragement and relentless efforts of Hadrat 'Umar ibn 'Abd al-'Aziz ﷺ, the first book on the science of Hadith was compiled by Hadrat Abu Bakr ibn Hazm ﷺ. Thereafter, innumerable books were written and compiled on different topics of this precious science of sacred knowledge, by many elite Shuyukh who came from many different places.

Among those who compiled and wrote books of Hadith at this very early age of its compilation were:

منهم ابن جرير بدمكة و ابن اسحاق و مالك بالمدينة و الربيع بن صبيح و سعيد بن عمرو و حماد بن سلمة بالبحر و سفيان الثوري بالكرمة و الازاعي بالشام و هشام بواسط و معمر باليمن و حريز بن عديله بالري و ابن المبارك بحر اسنان

Ibn Juraij ﷺ in Makkah al-Mukarramah; Ibn Ishaq ﷺ and Imam Malik ﷺ in al-Madinah al-Munawwarah; Rabi' ibn Sabih ﷺ, Sa'id ibn 'Urwah ﷺ and Hammad ibn Salimah ﷺ in Basra; Imam Sufyan al-Thawri ﷺ in Kufa; Imam al-Awza'i ﷺ in Syro-Palentine; Hisham ﷺ in Wasit; Jarir ibn 'Abdullah ﷺ in Rai, and Ibn al-Mubarak ﷺ in Khurasan. All of these men of great knowledge, were contemporary and of one category. Most of them were the students of Hadrat Abu Bakr ibn Hazm ﷺ and Imam Ibn Shihab al-Zuhri ﷺ.

Thereafter, the Ahadith were spread far and wide due to the compilation and writing of books on Ahadith; laying down the foundation principles for accepting or rejecting a report; collecting background information of the narrators and their beliefs; writing books on the etiquettes and manners essential for a student pursuing this sacred knowledge of Hadith. All of these were compiled to form a sub-subject of Hadith – Usul-e-Hadith or the Principles of Hadith.

Ahadith were compiled using the rigorous of all criterions and rules to accept a report, until the Six Authentic Collections of Ahadith became accepted and

popular. These are the Sahih of Imams Bukhari and Muslim, the Jam'i of Imam al-Tirmidhi, the Sunan of Imams Abu Dawud, Nasa'i and Ibn Majah. We have shed some light upon Ahadith, its History of Compilation, and its status in Islam. Those true and sincere Muslims who love Islam and the Qur'an, and who recognise themselves as individuals of this Ummah, which is flourishing with its long-lasting heritage of over fourteen hundred years of an unbroken chain of transmission to our liege lord the Messenger of Allah ﷺ, are not in need of any evidence to prove the veracity of Ahadith.

Yes, however, for those hypocrites who deny the reliability of Ahadith, yet name themselves People of the Qur'an, if I had much time, I would make it apparent like the certitude of the sun at midday with irrefutable proofs and evidences that their denial of the Ahadith is in reality the denial of the words of Allah. They are not doing this only to make way for themselves not to follow the Qur'an. Their main argument is that the translation and meaning of the verses of the Holy Qur'an should be left to their own will; however they desire they extract the meanings of the Holy Qur'an, so that, even after altering the correct meaning and translation of the Qur'anic verses, they can falsely claim to be the followers of it.

We ask Allah the Most Exalted to protect the Muslim Ummah from the evil of the onslaughts of those who reject Ahadith, and that he gives them guidance to broaden the light of Ahadith to eliminate the darkness that prevails the Ummah today. His choicest blessings and salutation be upon the best of His creation, our Master Muhammad, his progeny, upon his Companions and all of his followers.

Arshad-ul-Qadi'i

Head teacher at Madrasah Faizul Uloom, Janshaidpur – Bihar, India.
15th of Ramadan al-Mubarak 1391 A. H.

Chapter One

کتابُ الْإِيمَانِ

The Book of
Faith

THE BOOK OF FAITH

Islam and Iman

عن عبد بن القاسم رضي الله تعالى عنه قال بينما نحن جلوسا عند رسول الله صلى الله تعالى عليه وسلم اذ كانت يجر انا
 صلح علينا رجل قديد يمشي الخشب قديدا سواد الشعر لا يرى عليه ابر القصر ولا يبر فيه وما اعمد على جلسالي
 الذي صلى الله تعالى عليه وسلم فقلت فقلت وكنته الى وكنته وروضع عليه على فخلبه وقال يا مسعدا الجريون عن
 الانصلا- قال الانصلا- ان- فقلت آف- لا اله الا الله وآف- مسعدا ورسلى الله وفتبعه الطلوة وكثرتى وكثرتى
 ظهوره ومصلت وتفتح اليه ارب استطعت اليه سبيلا قال عدفت قال ففتبعنا ناله بئانه وانصلا فة قال
 قال الجريون عن الانصلا- قال آف- كثر من بالله وكثرتهم وكثرتهم وكثرتهم وكثرتهم وكثرتهم وكثرتهم وكثرتهم
 وكثرتهم- (مسلم)

1. Hadrat Umar ibn al-Khattab ؓ narrates: One day we were sitting in the company of the Messenger of Allah ﷺ when there appeared before us a man dressed in pure white clothes and his hair was extraordinarily black. There were no signs of travel on him. None amongst us recognised him.

At last, he sat with the Messenger of Allah ﷺ. He knelt before him, placed his palms on his thighs and said: O Muhammad ﷺ! Inform me about Islam. The Messenger of Allah ﷺ said: Islam implies that you testify that there is no God but Allah and that (Hadrat) Muhammad ﷺ is the Messenger of Allah ﷺ, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are capable enough to bear the expense of the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth.

He (the inquirer) said: Inform me about Imān (faith). He (the Holy Prophet ﷺ) replied: That you affirm your faith in Allah, in His angels, in His Books, in His

Messengers, in the Day of Judgement, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth.

Commentary

Hadrat Shaykh Muhabiq al-Shah 'Abd al-Haq Muhaddith Al-Dehlwi al-Bukhari ؓ states under the commentary of the excerpt of the above Hadith: *الاصح ان يشهد ان لا اله الا الله وان محمدا رسول الله*

Imān is the name given to the 'outward' (apparent) actions (for example Prayer, Fasting, giving Zakah (alms) and so on), and Imān (Faith) is the name given to the 'inward' (more subtle) beliefs that one has affirmed with his heart. Thus, it is more subtle than the 'outward' actions, as this is something which is related to the heart. (i.e. Believing in Allah and His Messenger ﷺ with the depth of one's heart, this is called Imān). The amalgamation of both Imān and Islam is given the name "Religion" (Dīn).

What has been mentioned in the books written on the subject of 'Aqidah is that Islam and Imān are both one thing. This means that every Mu'min (true believer) is a Muslim, and every Muslim is a Mu'min, and one cannot eliminate any of these two elements from a Muslim. In reality, Islam is the result of Imān, and is also its branch. The scholars have written much on this topic. The conclusion of all this has already been mentioned. [Ash'ah al-Lam'at- Vol. 1 Pg. 38]

Then Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehlwi ؓ states under the commentary of the words: *ان يشهد بالله*

The reality of Imān is to believe in Allah and His Characteristics, and to affirm the faith that Allah is pure from any defects, imperfections and is free from occurrence (Huuduth). [Ash'ah al-Lam'at- Vol. 1 Pg. 40]

Under the commentary of *ان يشهد بالله*, "His Messengers", Shaykh 'Abd al-Haq ؓ states:

It is incumbent upon each and every Muslim to affirm faith (have Imān) in all the Prophets, in such a manner that one does not differ between the Prophets in their core Prophethood. Furthermore, one should respect all the Prophets and believe that they are free from any sin, (major or minor) or imperfections, before their declaration of

Prophethood or after. This also is an essential element in belief. This is the sound position.

What has been stated in the Holy Qur'an as regards to the 'error' of Prophet Adam and Allah's reprimand shows the high status of Prophet Adam and his closeness to the Almighty Allah.

Furthermore, it is Allah's will, whoever He reprimands or punishes, even though the error committed by His slave may not have reached the level in which we may say that it was a 'sin'. No one has the authority to utter anything. There is a criteria and a standard for respect which is necessary to behold, and this standard of respect is that when Allah has reprimanded some of His Prophets, who are the closest to Him, or when on some occasions the Prophets or the Messengers expressed humility, by which someone may assume a defect in these prophets, then it is not permissible for us that we ponder into this and say the words of reprimand or humility to these noble Prophets.

The synoptic belief as regards to the Holy Prophet ﷺ is that everything, besides the status of Divinity (Ululhiyat) and the characteristics (sifat) of Allah is proven for the Holy Prophet ﷺ, and the Holy Prophet ﷺ is comprehensive of all human excellences and virtues, and is the most perfect of the entire creation. [Ash'ah al-Lam'at Vol. 1 Pg. 40]

عن عبد الله بن القاسم قال سمعت رسول الله صلى الله عليه وسلم يقول من عبد الله ووالى
مخلداً ورسول الله عز وجل الله عليه السلام - (مسند ابن ماجه)

2. Hadrat 'Ubadah ibn al-Samit ؓ reported that: I heard the Messenger of Allah ﷺ say, "Anyone who bears witness that there is no deity except Allah and Muhammad ﷺ is the Messenger of Allah, then Allah shall make the Fire of Hell unlawful (Haram) upon that person."

Commentary

It must be clearly understood that even after bearing witness to the oneness (Tawhid) of Allah, The Almighty, and even after believing that the Holy Prophet ﷺ is the Messenger and Slave of Allah, if any action or word is found, in such a person (who has bore witness to the Tawhid and Risalah), which are the words or

actions of infidelity and blasphemy, then such a person, as accords to the rules of the Islamic Law (Shari'ah) shall come out of the folds of Islam (becomes a Kafir).

For example, if one prostrates in front of idols, or wears a cross-thread (zunnar) worn by Hindus, then these are the acts of infidelity (kufir), as the resemblance of the people of infidelity is also infidelity.

The Messenger of Allah ﷺ has stated that, "Whosoever imitates any group of people, then he is among them."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم لا يؤمن أحدكم حتى يأكل من والديه وولديه
والناس أجنود - (البحارى، مسلم)

3. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ has stated, "No one amongst you shall become a True Believer (Mummin) until I do not become more beloved to him than his parents, his children and all the rest of the people."

Commentary

Hadrat Shaykh Muhaqqiq 'Abd al-Haq Muhaddith-e-Dehlwi states:

The sign of the faith of a true believer is that the Holy Prophet ﷺ should be the most beloved and exalted to him than anything or anyone else.

The meaning of the Holy Prophet ﷺ being the most beloved is that one believes the fulfilling the rights of the Prophets to be more important and superior than fulfilling the rights of anything or anyone else. This is such that one accepts the religion brought by the Messenger of Allah ﷺ, follows the sunnat (traditions) of the Holy Prophet ﷺ, respects the Prophets, sacrifices everyone and everything, including ones life, wealth, progeny, parents, relatives and friends upon seeking the pleasure of the Beloved of Allah ﷺ.

This means that one should be happy and content even if his life is lost, but one should never tolerate any right of the Prophet being neglected. [Ash'iah al-Lam'at Vol. 1 Pg. 47]

Imam Shaykh Mualla 'Ali al-Qari states in his famous commentary on "Mishkat al-Masabih", entitled "Mirqat al-Malah":

The meaning of having love of the Holy Prophet ﷺ is not the 'natural' love as it is out of ones control or choice (and man is not commanded of a thing which is not in his control), as Allah, The Almighty states:

"and Allah does not burden any soul with more than what it can bear." [Surah: 2 - al-Baqarah, Verse: 286]

However, the meaning of love here is 'reasonable' or 'rational' love, which obligates the precedence of that thing which the intellect gives priority and that which the intellect ('aql) demands, even though that thing may contradict the self desire.

For example, an ill person may desire medicine which tastes sour (this is 'rational' love). Hence, this ill person shall 'rationally' incline towards this medicine without being forced to do so, as the intellect demands it (the medicine). Thus, one shall drink it as he believes or thinks that the treatment of his ailment is dependant on drinking such medicine, though it may not have a pleasant taste.

So, when the Holy Prophet ﷺ commands anyone to kill their non-Muslims parents, or children, or commands one to fight the infidels, (and he is certain that he will be martyred during the battle,) then that person should without any hesitation obey the Prophet's ﷺ command, as rationally, through one's intellect, he believes that success and triumph lies in obeying the commands of the Prophet of Allah ﷺ.

The other meaning of love in this Hadith, is the love that originates from belief. This means that this kind of love is generated in the hearts of the true believers, as a direct result of understanding the Prophet's ﷺ excellence, virtues, his favours upon the whole of humanity, his affection on the entire creation and so on. The requirement of this love which originates from belief, is that the devotee of the Messenger of Allah ﷺ gives precedence and superiority of his beloved's desires upon everything else even upon his own desires.

It is the Holy Prophet ﷺ who is comprehensive of all the characteristics which make him the most beloved, such as good character, beauty, reverence and his innumerable favours to all worlds. He ﷺ is comprehensive of these characteristics to such a degree that no one could or can reach this comprehensiveness.

Hence, the Holy Prophet ﷺ deserves to be the most beloved in the hearts of the believers, even more beloved than their own souls. The Holy Prophet ﷺ shall be even more beloved if one comprehends the fact that he ﷺ is sent by Allah, and he ﷺ is the means for a believer reaching Allah. Furthermore, it is the Messenger of Allah ﷺ who is most exalted and the closest in the court of The Almighty Allah and this is why one should love him more than anything or anyone else. [al-Mirqat sharh Mishkat Vol. 1 Pg. 64]

Notes

- a) Almighty Allah is free from the dimensions of time and space. Therefore, to utter that Allah the Almighty is fixed within time and space is kufr (infidelity). [It is also Haram to refer to Allah Most High as 'the One above.']
- b) One should say The Almighty Allah, or Allah, The Most Exalted. To say Allah 'M'ya' is forbidden.
- c) If one uses the word 'old-aged' for Allah, The Most Glorious, then that person comes out of the folds of Islam.
- d) If a person is not ill, or is quite old and has not yet passed away, then one should not utter that 'Allah has forgotten him.'
- e) One who commits acts of infidelity or utters words of infidelity, only to express amusement or as hilarity, then that person too, shall come out of the folds of Islam, though he may say that I do not have these beliefs. This has been stated in al-Durr al-Mukhtar in the Chapter of the Apostate, and also in Radd al-Muhtar (Vol. 3 Pg. 293) with reference from al-Bahr al-Raiq.
- f) To disrespect any Prophet, to find any faults or defect in them or to be rude or insolent to these Prophets is kufr (infidelity).

8) To find a fault in any verse of the Holy Qur'an or to disrespect any verse, or to express amusement with any verse of the Holy Qur'an is also infidelity.

h) If someone tells anyone to perform Salah (prayer), then the person replies: "you've performed salah...what benefit have you received?!" or says: "I've performed a lot now I'm starting to feel hesitant" or says: "praying and not praying is the same", or says something similar in which there is disrespect to the salah, then this is also kufr (infidelity).

i) Someone was told to fast, he replied: "Such a person should fast who can't find anything to eat" or says: "when Allah has given us food to eat, then why should we die of hunger?!" or something similar in which there is disrespect to fasting, then all of this is infidelity.

j) If someone was prevented from eating in the days of Ramadan (when fasting is obligatory), then on hearing this that person replied: "when there is no fear of Allah, then how can one fear people?!" These are the words of infidelity.

k) To disrespect or insult the Sacred Islamic knowledge⁴ and the scholars of Islam without any valid reason (according to the Sacred Islamic Law), such as having grudge against a scholar, solely for the fact that he is a scholar, then this is all kufr (infidelity).

l) To worship Diwali or other Hindu or non-Islamic festivals is infidelity, as this comes under the category of worshipping other than Allah. To promote non-Islamic religious festivals⁵, or ceremonies is also *kufr* (infidelity). Also, to buy things on the particular day in which such non-Islamic religious festivals are held, thinking that this is the day of the non-Islamic festivals, is also infidelity. For example, in Diwali, to buy toys and sweets is infidelity, as buying on that day is merely nothing but to take part in the non-Islamic festival. Furthermore, to buy some gifts and to give these to the infidels on that day, (when the intention is to give respect to that day,) is also infidelity.

⁴ Imam al-Shafi' & states: "Every type of knowledge except for knowledge which relates to the Holy Qur'an, the Ahadith (Prophetic Sayings) or the Fiqh (Islamic Jurisprudence) is just a pastime hobby."

⁵ Dani' al-Ahadith - Vol.1, Pg. 168 with reference to al-Fala wa al-Ridawiyah)

⁶ Such as ram, tejala, jannam ashiani, ram navai [Hindu festivals] and so on.

[Bahar-e-Shari'at - Volume 9, Page 171 with the reference from al-Bahr al-Ra'iq]

m) To refuse or deny anything which is known imperatively and decisively to have been brought by the Messenger of Allah ﷺ is also infidelity according to the Islamic Law (Shari'ah). For example, to wear a piece of cloth, in the same manner as worn by the dhimmi kuffar⁶ on their shoulders, or to tie a piece of cloth as worn by the Hindus (zunnar), is all kufr (infidelity), as this is falsifying the Messenger of Allah ﷺ and the religion brought by him from Allah the Exalted. A person who believes in the Messenger of Allah ﷺ and his message cannot in any circumstance commit such an act which goes against the teachings of the Messenger of Allah ﷺ. [al-Tafsir al-Baidawi Pg. 23]

n) To believe someone other than Allah as *Wajib al-Wujud* (existence to be necessary), like the belief of the fire worshippers, or to believe someone other than Allah to be worthy of worship, like the belief of the idol worshippers, then all of this is called *shirk* (associating partners to Allah, The One and Only) [Sharh al-'Aqa'id al-Nasafiyah pg. 61]

Hadrat Shaykh 'Abd al-Haq Muhaddith al-Dehlwi states:

Shirk (polytheism) is of 3 types:

1. To believe someone other than Allah, to be *Wajib-ul-Wujud* (existence to be necessary, without the power of anyone else).
2. To believe someone other than Allah to be The Creator.
3. To worship other than Allah, or to believe someone other than Allah to be worthy of worship. [Ash'ah al-Lam'at- Vol. 1 - Pg. 72]

⁶ Non-Muslim citizens of an Islamic State (as people held in trust).

Dwellers of Paradise and Hell

عن النبي صلى الله عليه وسلم يا أيها النبي على كل من أتى على بين يديك عدو القبل بالليل حتى ماتت كات وبهت من ألقى عليه علقمة لكان في النبي من يفتح ذلك ولك بين يديك قلوب على يمينك وسيفين وملة وتقف في النبي على قلب وتبين ملة في النار الأبدية واحدة فأنتم ممن يعني رسول الله قال عائشة رضي الله عنها وأحمد على - (الترمذي، مشكوراً)

1. Hadrat 'Abdullah ibn 'Amr ؓ reported that the Messenger of Allah ﷺ said: There shall come a time in my Ummah exactly as that time which came on the people of Israel; so much so that if there was one amongst them who openly committed fornication with his mother, there will be among my Ummah someone who will do that, and if the people of Israel were split into seventy-two sects, my Ummah will be fragmented into seventy-three sects; all of them will be in the fire of Hell except one sect. They (the Companions) asked: O Messenger of Allah ﷺ, which is that sect? The Messenger of Allah ﷺ replied: People following that (saved) sect will be steadfast on that path upon which I and my Companions are.

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehlwi states under the commentary of this Hadīth, after he cites the famous quote from the famous book on 'Im-e-Kalam' (Knowledge of Apologetics), entitled "Sharh al-Mawaqif" that: the 'Saved Sect' is the sect of Ahl al-Sunnah wa al-Jama'ah:

"The saved sect is the Ahl al-Sunnah wa al-Jama'ah. If someone criticises/doubts and asks, "How does anyone know that this (the Ahl al-Sunnah wa al-Jama'ah) is the saved sect, and the Straight Path and the path leading one to Allah, and all the rest of the paths lead to Hellfire, as each sect claims themselves to be Straight Path and the path that is the "saved sect"? Then the answer to this question is that this is not such a thing which can be proven by false claims, but this decision requires solid, reliable proofs and evidences. The proof of the Ahlus-Sunnah wa'l-Jama'ah being the true and the saved sect is that this religion of Islam has been transmitted to us from the Messenger of Allah ﷺ.

The intellect or the 'Aql on its own is not enough to understand the diverse issues of 'Aqidah (tenets of faith).

We know for certain through the mass-transmitted Ahadith (Ahadith Mutawatirah), the sayings of the Companions and after strict examination of the Ahadith that the pious Salaf (predecessors); from the Companions and those who followed them righteously all affirmed belief in these tenets of faith and were steadfast upon this path (the path of Ahlus-Sunnah wa'l-Jama'ah).

Innovations, and following self desires and ego with regards to what to believe generated only after the first era (the era of the Companions and those who followed them). No one from the Companions, Tabi'un (those who followed the Companions) and the Aba' al-Tabi'in (those who followed the Tabi'un) and the Mujtahidin who followed after had ever followed the deviant sects, and they all expressed their discontentment with the doctrines of such (deviant) sects.

In fact, after such sects were innovated, whatever relations that they had of loving them, sitting with them, walking and accompanying them... all these ties were immediately broken, and they refuted these sects both by the pen and by the tongue.

All of the great Muhaddithin, more precisely the compilers of the famous Six Authentic Books on the collection of the Ahadith: Imam al-Bukhari, Imam Muslim, Imam Abu Dawud, Imam al-Tirmidhi, Imam al-Nasai, Imam ibn Majah, and the Muhaddithin and compilers of other books on Ahadith which are the main sources from which rules pertaining the Islamic Jurisprudence (fiqh) are derived, all of these Hadith masters not only followed but also corroborated the Ahlus-Sunnah wal-Jama'ah and its doctrines.

As well as the great Hadith masters, all the Jurists (Fuqaha) of the Hanafi, Maliki, Shafi'i, and Hanbali schools of Islamic Jurisprudence, as well as those great scholars who were specialists in such a field of the Sacred Knowledge, they were all following the Ahlus-Sunnah wal-Jama'ah.

The Ash'aris and the Maturidis who are the great masters (Imams) in the subject field of the fundamental issues of Kalam all endorsed, approved and supported the Ahlus-Sunnah wal-Jama'ah. They proved and authenticated beliefs of the Ahlus-Sunnah wal-Jama'ah by evidences derived from the intellect (sound reasoning). All those things which were already endorsed through the Ahadith of the Messenger of Allah ﷺ, and by

the Ijma' (consensus) of the Muslims, then the Ash'aris and Maturidis supported such doctrines of faith and such ideologies. This is why the Ash'aris and Maturidis were known as the Ahl al-Sunnah wa al-Jama'ah.

Even though the names (Ash'aris and Maturidis) were innovated, their beliefs are those that were transmitted to us from the pious predecessors. Their path is to follow the Qur'an, the Ahadith of the Messenger of Allah ﷺ and following the teachings and sayings of the pious Salaf. Furthermore, the Shayukh of the righteous Sufis of our past, and the Sufi Shaykhs of present day, who are masters in this field, who worship and perform their obligations in their prescribed time, and who always fight against their self desires and do not follow it, and those who have the true fear of Allah, and are pious and God-Fearing, all of them were and still are devout followers of the Ahl al-Sunnah wa al-Jama'ah, as is quite clear if one reads their authenticated books.

All of the beliefs that have been mentioned in the book most relied upon by the Sufi Gnostics entitled, "al-Ta'arruf", (as regards which Imam Shihabuddin al-Suhrawardi has stated, "Were it not for the book "al-Ta'arruf", we would have not been able to understand the rules, regulations and the laws pertaining Tasawwuf,) are in conjunction with the beliefs of the Ahl al-Sunnah wa al-Jama'ah.

The truth of what has been stated can be justified by the fact that one should collect all the (authentic) books that have been circulated all around the world written on different topics; such as Tafsir (exegesis), Hadith (Prophetic sayings), Kalam (Apologetics), Fiqh (Islamic Jurisprudence), Tasawwuf (Spirituality), Siyar (Biographies), Tarikh (History) and so forth. These books should then be studied in depth. Books of the heretical sects should also be collected and compared against the authentic books of the Ahl al-Sunnah wa al-Jama'ah, so that the truth becomes apparent. Conclusively, we can state that al-Sawad al-A'zam (the Greater Majority) is the Ahl al-Sunnah wa al-Jama'ah. [Ash'ah al-Lam'at - Chapter on Beholding the Sunnah Vol. 1 Pg. 140]

عن عبد البر بن منصور قال جعلنا رسول الله صلى الله عليه وسلم فؤادنا قلنا رسول الله صلى الله عليه وسلم على يمينه وعن شماله وقال هذه سبل على كل سبيل فبها يتبعها يدعون اليه فؤادنا (وإن هذا صراطي مستقيماً لا يرفو ولا يرفو السبل فتفرق بكم عن سبيله. ذابكم ومنكمن بهم لناسك. نكفون.)
(أحمد. السلي. الدار. مشكوة)

- Hadrat 'Abdullah bin Mas'ud reported that the Messenger of Allah ﷺ drew a line for them and said, "This is the Path of Allah." Thereafter, he drew several lines on his right and left and said, "These are paths on each of which there is Satan who invites people to follow it." And he recited, "and that this is My Path, Straight; follow it..."

عن ابن مسعود قال قال رسول الله صلى الله عليه وسلم يكون في آخر الزمان رجلان على قوم
ياأولئك من الأعداء يتبعون ما لا اله الا الله ولا اله الا الله ولا اله الا الله ولا اله الا الله
(مسلم. مشكوة)

- Hadrat Abu Hurairah reported that the Messenger of Allah ﷺ said, "In the latter days there shall appear deceitful Dajjals who will bring to you traditions (or tell you things) of which neither you nor your fathers have heard, so do not go near them, nor let them come near you, lest they may lead you astray or put you in trials."

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehlwi al-Bukhari states in the commentary of this Hadith:

This means that there shall appear a devious sect which shall imitate to be [false] shuyukh and scholars. Followers of such a sect shall try to mislead others into thinking that they are the well wishers of the Muslims and their reformers, so that they may circulate their false and fallacious ideologies and beliefs among the Muslims. [Ash'ah al-Lam'at - Vol. 1 Pg. 133]

Notes

The Foreteller of the Unseen, the Holy Prophet ﷺ has already mentioned the appearance of a deviated sect circulating to mislead and misguide people. The splinter groups and the branches of this deviated sect are still to be found today, which bring to people traditions, (and tell them about things) of which neither they nor their fathers have ever heard before.

Amongst these groups is one which peculiarly names itself as "Ahl al-Qur'an". Amongst their misguided beliefs is that they believe the Holy Prophet ﷺ was only a Messenger, nothing else. They openly refute all of the Ahadith (sayings) of the Holy Prophet ﷺ. In fact, they deny being obedient to the Holy Prophet ﷺ.

These are some of the things which neither we nor our fathers have heard.

Refuting such ideologies, Almighty Allah states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَقْبِلُوا الْآيَاتِ بِيحْسَنٍ

"O you who believe! Obey Allah and His Messenger."

[Surah: 4 - al-Nisa', Verse:59]

Another group, the Qadiyani, is one which follows Mirza Ghulam Ahmed Qadiyani. This group believes that Mirza Qadiyani is the awaited "Mehdi", a Reviver of Islam, a prophet and a messenger! They utter that any prophet can come after the Seal of Prophethood, Sayyiduna Muhammad ﷺ. These are also those misleading and fallacious beliefs which neither we nor our fathers have heard of.

The Holy Prophet ﷺ clearly refuting this has already informed us: "I am the Last of all the Prophets, no [new] prophet shall come after me."

The Holy Qur'an mentions:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ

عَلِيمًا ﴿٤٠﴾

"Muhammad is not the father of any of your men, but (he is) the Apostle of Allah and the Seal and the Last One of all the Prophets."

[Surah: 33 - al-Ahzab, Verse: 40]

This means that the birth of any new prophet has been terminated upon the Messenger of Allah ﷺ. The Holy Prophet ﷺ is the Seal of Prophethood. Hence, never can any new prophet be born in this world after the demise of the Seal of all Prophets, Sayyiduna Muhammad ﷺ.

Another misguided sect amongst those mentioned in the Hadith is the Wahhabis and Deobandis. This deviated sect believe that the same quantity of knowledge as possessed by the prophet is the same as that which even a small child, an insane or any animal possess. This is what their leader, Ashraf Ali Thanawi has written in his deceptive book: "Hifz al-Iman" on page 8. He denies, infact, refutes that the Noble Prophet ﷺ possesses knowledge of the Unseen. He further establishes some knowledge of the Unseen for the Noble Messenger ﷺ, but even for this 'some' knowledge, he wrote:

اِسْمِ مِّنْ حَضْرَةٍ كَيْ جَاءَتْ مَعِي مِّنْ لِّسَانِ طَمْرُزِيدٍ وَعَصْرٍ بَلَّغَ بَرِّ صِدْقٍ وَمَجْدُونَ بَلَّغَ جَمِيعِ حَوَالَتِ وَهَيْلَمِ
كَيْ لَيْسَ يَتِي حَاصِلِ يَتِي (مَعْلَمَةُ رَبِّ الْعَالَمِينَ)

"What is the unique speciality of the Prophet in this (possessing 'some' knowledge of the Unseen)? Such unseen knowledge is possessed by Zaid, 'Amr (anyone). In fact, it is possessed by every child, insane, and even by all animals and beasts!" [Allah forbid!]

Another of their devious beliefs is that the Holy Prophet ﷺ is not the final Prophet, and believe that it is possible that a new prophet can come after the Holy Prophet ﷺ. This is what their leader: Qasim Nanotvi has written in his book "Talzir al-Nas" page 3:

عَوَامِ كَيْ خَلِ مِّنْ تَرِ رَسُوْلِ اللّٰهِ كَا حَقْمِ يُوْنَا يَلِيْنَ مَعِي يَتِي كَيْ اَبِ كَا زَمَلَهُ اَبِيْلَيْتِي سَلِيْقِ كَيْ زَمَلِي كَيْ يَتِي اَرِ
اَبِ سَبِ مِّنْ اَعْرَضِي اَبِي يَتِي. مَكْرُ اَبِلِ نِيْمِ يَدِ رُوْشِيْنَ يُوْنَا كَيْ تَقْتَمِ يَا تَانْفَرِ زَمَلَهُ مِّنْ بَلَاتَاتِ كَيْهَ لَفْطِيْلَتِ يَتِي

"For the average person, the Messenger of Allah being the final prophet literally means the era of the Messenger of Allah being after the era of the previous prophets (no prophet to come after the Messenger of Allah). However, those who have understanding it is quite clear to them that there is no distinction whatsoever in being the last or the first." [Allah forbid!]

The conclusion of this text is that to believe that the Beloved Prophet ﷺ is the final Prophet is the belief of the insane and those who do not have any understanding!

Again on page 28 of the very same book he writes:

اگر بالفرض بعد ز مطلق نبوتی کو ذی نبی پیدا ہو تو پھر بھی خدایت مصدقہ میں کچھ فرق نہ آئے گا۔

"If a prophet was born after the time of the Holy Prophet, then still it would not make any difference in the Holy Prophet being the Seal of all Prophets." [Allah forbid!]

The conclusion of this text is that after the Messenger of Allah ﷺ, a new prophet can be born.

Another of their beliefs is that the knowledge possessed by the Holy Prophet ﷺ is less than that possessed by Shaytan and the Angel of Death.

Another of their leaders, Khalil Ahmed Ambehwi has stated that to believe in the magnanimity of the Prophet's ﷺ knowledge is polytheism and to believe that shaytan and the Angel of Death possess immense knowledge this is the belief of a true Muslim!

He (Khalil Ambehwi) writes in his book: "Barahin-e-Qati'a" on page 51:

نبوتان و ملک الموت کو یہ وسعت نصیب ہے ثابت ہوئی ہے علم کی وسعت علم کی کون سی نصیب ہے جس سے تمام خصوص کو رد کر کے ایک شریک ثابت کرتا ہے (امین اللہ رب العالمین)

"The Satan and the Angel of Death possessing such vast knowledge is proven by the Qur'anic text. But where is such rigorous proof to prove the vast knowledge of the Messenger of Allah?" [Allah forbid!]

Another of their misguided beliefs is that they believe that Almighty Allah can lie – Exalted is Allah from all that these 'humans' affirm! [Risalah Yak Rozi – Pg. 145 by Isma'il Dehlwi]

Another of their beliefs is that the Holy Prophet ﷺ has died and turned into soil – Allah Forbid! [Taqwiyah al-Iman – Pg. 79]

There are many more similar misleading blasphemous beliefs, which they hold and propagate to mislead the Ummah.

This is why many learned and esteem scholars and the Islamic jurists from Makkah al-Mukarramah, al-Madinah al-Munawwarah, India, Sindh, Bengal, Punjab, Burma, Madras, Gujarat, Kathiawar, Biochistan, Sarhad, Duccan and Kawkan have all declared these 'people' to be infidels and have come out of the folds of Islam.

[For detailed explanations as regards such heretics, one should refer to the books: "Husam al-Haramayn 'ala Manhar al-Kufr wal Magyr" by Imam Ahmed Rida Khan and "as-Sawarim al-Hindiyah" by his successor Imam Hashmat 'Ali Khan Pilibhit]

It is amongst the essential and fundamental aspect of Religion to believe a Muslim as a Muslim and a kafir (infidel) as a kafir. Although one cannot specifically say that such and such a person shall leave this world with or without faith (Iman). However, this does not mean that we should cast doubt on such a person who has 'clearly' become an infidel or come out of the folds of Islam, as casting even shadow of doubt on such a person also makes the person in doubt an infidel. [Bahar-e-Shari'ah]

Some illiterate people state that we should not say "kafir" to those who are the "Ahl al-Qiblah" even though they may have these kinds of beliefs (as explained summarily above). This thought is mistaken. The correct belief is that when anything is found in the "Ahl al-Qiblah" which is a sign of infidelity or one says something by which he/she comes out of the folds of Islam, then such a person will be said to have become an infidel and thus have come out of the folds of Islam.

Hadrat Mulla 'Ali al-Qari states:

The meaning of the belief of the Ahl al-Sunnah of "not to say that any person from the 'Ahl al-Qiblah' is kafir", means that we shall not say that such a person is a kafir when no sign of infidelity is found in them, nor is any word uttered which is infidelity.

⁷ The word "Ahl al-Qiblah" ["People of the Qiblah"] has been derived from the Hadith of the Messenger of Allah that, "Whoever performs prayer like we do, facing the direction of our Qibla, then he is a Muslim." [Mishkat al-Mashah Pg. 12 c/f Bulkhari]. It has been further mentioned in another Hadith that, "do not say that such and such a person is a Kafir, if he says the Kalima (bears witness to the Testimony), "La Ilaha Illallah" [There is no deity except Allah], [even if he may] commit a sin." [Mishkat c/f Abu Dawud]. It has been stated in "al-Murilaj" that, "Imam Abu Hanifa would never do the *lafir* (to state that such a person has become a Kafir) of

Shaykh Amin ibn 'Abidin al-Shami states:

To refuse anything from the Necessities of Religion (Fundamental Tenets of Faith) is infidelity according to the consensus (ijma'), even though such a person may be from the "Ahl al-Qiblah", and spends the whole life in obedience and worship, like it has been stated in *Sharh al-Tahrir* by Imam Ibn al-Humam. [Radd al-Muhar - Vol. 1 Pg. 393]. Imam Abu Yusuf has stated in *Kitab al-Kharaj*:

A person (even though he may be from the Ahl al-Qiblah) disrespects the Holy Prophet ﷺ, or affirms a lie or a defect to the Prophet ﷺ, or slanders the Prophet ﷺ or degrades the status of the Holy Prophet ﷺ by any means whatsoever is indeed, without any doubt, an *infidel* (kafir) who has disobeyed, disrespected and rejected to believe in Allah, The Almighty. The wife of such a person comes out of his marriage. [Radd al-Muhar - Vol. 3 Page. 300]

Transgressors and Heretics

عن الرازي وعبد بن يونس قال قال رسول الله صلى الله عليه وسلم من كفر صاحب يذم الله قتله اغترب على
عذرة الأشرار - (المحجر المنجر للظلمات، كبر المسائل)

1. Hadrat Ibrahim Ibn Maysarah ؓ reported that the Messenger of Allah ﷺ has said, "The one who honours a heretic has assisted in undermining Islam."

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith al-Dahlwi states:

a person from the Ahl al-Qibla. [Sharh al-Fiqh al-Akbar - Pg. 189] It has also been stated in "Sharh al-Manaqih": "According to the majority of the Fugaha and Mutakallimn, anyone from the Ahl al-Qibla shall not be called a kafir." However, in the Holy Qur'an in innumerable places has Allah Most High has stated many among the Ahl al-Qibla as Kufar (infidels). For example, Verse 66 in Surah al-Tawba and Verse 8 in Surah al-Baqarah. There are also innumerable Ahadith of the Messenger of Allah, in which some, even if they were from the "Ahl al-Qibla" were said to be Kafir (infidels). The conclusion is that, those who deny anything from the Necessities of Religion [Dhururiyat al-Din] come out of the folds of Islam (become an infidel) even if it be that such a person is from the Ahl al-Qibla. [For a more detailed background to this topic please refer to the book: "Ahl-Qibla ki Takfir" written by Hadrat 'Allama Mufti Mufti al-Rehman Badawi]

In respecting a person following a deviated sect (transgressor or a heretic) is the disdaining and disapproval of the Sunnah (Traditions of the Messenger of Allah ﷺ). And to disdain the Sunnah leads to the destruction of ones foundation of Islam. [Asht'ah al-Lam'at- Vol. 1 pg. 147]

عن ابن أبي عمير قال قال رسول الله صلى الله عليه وسلم إذا رأيت رجلاً عاصياً فإنه لي عدو ولا جبهه، وفيه
يؤذي من كل بيتع - (ابن عساكر، كبر المسائل)

2. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ stated, "When you see a heretic, then meet him with resentment because Allah detests all heretics."

عن ابن أبي عمير قال قال رسول الله صلى الله عليه وسلم أهل البيت يكذب أهل الأوب - (الدارقطني، كبر المسائل)

3. Hadrat Abu Umama ؓ reports that the Messenger of Allah ﷺ stated, "Transgressors (heretics) are the dogs of the dwellers in Hell-fire."

عن عبد بن يونس قال قال رسول الله صلى الله عليه وسلم لا يقبل الله إلا صاحباً يذم الله ولا صاحباً ولا صاحباً
ولا عجباً ولا عسرة ولا جهالاً ولا صرفاً ولا لا يخرج من الأشرار - كما يخرج الأشقي من الجنين -
(ابن ماجه)

4. Hadrat Hudhaifah ؓ reports that the Messenger of Allah ﷺ said, "Allah does not accept the fasts, or the prayers, or the alms-giving or the Hajj or any Umrah or fighting in the Path of Allah, nor any supererogatory (nafl) acts nor any obligatory acts of a heretic. A heretic comes out of the folds of Islam, just as hair comes out (easily) from a mixture of flour."

عن ابن عمر بن الخطاب قال قال رسول الله صلى الله عليه وسلم لا يقبل الله من أهل الأوثان ولا من أهل الأصنام ولا من أهل
عمرضنا إلا ما كثرنا في ذكره وقاتلنا عليه وقاتلنا عليه ولا من أهل الأصنام ولا من أهل الأصنام ولا من أهل الأصنام
يؤذي من كل بيتع - (ابن عساكر، كبر المسائل)

5. The Messenger of Allah ﷺ has said, "Keep yourselves away from the transgressors and do not let them come near you, lest they may misguide you or put you into a tribulation. If such people fall ill, do not visit them do not participate in their funeral prayer, if you meet them, do not greet (salute) them, do not sit near them, do not drink nor eat with them, do not marry (your sons or daughters) with (any of) them, do not perform salaah with them.

[Muslim has narrated this Hadith on the authority of Hadrat Abu Hurairah ﷺ. Abu Dawud narrated it through his chain of transmission to Hadrat Ibn-e-'Umar ﷺ, and Ibn-e-Majah narrated it through his chain of transmission to Hadrat Jabir ﷺ and Hadrat 'Aqil ﷺ and Ibn-e-Hibban narrate with their chains of transmission to Hadrat Anas ﷺ]

Prophetic Traditions (Sunnats) and the Innovations (Bid'at)

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من جحدت بديعتي عند فساد الدين فكأنه أجر من لم يحد

تجدد - (مشكاة المصابيح)

1. Hadrat Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ has said, "The one who holds fast to my Sunnah when my people are in a state of corruption (whether as regards to their actions or their beliefs) will have the reward of a hundred martyrs."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من ألتزم سنتي عند فساد الدين فكأنه أجر من لم يلتزم

بديعتي قولك أنه من الأجر من عمل بها من غير أن يؤقت من الخبر وهو حديثنا ومن ابتغى بديعتي

ملائة لا يوفيها الله وزجولة كانت عليه [ومن الأجر ما يملأ قلب من عمل بها لا يفتن من أول أن يروى حديثنا -

(الترمذي، مشكاة)

2. Hadrat Bilal ibn Harith al-Muzani ﷺ reported that the Messenger of Allah ﷺ has said, "Whoever revives a Sunnah of mine, which has been neglected after me, will have a reward equal to the rewards of all those who act upon it, without their rewards being subtracted in any way. But whoever

innovates anything with which Allah and His Messenger ﷺ are not pleased, will be charged with a sin equal to the sins of all those who act upon it without their sins subtracting in any way."

عن جرير قال قال رسول الله صلى الله عليه وسلم من سألني عن الدين فكأنه أجر من سألني عن الدين

عمل بها من يندم من غير أن يؤقت من الخبر وهو حديثنا - (مشكاة)

وزادها وروى عن عمل بها من يندم من غير أن يؤقت من أول أن يروى حديثنا - (مسلم، مشكاة)

3. Hadrat Jarir ﷺ reported that the Messenger of Allah ﷺ said, "Whoever established a Good Tradition (*sunnah hasanah*) in Islam he will have a reward for doing it and the equivalent of the rewards of all those who act upon it after him, without their rewards being subtracted in any respect; and whoever established a Bad Tradition (*sunnah sayyi'ah*) in Islam will bear the responsibility of it (be sinful) and the responsibility (sins) of all those who act upon it after him, without their sins being diminished in any respect."

عن جرير قال قال رسول الله صلى الله عليه وسلم إذا ابتعدت قولك عن القلوب بجانب الله وعن القلوب فعدت

لمعدنك وتوكلوا من معدنك فأكلت بلابعدت ملائكة - (مسلم، مشكاة)

4. Hadrat Jabir ﷺ reported that the Messenger of Allah ﷺ has said, "[After the praise of Allah]: Know that the best discourse is the Book of Allah, the best guidance is that given by Muhammad ﷺ, and the worst of all things are those which are innovations and every innovation is misguidance."

Commentary

Hadrat Mulla 'Ali al-Qari states under the commentary of this Hadith: *Imam Nawawi has stated that innovation (linguistically) means everything whose example cannot be found in the periods before. In the Islamic Shari'ah, Bid'ah is the innovation of anything which was not present in the blessed life of the Holy Prophet ﷺ. The words of the Beloved Prophet ﷺ and every innovation is deceiving is 'Am Makhsus - text which is generally applicable but part of it is made specific (means that the innovation mentioned here is specifically a 'corrupt innovation).*

Hadrat Shaikh 'Izz ad-Din ibn 'Abd al-Salam has written at the end of Kitāb al-Qur'ān *that (from the different types of innovation one is) a Wajib (compulsory) innovation, such as learning Arabic Etymology or Syntax (branches of Arabic grammar) to understand the words of Allah and His Messenger ﷺ, to compile the Principles of Islamic Jurisprudence and Asma' al-Riyā'. Innovation can also be Haram (strictly forbidden) for example, the (innovation of) deviant sects, such as the Jabariyyah, Qadriyyah¹⁰, Murji'ah¹¹ and MujaSSimah (anthropomorphists), and to refute the deviated ideologies and beliefs of these sects is Bid'at-e-Wājibah (a compulsory innovation), because to protect the Shari'ah from flawed and erroneous beliefs is Fard-e-Kjfiyah¹².*

Innovation can also be Mustahab (recommended innovation). For example, building guest houses for travellers; Islamic schools (Madrasahs); and every other good deed in action or word, which was not present at the time of the Beloved Prophet ﷺ.

Furthermore, to perform the Tarawih prayers with congregation (Jama'ah) is also a Bid'at-e-Mustahabbah and also to ponder upon and discuss various subtle issues related to Sufis and Sufism. And innovation can also be Makruh (abominable or reprehensible innovation), this is for example, as accords to the Shafi' school of fiqh, decorating the Holy Qur'an and the Mosques. However, as accords to the Hanafi school of fiqh all this is permissible.

Innovation can also be Mubah (permissible or permitted innovation). For example, according to the Shafi' school of fiqh, to shake hands of one another after the Fajr and 'Asr Salah, is permissible. However, according to the Hanafi school of fiqh this is

⁸ "The Names of the Narrators" - the study of the lives of the narrators who are the links in the chain of transmission (*Sana'id*).

⁹ Jabariyyah - A deviant sect which attribute all of man's actions towards Allah. They have two sub-groups: 1) Muta'assifa and 2) Khalisa. The latter believe that man has no power or control over any of his actions.

¹⁰ Qadriyyah - Another deviant sect. Believe totally the opposite of the Jabariyyah. The founder was Ma'bad ibn 'Abdullah ibn 'Uwaim al-Juhani (d. 80 A.H.). They believe that man has full power and control over his actions, and possesses the ability to create an effect in doing his actions.

¹¹ Murji'ah - Another deviant sect. They believe that after bringing faith (having Imān), sins or any other evil actions do not affect the person (he shall go direct to Paradise, without being punished for the sins committed). Likewise, they believe that obedience is of no benefit if a person is an infidel. [Pgs. 36-39 - *Hudūth al-Fitan wa Jihād, A yan al-Sunan* - Shaykh Muhammad Ahmad al-Misbah]

¹² This means that if a certain group of people or even a person performs this duty then no one gets the sin of not performing it. Contrary to this, if a group of people or at least a person does not execute this duty then all shall be sinful for this.

abominable¹³. Furthermore, to eat delicious food, and to live in more spacious houses and to lengthen the sleeves of ones shirt are all Mubah innovations.

The scholars have disagreed in the reprehension of some of these (Mubah) acts and innovations, like we have mentioned before that Imam Shafi'i has stated that to innovate anything which is in contradiction of the Holy Qur'an or the Aḥādīth of the Holy Prophet ﷺ, or the Traditions of the Companions or the Ummah of the scholars is misguidance. However, to innovate anything, which is in conformity with any of the above-mentioned sources of Islam, then there is no harm in such an innovation. [Mirqat al-Mafatih sharh Mishkat al-Masabih - Vol. 1 pg. 179]

Shaykh 'Abd al-Haq Muhaddith-e-Delhi in "Asṭi'ah al-Lam'ar" [Vol. 1 pg. 128] and Imam ibn al-'Abidin al-Shami in his famous commentary on "al-Durr al-Mukhtar", entitled "Radd al-Mukhtar" [Vol. 1 pg. 393], both have written passages to the same effect as explained above.

Knowledge and its Bearers ('Ulema)

عن أبي بصير قال قال رسول الله صلى الله عليه وسلم طلب العلم فريضة على كل مسلم وروى الألبان عنه
عنه قوله صلى الله عليه وسلم قال قال رسول الله صلى الله عليه وسلم طلب العلم فريضة على كل مسلم وروى الألبان عنه

1. Hadrat Anas ﷺ reported that the Messenger of Allah ﷺ has said, "Seeking the knowledge (of religion) is obligatory upon every Muslim male (and female). The one who teaches this sacred knowledge to those who are not worthy of being taught, is like a man who adorns pigs with jewellery, diamonds and gold."

Commentary

Hadrat Mulla 'Ali al-Qari states in the commentary of this Hadith that

The commentators of this Hadith have stated that by knowledge, it means such knowledge that is appropriate religion, whose learning is necessary, in fact compulsory

¹³ The sound *fatwa* according to the Hanafi school of Fiqh is that greeting at both these times is permissible without any reprehension.

for a person. For example, to have knowledge about The Creator, Allah, and His Oneness, and to have knowledge about the Prophethood of His Messengers, and to know the method of how to perform salah with the necessary issues concerning it, because knowing all these things is Fard-e-'Ain, and to reach the stage at which one is able enough to issue a fatwa or do Ijtihad (to exercise personal judgement in legal matters) is Fard-e-Kifayah. [Mirqat sharh Mishkat – Vol. 1 Pg. 233]

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehlwi states:

The meaning of knowledge as mentioned in the Hadith is such knowledge that is necessary upon a Muslim to acquire when he/she reaches a specific stage. For example, when one enters into the folds of Islam, it is necessary for him/her to acquire the knowledge as regards to Allah and His Characteristics and also to understand the Prophethood of Allah's Messenger ﷺ has become compulsory (Wajib), and to acquire knowledge of everything, in the absence of which, faith remains incomplete also becomes compulsory (Wajib).

Therefore, when the time of prayer comes, it becomes compulsory upon that person to acquire knowledge as regards to prayer, and so on. When the month of Ramadan comes, it becomes necessary to acquire the knowledge as regards to fasting, and when one becomes 'qualified to pay Zakah' - i.e. one becomes 'Malik-e-Nisab' - then it is necessary for that person to acquire knowledge of Zakah. Hence, if one passed away before becoming 'qualified to give Zakah', and did not acquire the knowledge as regards to Zakah, then one shall not be held accountable for this. When a lady becomes a wife through marriage, then it is necessary for her to acquire knowledge as regards to the menstrual cycle, post-natal bleeding, and all those issues which are related to the husband and the wife, and between them and the children; their rights and so on. [Ashi'ah al-Lam'at- Vol. 1 Pg. 161]

عن ابن بطيوة قال لا بد من هذا الولد ربي فاعلموا عني فانك نزلت وبكركم - (مسلم، مشكور)

- Hadrat Ibn Sireen ؓ said, "This knowledge is a religion, so consider from whom you take your religion."

عن ابن أمة الأبيون قال تكبر انك تعلم الله تعالى وتعلمه وتعلمه عليه والآخر عالمه فقال رسول الله صلى الله تعالى عليه وتعلمه فضل العالم على التلميذ كفضل القرآن على آيات القرآن فلو قال رسول الله صلى الله تعالى عليه وتعلمه لرب الله وملائكته وأهل السموات والأرض حتى الشئلة في بحرهما وحتى السموات يطمئن على نعيمه إلا الله - (الترمذي، مشكور)

- Hadrat Abu Umamah al-Bahili ؓ reported that two men; one a scholar and the other a devout worshipper, were mentioned to the Messenger of Allah ﷺ. The Messenger ﷺ said, "The superiority of the learned man (scholar) over the devout man is like mine over the most ordinary among you," adding, "Allah, His angels, the inhabitants of the heavens and the earth, even the ant in its hole and even the fish invoke blessings on him who teaches men what is good."

عن يحيى بن يحيى قال كنت بعاجنا مع أبي الزناد في مسجد دمشق فبناه رجل فقال يا أبا الزناد إنك جئت من مدينته الواسع على الله تعالى عليه وتعلمه فحدثت بذلكي أدت فحدثت عن رسول الله صلى الله تعالى عليه وتعلمه جئت بخاصية قال قاله سيوف رسول الله صلى الله تعالى عليه وتعلمه ففعل من عادت على يقاها بغيره عليها صلوات الله به على من عرف الجنة قاله الصالحة ففتح أبيه حتى عرفها بطريق الطور قاله الصادق عليه السلام من في السموات ومن في الأرض واليعترف في خوف الله قاله فضل العالم على التلميذ كفضل القرآن كقول النبي صلى الله تعالى عليه وآله وآله وصحبه وآله وسلم واليه المرجع والمآب قاله فضيلة العالم على التلميذ كفضل القرآن - (الترمذي، مشكور)

- Hadrat Kathir bin Qais ؓ reported: "I was sitting with Hadrat Abu al-Darda' ؓ in the mosque of Damascus. A man came to him and said, "O Abu al-Darda' ؓ I have come to you from the town of the Messenger of Allah ﷺ for a Hadith which I have heard you relate from the Messenger of Allah ﷺ. I have come for no other purpose." He said: "I heard the Messenger of Allah ﷺ say, "Whoever treads a path in search of knowledge, Allah causes him to walk on one of the ways which lead to Paradise, the angels lower their wings to seek the good pleasure of the seeker of knowledge, and the inhabitants of

the heavens and the earth and (to the extent that) the fish in the depth of the water seek forgiveness for him. The superiority of the learned man (scholar) over the devout man (worshipper) is like that of the moon on the night when it is full (the 14th night) over the rest of the stars. The learned men are the heirs of the Prophets, who leave behind neither Dinar nor Dirham; leaving only knowledge and he who receives it has received abundant portion."

عن معاوية قال قال رسول الله صل الله على من بعده وعلوه في الدين والى الأقرع والله أعلم - (البحارى، مسند، مشكوة)

5. Hadrat Mu'awiyah ؓ reported that the Messenger of Allah ﷺ has said, "When Allah intends good for anyone. He gives him the knowledge of religion. I am only a distributor and Allah gives."

عن ابن عباس قال تكاد ترى الولد يمسأ من اللبن قبل أن يعطاه - (الدارى، مشكوة)

6. Hadrat Ibn 'Abbas ؓ said, "Teaching/learning (sacred) knowledge for a short period of time during the night is better than spending the whole night in devotion."

عن ابن عباس قال قال رسول الله صل الله على من بعده وعلوه في الدين والى الأقرع - (الترمذى، مشكوة)

7. Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "One Fagih (possessor of sacred knowledge) has more power (is more burdensome) upon the Satan than a thousand devout worshippers."

عن أنس الدرداء قال قيل لرسول الله صل الله على من بعده وعلوه في الدين والى الأقرع الوجل كانت فقيهته فقال رسول الله صل الله على من بعده وعلوه في الدين والى الأقرع الوجل كانت فقيهته - (مشكوة)

8. Hadrat Abu al-Darda' ؓ reported that the Messenger of Allah ﷺ was asked, "What is the extent to that knowledge, which if acquired one becomes a Fagih?" The Messenger of Allah ﷺ replied, "Anyone who, with the sole intention of teaching others, memorises forty of my Ahadith (sayings) which relate to the religion, Allah shall resurrect him on the Day of Reckoning as a scholar (of Islam) and I shall be an intercessor and a witness for him."

عن ابن عمر بن الخطاب قال فيما أعلم عن رسول الله صل الله على من بعده وعلوه في الدين والى الأقرع على رأس كل مائة سنة من مائة ألفا وربعها - (ابوداود، مشكوة)

9. Hadrat Abu Hurairah ؓ reported: of which I know from the Messenger of Allah ﷺ is that he said, "At the beginning of every century Allah will send a person for this Ummah who will revive its religion for it."

Note

It is the unanimity of the great scholars and Mashā'ikh of the Arabian and the Non-Arabian peninsulas that the Mujaddid (Reviver of Islam) of the 14th century is Imam Ahmad Raza Khan Muhaddith-e-Bareilly ؓ.

عن أنس بن مالك قال قال رسول الله صل الله على من بعده وعلوه في الدين والى الأقرع لا يتعلمه إلا يحيى به - (ابوداود، مشكوة)

10. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Whoever acquires knowledge of things by which the pleasure of Allah is sought, but acquires it only to get some worldly advantage, he will not even smell the fragrance of Paradise on the Day of Resurrection."

عن أنس بن مالك قال قال رسول الله صل الله على من بعده وعلوه في الدين والى الأقرع لا يتعلمه إلا يحيى به - (ابوداود، مشكوة)

11. Hadrat Sufyan ؓ reported that Hadrat 'Umar ibn al-Khattab ؓ asked Hadrat Ka'b ؓ: "Who are the bearers of knowledge?" He said: "Those who act

according to what they know." He (then) asked: "What is it that takes (the blessings of) knowledge from the hearts of the learned?" He said: "Covetousness (envy and greed)."

عن الأعمش بن حكيم عن أبيه قال قال رسول الله صلى الله عليه وسلم الأبرار عن البر بغير العناء
وإن حذر الفقر حذر العناء - (الداري، مشكوة)

12. Hadrat Ahwas Ibn Hakim ؓ reported from his father that the Messenger of Allah ؓ said, "Lo! The worst of all evil consists in those learned ones who are evil, and the best of all good consists in those learned ones who are good."

عن ابن حكيم قال قال رسول الله صلى الله عليه وسلم من أفتى بغير علم كلف الله على من آفته ومن آتاه على الجور قال قال رسول الله صلى الله عليه وسلم من أفتى بغير علم كلف الله على من آفته ومن آتاه على الجور بغير علم كلف الله على من آفته - (ابن ماجه، مشكوة)

13. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؓ has said, "Whoever is given a legal decision without knowledge, the sin rests on the one who gave it; and whoever advises his brother wrongly, knowing that right guidance lies in another direction, he has deceived him."

Notes

The Holy Prophet ؓ used to spend most of nights in devout prayer and worship, to the extent that his blessed feet used to swell. The Holy Prophet ؓ also used to fast continuously (*sawm-e-wisal*) but did not break his fast in the evening. Furthermore, whatever he received he spent and gave in the path of Allah. He used to rest on rough mats made out of palm trees filled with date stones, and he used to eat bread made out of wheat, and it happened so that for a month or two the Holy Prophet ؓ used to be content with dates and water. The Holy Prophet ؓ also used to tie stones on his blessed stomach; however, it was the mercy of the Holy Prophet ؓ that he did not make these acts compulsory on this weak, and feeble Ummah. This means that the Holy Prophet ؓ did not demand these acts from any Muslim.

However, nowadays a few ignorant people who do not have even the slightest connection to religion, they as ignorant as they are, demand these acts from the scholars and if these are not found in them, then they believe them as disobedient. Indeed, they should have shame upon this, as those things which even the Holy Prophet ؓ has not demanded from anyone from his Ummah, how can such ignorant people have the right to ask the scholars if they have these things in them or not? May Allah guide them all.

Indeed demanding others to sleep on mats or to tie stones on their stomach is in reality, causing harm both to Islam and also to the Muslims.

Islam is harmed in such a way that a non-Muslim who wants to enter into the folds of Islam, if by seeing that it is compulsory upon the Muslims to tie stones on their stomach or to sleep on mats, and one who does not do so, becomes sinful and disobedient to the Messenger of Allah ؓ, then that person will surely never accept Islam. On the other hand the harm which the Muslims receive by such demands is the fact that when it is befitting into the hearts and minds of the Muslims that the scholars themselves are disobedient, then they shall never accept, in fact not even listen to the advice given by the scholars of Islam. Thus, they shall never come near prayers, fasting and so on, and they shall be indulged in committing sins and bad deeds. Such a person, will as a result, become liable for the punishment of the Hell fire - Allah forbid!

Fate & Destiny

عن عمرو بن عثمان قال قال رسول الله صلى الله عليه وسلم كتب الله مقادير القلائد قبل أن يخلق
القلوب والأرض يخضع بين يدي الله ستة قال: و كلف عمرو على الجاه - (مسند، مشكوة)

1. Hadrat Abdullah ibn 'Amr ؓ reported that the Messenger of Allah ؓ has said, "Allah has recorded the fate of all of His creation fifty thousands years before creating the heavens and the earth, and His Throne was upon the water."

عن عبد الله بن الصامت قال قال رسول الله صلى الله عليه وسلم أدرك أول ما خلق الله الفلك فقال له إنك قال ما لك يا عبد الله قال إنك قلت ما كتبت ما كتبت وما هو مكتوب إلا أكتب - (الترمذي، مشكوق)

2. Hadrat 'Ubadah ibn Sarrit ؓ reported that the Messenger of Allah ﷺ has said, "The first thing Allah created was the Pen. He said to it, 'Write.' It asked, 'What should I write?' Allah said, 'Write the decree.' So it wrote everything of what had taken place and what would take place till eternity."

Commentary

Hadrat Mulla 'Ali al-Qari states in the commentary of this Hadith that:

The Pen being the first creation is in comparison to other things. However, the Light (Nur) of the Messenger of Allah ﷺ was, in reality, the first thing that was created. [Mirqat sharh Mishkat – Vol. 1 pg. 139]

عن عطاء بن يونس قال قال رسول الله صلى الله عليه وسلم إن أول ما خلق الله يونس قال له أيها عطاء بن يونس، مشكوق

3. Hadrat Matar ibn 'Ukamis ؓ reported that the Messenger of Allah ﷺ has said, "When Allah decrees that someone should die in a certain land (place), He makes a cause for him to go there."

عن ابن علقمة عن أبيه قال قلت يا رسول الله إن أبا بكر قد مات في أرض كذا، فماذا فعلت الله أن يبعثه في أرض كذا قال يا رسول الله، إن الله لا يبعث من قبض إلا قبضه، وإن الله لا يبعث من قبض إلا قبضه، وإن الله لا يبعث من قبض إلا قبضه، مشكوق

4. Hadrat Abu Khuzamah ؓ reported from his father that the latter asked the Messenger of Allah ﷺ, "Tell me whether the spells we invoke, the medicine we apply and the caution we take can avert anything Allah has decreed?" He said, "They are a part of Allah's Decree."

عن أبي هريرة قال سأل رسول الله صلى الله عليه وسلم عن سحر وقول السحرة فقال صلى الله عليه وسلم: ما كان من أمر الله فليس مني، وما كان مني فليس من الله، وما كان من الله فليس مني، وما كان مني فليس من الله، مشكوق

وعنه عن أبي بكر بن عبد الرحمن بن مهران قال سألت أبا بكر بن عبد الرحمن بن مهران عن رجل قال ما كان من أمر الله فليس مني، وما كان مني فليس من الله، وما كان من الله فليس مني، وما كان مني فليس من الله، مشكوق

5. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ came out to us when we were discussing about Allah's Decree. He was angry and his face became so red that it looked as if pomegranate seeds had been burst open on his cheeks. He then said, "Is this what you were commanded to do, or was it for this purpose that I was sent to you? Your predecessors perished only when they argued about this matter. I adjure you not to discuss about it."

Notes

- Allah's Decree is true; anyone who refuses to believe in Predestination (fate) and in Allah's decree is misguided and has come out of the sect of Ahlus-Sunnah wa'l-Jama'ah.
- Allah the Most Exalted has already predestined every good or bad in His knowledge from the very beginning when there was no beginning. Just as a thing was going to happen, and just as someone was going to do, Allah has predestined this. This does not mean that just as Allah has written in His Decree, that is how we have to act. In fact, this means that in whatever and however way we were going to act Allah has written exactly this.

So, for example, it has been written in the fate of Zaid that he was going to be an evil person. This is because he was going to commit evil. If Zaid was to perform good deeds, then Allah would write him as being righteous.

Conclusively, Allah the Almighty writing that such and such a person is going to be 'good' or 'bad' does not in anyway make that person forced or compelled to do what has already been written in his fate.
[Bahar-e-Shari'at]

Hadrat Mulla 'Ali al-Qari has stated in "Sharh Fiqh al-Akbar" that:

Allah has written for everything that it shall be like such and such, but Has not Written that thing to be such and such. [Pg. 49]

c) There are three types of fate:

1. *Qaza-e-Mubram-e-Haqiqi* (inevitable)
2. *Qaza-e-Mir'allaq-e-Mahz* (in pending)
3. *Qaza-e-Shabih-ba-Mubram* (definite but avoidable)

1. *Qaza-e-Mubram-e-Haqiqi*:

This kind of fate is not pending on anything, even in the knowledge of Allah the Almighty. This kind of fate is definite and cannot be changed, whatever may come and whatever circumstances there are. The inevitability of this fate is so final that even the intercession and supplication by the utmost 'beloveds' of Allah prove ineffective and are ultimately returned to them without any outcome.

For example, when the angels descended on the Earth to unleash disaster upon the Lot tribe, Hadrat Ibrahim ؑ tried to save them by interceding on behalf, and in his bid, even went to the extent of fondly arguing with Allah. This anecdote has been mentioned in the Holy Qur'an in these words: "He (Ibrahim) started to dispute with Us for the sake of the Lot tribe." [Surah: 11 – Hud, Verse: 74]

However, because the torment of Allah upon the Lot tribe was *Mubram-e-Haqiqi*, this is why when Hadrat Ibrahim ؑ supplicated to The Almighty to avert the punishment that was to befall on them, He the Most Exalted declared:

"We said: O Ibrahim leave this issue; verify the Decree of your Lord has come, and no doubt there must overtake them the torment that cannot be averted." [Surah: 11 – Hud, Verse: 76]

2. *Qaza-e-Mir'allaq-e-Mahz*:

The second type of fate is the fate which is in pending (impending in the records kept by the angels on anything such as giving Sadaga [Charity] which shall avert the calamity, or the ill person shall take medicine, and thus, he shall be cured) and it can be averted by the intercession or prayers of the saints and they have access to Allah in this matter.

For example, the age of Prophet Dawud ؑ was fixed as 60 years on the Divine Tablet (*Lawh-e-Mahfuz*), but was extended to 100 years by the prayer of Hadrat Adam ؑ to Allah.

3. *Qaza-e-Mir'allaq Shabih-ba-Mubram*:

This kind of fate is final but can be avoided with the intercession by some very special Awliya of Allah. They alone can interfere with this type of fate and can even get it cancelled.

Sultan-ul-Awliya, Muhyuddin al-Ghawth al-A'zam Shaykh 'Abdul Qadir al-Jilani ؑ states as regards to this: "I can avert anything that is *Qaza-e-Mubram*."

Furthermore, in a Hadith it has been mentioned:

"Indeed pleading to Allah terminates the Qaza-e-Mubram."

The issues as regards to fate and destiny are complex and difficult for the layman to understand. Hence, pondering into these issues deeply is a cause for the corruption of ones Religion and Faith.

When great Companions of the Holy Prophet ؑ, such as Sayyiduna Abubakr ؑ and Sayyiduna Umar ؑ were prohibited from thinking deeply into these issues, then where are we today to ponder into these issues.

Conclusively, one should believe that Almighty Allah has not created man without any senses; like stones or other solid objects. In fact, Allah has bestowed man with a type of choice; either he does something or not.

front of that deceased, in such a way that the spiritual form¹⁴ of the Holy Prophet ﷺ is presented in the graves, so that the pains and difficulties in answering the questions can be made easy and unproblematic, and so that the darkness that prevailed on the hearts

¹⁴ There is a difference of opinion amongst the scholars and the commentator . of such Ahadith, as regards to the appearance of the Messenger of Allah - In which form shall he appear: spiritual, physical? Will the indication to the Messenger of Allah be a figurative expression (majāz), as the Messenger of Allah will be in the minds of all the true believers? Will the veil, which lie between the person's grave and the blessed *ramadh* of the Messenger of Allah in al-Madinah al-Munawwarah be lifted such that the deceased will be able to see the Messenger of Allah with his own naked eyes?

Hafiz ibn Hajar has stated: "From the indication ["...this personality..."] it does not prove what has been stated that the veil between the deceased and the Holy Prophet shall be raised, until he (the deceased) can see the Holy Prophet, and thereafter, be asked about him. This is because such statements cannot be proven through probability (rather, it needs clear and rigorous proofs) as that shall be a time of testing the deceased, and not seeing the blessed personality of Allah at such a time is more intense in this test of the deceased. I (Imam Mullā 'Alī al-Qārī) say: "If we believe such a statement to be sound, then it (lifting up of the veil and deceased seeing the Messenger of Allah directly) shall be beneficial for some, but not for others. It is more apparent, the fact that this (seeing the Messenger of Allah with one's own eyes in the grave) is specific for those who were blessed with seeing the Messenger of Allah in his physical life in this world (i.e. the Companions); Bahr al-Ulum 'Allama 'Abd al-Mannan states, "...The Messenger of Allah will be present in the grave, when the deceased shall be asked the final question, and when the indication "...this personality..." shall be stated. Furthermore, the statement that the indication "this" means that the deceased will picture the Messenger of Allah in his mind, only applies to the Muslims, who though about the Messenger of Allah every second of their lives. As for the non-Muslims, then how is it possible that such a statement applies, when the infidels had always pictured their idols and their gods all throughout their lives? Yes, this is quite possible, which is also commonly understood that when at the time of recognising a specific person, he (the person wanted to be recognised) would be presented in front, and another person would be asked, "Do you know him?" In the same manner, the Messenger of Allah will be presented in front of the deceased, and a true believer because he was always immersed in the ocean of love for the Messenger of Allah would immediately state, "He is the slave and the Messenger of Allah." This has also been emphasised by the word "...this..." as it is used for a being that is present, that can be seen, and used to indicate someone or something that is near. This is its real meaning. Therefore, the great personality for whom the word "...this..." shall be used to indicate towards, would have to be seen and felt inside the grave of the deceased. Furthermore, it is a condition when the figurative expression or a metaphor is used instead of the real meaning that, (a) it is not in any way possible to take its real meaning, or (b) there is an indication from the context itself in which the word has been used that its real meaning cannot be taken. Thus, in the Hadith there is nothing which makes it impossible for us to take the real (original) meaning of the word "...this..." and there is nothing in the context in which the word is used, which indicates that the word cannot be used in its real (original) meaning. Even though the great erudite scholar Imam al-Qasalani has taken the figurative expression to state that "the word 'this' is to indicate the person that is in the mind of the deceased", we would ask, very politely, as to how this great Imam has stated this even though there is no indication in the context whatsoever to state that the real meaning of the word cannot be taken. Shaykh 'Abd al-Haq Muhaddith-e-Delhi¹⁵ has stated that the Messenger of Allah shall be presented in person.

[See: Mishkat al-Masabih - Pg. 24 Footnote: 15 (footnotes by 'Allama Muhammad ibn BarakAllah al-Banjali written in 1272 A.H.), Mirqat al-Malahith - Vol. 1, Pg. 340, 'al-Shahid' - Bahr al-Ulum al-'Allama al-Mufid', 'Abd al-Mannan al-Azami - Pgs. 314-321]

because of the separation may be unveiled due to the blessed light of the Beloved Prophet ﷺ. [Ash'ah al-Lam'at- Vol. 1 Pg. 115]

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وآله وسلم: إذا أوفيت الجنة انكأتم على كثر الأرواح
يقال لأعدوا ما استركم وبالآخرى الكسيرة فحجور الأرواح ما كنتم تقول في هذا الرجل، فحجور هو عبد الله وزين
العباد أن لا يله إلا الله وأول من دعاه عبد الله وزين قوله فحجور الأرواح قد كانا نتملكه أنك تقول هذا نكأتم فحجور الأرواح
قوله زين قوله زين قوله زين قوله زين قوله زين قوله زين قوله زين قوله زين قوله زين قوله زين قوله زين قوله زين قوله
كثيرة الأرواح الذي لا يؤلفه إلا الله عليه وآله حتى يبعثه الله من قبضه ذلك قالت كانت على ما قال
صعدت الكسيرة فحجور الأرواح قولاً فقلت ولعله لا أروي فحجور الأرواح قد كانا نتملكه أنك تقول ذلك تقول الأرواح
التي عليه فحجور عبد الله فحجور الأرواح حتى يبعثه الله من قبضه ذلك - (الرمضى، مستدرج)

2. Hadrat Abu Hurairah reported that the Messenger of Allah ﷺ has said:
"When the dead body (of a Muslim) is buried in the grave there will appear before him two Angels, both having black faces and blue eyes. One is called Munkar and the other is called Nakir and they say: "What do you have to say about this honourable personality?" He will reply: "He is the servant of Allah and His Messenger ﷺ. I bear testimony to the fact that there is no god but Allah and that Muhammad ﷺ is His Messenger."

After hearing this reply, both the angels shall say: "We already knew that you would say this." Then his grave will be expanded to the extent of 4900 square cubic feet in length and in width and it will be illuminated. It will then be said to him: "Go to sleep," and he will say: "I intend to go to my family in order to inform them." The angels shall say: "Go to sleep just as a newly wedded bride rests, whom no one awakens but the one who is the dearest to her amongst his family members." [He sleeps and] only Allah shall resurrect him from his resting place.

If he (the deceased man) was a hypocrite he will say: "I heard people making a statement [testifying the oneness of Allah and the Prophethood of Prophet Muhammad ﷺ] and I said the same but I do not know." So, the angels shall say:

"We already knew that you would say this," and the earth will be told to compress him and it will constrict upon him till one side of his ribs shall crush into the other and he will not be relieved of the torment till Allah resurrects him from his resting place.

عن أبي حنيفة قال قال رسول الله صلى الله عليه وسلم يكبل على الكافر في قبره ويجمعه ويضربون يمينه ويضربون يمينه على ظهره على ثور الساعفة لئلا يثيبوا بها الفئدة في الأرض ما لا يبعث جحور - (الدار، منكرة)

3. Hadrat Abu Sa'id reported that the Messenger of Allah ﷺ has said, "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 forth no vegetation."

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehlwi states:

Angels, snakes and scorpions punishing the [sinful] dead is proven and real (not imaginary) just as it has been stated in the Alhadith. It is not merely a 'dream' or a theory. Even if we are unable to see does not mean that such kinds of punishments do not occur in the graves... [Ash'ah al-Lam'at- Vol. 1 pg. 114]

Hadrat Mulla 'Ali al-Qari states:

If one criticises and questions that we see the deceased in front of our eyes, then how is it possible that they are made to sit upright and then questioned or besieged, despite the fact that we can not see all this?

The answer to this is that it is quite possible that all this is happening to the deceased yet we are unaware of it because of our inability to see what is happening in side the graves. For example, a person who is sleeping can feel the sorrowfulness or joy by seeing things of that kind. However, even if we are sat close by we cannot feel what is happening to that person who is sleeping. In the same way, a person who is fully awake, after hearing sorrowful or joyful news acts in the same manner and feels the same.

However, a person sat nearby cannot feel that persons inner thoughts and feelings. Likewise, Hadrat Jibr'il used to come with the revelations to the Holy Prophet ﷺ.

However, only the Holy Prophet ﷺ could see Angel Jibr'il, whilst the Companions could not. [Mirqat sharh Mishkat - Vol. 1 Pg 163]

Notes

- a) After death, the souls of the Muslims reside in different locations as per their status. Some in their graves, some near the well of Zamzam, some between the skies and the heavens, some from between the first till the seventh sky, some even above the seventh sky, some under The Throne in lamps some in the A'la 'Illyiyyin¹³.
- b) As regards to the unscrupulous souls of the infidels, some stay in the cremation ground, some in their graves, some in the well of Barhut, a river in Yemen, some from the first sky till the seventh, some even below that in the Sijjin¹⁴. Wherever they stay, they have the connection with their bodies [Bahar-e-Shari'at]
- c) Munkar and Nakir asking the deceased questions in the grave is true. One who refuses and refuses to believe in this is misguided.
- Imam al-A'zam Abu Hanifa ﷺ states in al-Fiqh al-Akbar that:
- "The Munkar and Nakir asking the questions (to the deceased) in the grave is an undeniable reality." [Pg. 121]
- d) If the deceased is not buried in the grave, then wherever he shall be, that is where he shall be questioned, and that is where he shall receive reward (for the good deeds) or punishment (for the bad deeds). This is to the extent that even if the deceased has been swallowed by an animal, then questions shall be asked in the stomach of that animal and it will be there that he shall receive punishment or reward.

¹³ The highest of the uppermost heaven.

¹⁴ The lowest valley in Hell.

Hadrat Mulla 'Ali al-Qari states:
 "Every single deceased person shall be questioned. This is to the extent that if an animal devoured the dead body, the deceased shall still be questioned." [Mirqat al-Mafatih - Vol. 1 Pg. 168]

e) One who refuses to believe in the reward or punishment of the grave is misguided and out of the folds of the Ahlus-Sunnah wa'l-Jama'ah.

Hadrat Mulla 'Ali al-Qari states:

"Punishment in the grave is a reality, which shall occur on all the infidels and some (sinful) Muslims. Likewise, reward in the grave is also a reality, which shall happen for some (pious) Muslims." [Sharh Fiqh al-Akbar - Pg. 122]

f) Even if the body has decomposed and turned into soil or burnt to ashes, the 'original' parts shall still remain intact until the Day of Judgement, and that is where the punishment or reward shall take place. These 'original' parts are found in the backbone of a person, which are so minute that even with the help of a magnifying glass, microscope or any other machine, one is unable to see them. These minute divisions can neither be destroyed by fire nor can they be decomposed by any soil. They are in fact, the 'seeds' of a mortal body, and it is for these very minute elements that the bodies shall develop completely in their original form and then the souls will be placed in these bodies. [Bahar-e-Shari'at]

g) The bodies of some special servants of Allah, who have a great bond with Him, shall never decompose or decay into soil. They include the Prophets, Awliya, the Scholars of Islam, the Huffaz (people who have memorised the Holy Qur'an off by heart and have acted upon its rulings), devout worshippers of Allah and followers of His Beloved Prophet ﷺ, and also those who never violated the Divine Commandments, and those who recited Durood abundantly. The bodies of such people shall always remain intact even in their graves.

h) Whosoever contemptuously comments on any Prophet ﷺ and says, "Their bodies mingle with (turn into) the soil after their death", is misguided, erroneous, ill-advised and imprudent. [Bahar-e-Shari'at]

Signs of the Last Hour (Day of Judgement)

عن ابن عباس قال سمعت رسول الله صلى الله عليه وسلم يقول ان من اشرراط الساعة ان يؤرق الليل ويكثر الجهل ويكثر الزنا ويكثر شرب الخمر ويوقل الرجل ويكثر النساء على بكرات ههنا من الزمان
 الفجر الفاحل - البخاري، مسلم

1. Hadrat Anas ؓ reported: I heard the Messenger of Allah ﷺ say, "It is from amongst the signs of the Last Hour that knowledge will be lifted, ignorance shall prevail, fornication will increase, consumption of alcohol (and other intoxicants such as drugs) will increase, the number of men will decrease and the number of women will increase; till fifty women shall be under the supervision of one man."

عن ابن عمر بن الخطاب قال قال رسول الله صلى الله عليه وسلم ان احدى الساعة ان يؤرق الليل ويكثر الجهل ويكثر الزنا ويكثر شرب الخمر ويوقل الرجل ويكثر النساء على بكرات ههنا من الزمان
 الفجر الفاحل - البخاري، مسلم

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "When the booty is taken as wealth only for the leaders, property given in trust is treated as spoil, Zakah is looked on as a fine, learning is acquired for other than a religious purpose, a man obeys his wife and is defiant towards his mother, he brings his friend near and drives his father far away (wants to stay away from his father), voices are raised in the mosques, the leader of a nation will be its most indecent member, the most worthless member of a people becomes its leader, a man is honoured through fear of the evil he may do, singing-girls and stringed instruments shall appear, when alcohol is drunk openly, and when the last members of this Ummah shall curse the first ones, look (wait) at that time for a violent wind, an earthquake, people being swallowed up by the earth, metamorphosis, pelting rain, and signs

7. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ has said, "The Last Hour will not come until there will remain no one to cry 'Allah, Allah' on earth."

Notes

a) Some of the signs of the Last Hour - as mentioned in the Ahadith - have already appeared. The remaining signs are certainly to appear.

b) Dajjal, The Anti-Christ shall appear and will establish his sway over the whole of the world except for the al-Haramayn al-Sharifayn (the Two Holy Sanctuaries) - Makkah al-Mukarramah, and al-Madinah al-Munawwarah. His speed will be like the speed of a cloud carried away by forceful winds. He will unleash destructions wherever he goes. The woes and the miseries that Dajjal will cause through his mischief shall be extremely crucifying. The crafty Dajjal will have two very conspicuous things with him to beguile the people - a garden and a fire. He will project the garden as Heaven and the fire as Hell. However, in reality these projections will be just the opposite, so whatever appears as his garden shall actually be Hell, and what looks like Hell shall actually be Heaven.

c) This arrogant and haughty Dajjal will proclaim himself as a God and will ask the people to believe in him as a Supreme God. Those who believe Dajjal to be so and those who express submission to him, shall be given access to Dajjal's Heaven, which in fact is Hell. Contrary, those who refuse to accept him as God will be thrown into his Hell, which in reality shall be Heaven.

d) Dajjal will revive the dead and the earth will grow vegetation at his command. He will make the clouds rain. The livestock of the people, in his reign, will increase in number. He will play several tricks, which will ultimately prove to be sheer illusions. All these tricks shall indeed be deceptive feats of magic and wizardry and will instantly vanish as soon as Dajjal leaves the place.

e) Dajjal will be followed by an army of Jews and will have three letters "K-F-R" (simplifying "Kaafir" - a disbeliever) engraved on his forehead. Muslims alone will be able to see and read these letters. These will not be visible to the infidels. [Bahar-e-Sharif]at]

f) Hadrat Imam Mahdi ؑ will also appear when Islam is near to vanishing from everywhere on the face of this earth and till it gets confined within the boundaries of Makkah al-Mukarramah and al-Madinah al-Munawwarah. The time will be the month of Ramadan. The devout of Allah, assembled in al-Madinah al-Munawwarah, shall be performing the circumambulation (*tawaf*) of the Holy Ka'bah. In this crowd of the devout, would be Hadrat Imam Mahdi ؑ. The Awliya shall immediately recognise him and insistently beseech him to accept their allegiance and discipleship. Hadrat Imam Mahdi ؑ would first turn down the request but would immediately agree in following a Commanding Voice from the Unseen:

"This is Mehdi - the Caliph of Allah: Listen to what he says and follow him."

All would then proclaim their faith in and allegiance to Hadrat Imam Mahdi ؑ who would lead them to Syria.

g) When Dajjal, completing his round of the world, reaches Syria, it will be dawn, and the Takbir-e-Ula of the Morning Prayer would have been finished just at this time. Hadrat 'Isa will descend from the Eastern minaret of the Jam' Masjid (al-'Umayyad) of Damascus at this critical moment. Hadrat Imam Mahdi ؑ shall be present there, and Prophet 'Isa ؑ shall command him to lead the prayer. This will have a very disastrous effect on Dajjal who shall start to dissolve and melt, like salt dissolved in water, because of the blessed odour emanating from the breath of Hadrat 'Isa ؑ. This shall be so intense that Dajjal shall start to run away. Hadrat 'Isa ؑ shall run after Dajjal with a spear aimed at him, and he shall immediately be killed and sent to his final abode in Hell.

h) After the death of Dajjal, Allah will command Hadrat 'Isa ؑ to lead the Muslims to Koh-e-Tur (Mount of Moses).

i) After Hadrat 'Isa ؑ and his followers climb the top of this mountain, the invading army of the Yajooj-Majooj (Gog Magog) will appear, playing havoc all around. They would be so large in number that the very first group would gulp away the entire water of the river Buhaira-e-Tabria, whilst crossing it, with the result that the entire stretch of this 10-mule long river would go dry. They shall kill everyone and shall start a reign of terror on

Earth. After their killing and devastation spree on Earth, Yajooj-Majooj would turn their faces towards the sky and would then start shooting their arrows into the sky. These arrows would fall down after sometime drowed and drenched in blood, by the Command of The Almighty Allah. Upon seeing this, they shall feel joy.

j) Meanwhile, Hadrat 'Isa عليه السلام and his followers who shall be standing on the top of the Mount would supplicate and pray to Allah for mercy and compassion. The prayer shall be granted acceptance, and the Yajooj-Majooj will be doomed to death. Their entire army would develop festering ants around their necks, ultimately resulting in their deaths.

k) Now, Hadrat 'Isa عليه السلام will descend from the mountain, accompanied with all the Muslims. There will be only one supreme and ultimate religion – Islam, at that time on the face of the earth. There will be only one sect – the Ahl al-Sunnah wa'l-Jama'ah.

l) Hadrat 'Isa عليه السلام shall dwell on this earth for forty years. He shall marry, have children and after he passes away, he shall be buried next to the Messenger of Allah ﷺ.

m) The appearance of the *Dabba-tul-Ard* (Earthly Creature): This is such a gigantic underground creature with a horribly beastly look. It would appear menacingly holding in one of its hands the Miraculous Staff of Hadrat Musa عليه السلام and in its other hand the miraculous ring of Hadrat Sulayman عليه السلام. With the help of this staff, he would make a shining mark on the forehead of every Muslim, and with the help of the ring he would put a black mark on the forehead of every disbeliever. These marks shall distinguish the Muslims from the Non-Muslims. After these marks have been placed, the believers would remain steadfast and firm in their belief while the disbelievers shall remain in disbelief.

n) After the demise of Hadrat 'Isa عليه السلام, when there shall remain a span of only forty years, before the Doomsday would occur, a cool and refreshing wind shall blow under the armpits of all Muslims. This sweeping wind shall take away the souls of each and every Muslim heralding the advent of the Doomsday. This shall be a period of total disbelief, there will be no Muslims,

only disbelievers everywhere. In these forty years no one would be able to procreate; there will be no one under the age of forty and now, Doomsday shall commence on these disbelievers.

o) At the end of this period, Allah shall order Hadrat Israfil a Heavenly Angel to blow the Trumpet "Sūr". This would mark the beginning of the Doomsday. On hearing the resounding sound of the "Sūr", all the creatures, skies, mountains, the earth, even Hadrat Israfil and all the angels shall die and even to the extent that the Sūr shall vanish and become non-existent. There will exist no one except for Allah, the Most Exalted the All Powerful.

He will ask: "Who rules Supreme today?"

There will be no one to answer. Allah will then Himself declare:

"It is only Allah, the One, the Dominant Whose kingship rules supreme."

p) Whenever Allah wishes, He shall revive the trumpet blower, Hadrat Israfil, and his Sūr (trumpet) again and will order it to be blown once more. As soon as the Sūr is blown, all the human beings of the past and subsequent days, the Angels, the Jinn, the beasts, the creatures and everything in the skies and the earth will get resurrected.

q) The Holy Prophet Muhammad ﷺ will be the first to resurrect from his blessed grave. He will rise elegantly with one of his hands in the hand of Hadrat Abubakr رضي الله عنه, the First Caliph of Islam and the other hand being in the hands of Hadrat 'Umar al-Farūq رضي الله عنه, the Second Caliph of Islam. Then all those who lay buried in Makkah al-Mukarramah and al-Madinah al-Munawwarah shall resurrect. The Beloved Prophet ﷺ will lead them all to the Ultimate Ground where the Final Judgement is to take place.

Intercession and the Haud-e-Kawthar (Pond of Kawthar)

عن أنس قال قال رسول الله صلى الله عليه وسلم: إذا أنا بتبصر عاقبة جناب الله عز وجل
فأنت عاقبة ما لا يموت أبداً، قال هذا الكواثر ألوهي أعطاك ربك فلو أن بيتك من فضة وإنك لأوفى - (البخاري، مشكوة)

1. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ said: "Whilst I was walking in Paradise (on the night of Miraj), I saw a pond on the two banks of which there were domes made of hollow pearls. I asked, 'What is this, O Gabriel?'. He said, 'That is the Kawthar which Your Lord has given to you.' Behold! Its scent or its mud was sharp smelling musk!"

عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم: عذوتي من سيوف قهر و زواجر سواد و عناه
البيض من اللبن و زينة أبيه من الورد و كثرته كجمود السماء من الخير ربنا فأعطنا أبداً -

(البخاري، مسلم)

2. Hadrat 'Abdullah ibn 'Amr ؓ reported that the Messenger of Allah ﷺ said, "My pond is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is much pleasant than musk (a kind of perfume), and its drinking cups are (as numerous and illuminated) as the (number and the shine of) stars of the sky; and whoever drinks from it will never be thirsty."

عن أنس قال سألت النبي صلى الله عليه وسلم عن الجنة فقال أنا قاضٍ قلت يا رسول الله
فأبدي أهدأ؟ قال أبدي، أكل ما على يميني على العرابط قلت فلو لم ألتفت على العرابط؟ قال قائل يميني عند
البيزان قلت لو ألتفت عند البيزان؟ قال قائل يميني عند الخوض قلت لا ألتفتي هذه العرابط -
(الترمذي، مشكوة)

3. Hadrat Anas ؓ reported that he asked the Holy Prophet ﷺ to intercede for him on the Day of Resurrection, and when he replied that he would do so, Hadrat Anas asked Allah's Messenger ﷺ where he should look for him. He

replied, "Look for me first at the path." He asked, "Supposing I do not find you at the path?" and received the reply, "Look for me at the scale." He asked, "Supposing I do not find you at the scale?" He received the reply, "Look for me at the Pond, for I shall not go beyond these three places."

عن أنس قال قال رسول الله صلى الله عليه وسلم: إذا أنا بتبصر عاقبة جناب الله عز وجل
فأنت عاقبة ما لا يموت أبداً، قال هذا الكواثر ألوهي أعطاك ربك فلو أن بيتك من فضة وإنك لأوفى - (البخاري، مشكوة)

(الترمذي، ابوداود، مشكوة)

4. Hadrat Anas ؓ reported that the Holy Prophet ﷺ said: "My intercession will be for those of my Ummah who have committed major sins."

عن عمرو بن عبد الله قال قال رسول الله صلى الله عليه وسلم: أكلت من عذوتي و عذوتي يميني أن لا ألتفت
على يميني الحق و يميني الشقاق فله عذرت القناعة و هي من يميني قلت لا يظنك بالشقاق - (الترمذي، مشكوة)

5. Hadrat 'Awf ibn Malik ؓ reports that the Messenger of Allah ﷺ said, "Someone came to me from my Lord and gave me a choice between half of my people entering Paradise and intercession, and I chose intercession. It will be for those who have died having associated nothing with Allah."

عن عمرو بن عبد الله بن ميمون قال قال رسول الله صلى الله عليه وسلم: عذوتي بيمينك و يمينك يميني و يميني يميني
يؤمنون الجنة يميني - (مشكوة)

(الترمذي، مشكوة)

6. Hadrat 'Imran ibn Husain ؓ reported that the Messenger of Allah ﷺ said, "Some people from my Ummah who shall be called *al-Jahannamiyyun* (the dwellers of Hell) will be taken out of the Fire through my intercession and they shall enter Paradise."

عن عثمان بن عفان قال قال رسول الله صلى الله عليه وسلم: يفتح بيوت الجنة لأبيها لم
الجنة من النار - (ابن ماجه، مشكوة)

(ابن ماجه، مشكوة)

7. Hadrat 'Uthman ibn 'Affan ؓ reported that the Messenger of Allah ﷺ has said, "On the Day of Resurrection three types of individuals shall intercede; the Prophets, then the learned (scholars), then the Martyrs."

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Delhi states:

"The intercession has been specified for these three types of people because of their virtue and excellence over the rest. Otherwise, each and every true believer (such as a Hafiz who acts upon what he has learnt and so on) shall also be given the right to intercede."
[Ashi'ah al-Lam'at- Vol. 4, Pg. 408]

عن ابن مسعود قال قال رسول الله صلى الله عليه وسلم قال الرب من ألقى من يقطع الزمير ويغير من يقطع
الجملة ويغير من يقطع للمعدة ويغير من يقطع للوحي حتى يذبح كل الناجية (الترمذي، مشكوراً)

8. Hadrat Abu Sa'id ؓ reported that the Messenger of Allah ﷺ has said, "There are some people from my Ummah who shall intercede for a large number, some for a tribe; some for ten to forty men; and some for only a single man, till every individual from my Ummah shall enter Paradise."

عن ابن مسعود قال قال رسول الله صلى الله عليه وسلم يرد الناس النار لضعف الروت ويغني عن الجير
أكثرهم كأنه البرقي ذو كارية أو كمنس القرمص ذو كارية أو كمنس القرمص ذو كارية أو كمنس القرمص
(الترمذي، المعجم، الحديث)

9. Hadrat Ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ has said, "People will go across (via the 'Bridge') the Hell and then they shall be protected from its flames due to their good deeds. Hence, those who are the best among them shall cross the 'Bridge' like the speed of lightning, the next like the wind, the next like a horse's gallop, the next like a rider on his camel, the next like a man's running, and the next like his walking."

Notes

- a) The Day of Judgement is incontrovertible. Anyone who denies it comes out of the folds of Islam and is a disbeliever (Kafir). [Bahar-e-Shari'at]
- b) On the Day of Judgement, people will emerge from their graves nude, bare-footed and uncircumcised. Some will be trudging on their feet while some will be travelling on conveyances. Some will be riding all alone; some will be mounting their animals in the company of two, three, four or ten persons. The disbelievers will proceed to the Ground of the Final Judgement (Maydan-e-Hashr) crawling on their faces. Some others will be taken by the angels dragging them. Some will be forced to move towards the Ultimate Ground by the scorching fire encircling them.
- c) The Final Judgement will take place in the land of Syria^e.
- d) The Sun on that day shall be only a mile away from the Earth and the Sun shall directly face towards the Earth. A journey from the Earth to the Sun is estimated to take billions of light years. Furthermore, the back of the Sun is believed to face the Earth at present. Even with this distance and location, sometimes it becomes quite difficult for us to move about when its noon time, when the Sun is at its peak point over our heads. But, on the Day of Judgement, the Sun shall only be at a distance of a mile, and it shall directly be facing this Earth! One can barely imagine the intensity of the heat. [May Allah through His Grace save us all from the pains and the anxiety of the Day of Judgement...Ameen]
- e) The intensity of the heat on the Day of Judgement will be such that the brains inside the skulls would start to overheat and literally 'boil'. There will be so much perspiration that the sweat excreted from the bodies will drench the Earth up to a depth of seventy feet. When the earth shall not be able to accept anymore, the 'river' of sweat shall flow. Hence, for some this deluge will be up to their ankles, for some till their knees, for some till their waists, whilst for some it will be up to their necks. The disbelievers however, will be drowned up to their mouths with the sweat, like the rein tied in an animal's

^e As stated in Bahar-e-Shari'at Vol. 1, Pg. 35, and Tafsir Ruh al-Bayan Vol. 9 Pg. 418 under the commentary of Verse 2 of Surah al-Hashr.

mouth. They will remain so helplessly experiencing the pains and sufferings as a punishment for their bad actions.

- f) The thirst on that Day cannot be explained with words. It shall be so severe that tongues shall dry out of the mouths looking like dry thorns. Some people's tongues shall literally come out of their mouths.
- g) That time, would be such an outrageous time of torment and punishment for the bad deeds. This is the day when no one shall come to the rescue or help of others, no matter how intimately related they might have been in their lives. A brother will desert his brother. Parents will forget their children. Wives will have no support from their husbands. Children will shun their parents. Everyone will be worried about their own sufferings and problems; no one will care for anyone else.
- h) The Day of Judgement shall be 50,000 years long. Half of this time shall elapse in such a state as mentioned above. It shall come to such an extent that all the people who shall be suffering shall consult each other for advice stating, "We should now find a saviour who shall save us, and remove us from these calamities."
- i) The aggrieved and aghast people will firstly approach Hadrat Adam عليه السلام to seek his intercession. They shall plead: "O the Father of Man! Allah created you with His own Divine Hands and made all the angels prostrate before you. He kept you in the Paradise and taught you the names of every single thing. Allah has also made you His "Special Friend". O Adam! Have pity on us and intercede to Allah for our salvation."
- Hadrat Adam عليه السلام would thereupon reply that he is worried about himself and it is not his rank to take up the case with Allah. Hadrat Adam عليه السلام would then advise them to go to Hadrat Nuh عليه السلام.
- j) The helpless mass of people would then go to Hadrat Nuh عليه السلام, wailing and lamenting for his intercession. But he too shall refuse to help to plea. He will advise them to go to Hadrat Ibrahim عليه السلام, who shall again refuse to intercede on behalf of them. He shall advise them to go to Hadrat Musa عليه السلام, who will also reply in the negative to plea to Allah. On being refused, the helpless

people shall go to Hadrat Isa عليه السلام, who shall advise them to go to the Holy Prophet ﷺ sent as a Mercy for all the worlds, who shall be the intercessor, who shall ask and Allah shall accept, who is our Saviour, Sayyiduna Muhammad ﷺ.

- k) Finally, people drowned in grief and pains, shall come where they can find peace and tranquillity for their hearts; where they can find shelter; where they can feel secure; where they can be forgiven through intercession. This shall be the blessed court of the Messenger of Allah ﷺ.
- l) The Messenger of Allah ﷺ shall say: "I am for the intercession" and "I am the one for whom you have been waiting in anticipation."
- m) They shall beseech the Beloved Prophet ﷺ and plea for him to intercede so as to free them from the torment and punishment that they had undergone.
- The Prophet ﷺ shall then enter the Court of Allah and fall into prostration before Him.
- Allah would then say: "O Muhammad! Raise your head and say what you want to say: your saying will be heard and what you pray for shall be granted; intercede because your intercession is accepted."
- n) Thereafter, the process of intercession shall commence. The Beloved Prophet ﷺ would get emancipated from the Hell, everyone who has even an iota of Faith in their hearts.
- O Allah, grant us, our parents, our teachers, our spiritual mentors, our students, our friends and all of those who follow the Ahl al-Sunnah an al-Jama'ah, the intercession of Your Beloved; the Chosen One, and Your exalted Prophet Muhammad ﷺ...Ameen
- o) Intercession is certain. Anyone who refuses to believe in this is misguided, as stated by Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehli in Asht'ah al-Lam'at [Vol. 4 Pg. 408].

Hadrat Mullā 'Alī al-Qārī states:

"Imām an-Nawawī has written in his commentary on Sahih Muslim that Imām Qādī al-'Iyadh has stated that it is the doctrine of the Ahlus-Sunnah wal-Jama'ah that logically intercession is permissible, and intercession being compulsory (Wajibi) has been transmitted through hearing the Shuyukh and the Ulama.

It is certain because Allah has clearly stated:

"That day, no one's intercession shall benefit, but only those people's intercession, whom Allah has given them permission to do so" [S'urah:20 – Taha, Verse:109]

Many other verses and Ahadith, which reach mass-transmission (tawatur) prove the authenticity of the intercession that shall take place on Doomsday. There is the consensus of the Sahaf and the Ulama that intercession is certain." [Mirqat Vol.5, Pg. 277]

p) There are a few types of intercession, which Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehliwi has cited:

1. *Shafa'at-e-'Uzma* (the Great Intercession): This kind of intercession is for the entire creation and is unique to be carried out by the Holy Prophet ﷺ. This means that no other Prophet has been given the virtue to intercede on behalf of the entire creation. This intercession shall be for giving peace to people's hearts, to remove the difficulties, pains and sufferings of the long wait in the Ground of Judgement (Maydan-e-Hashr). It is also to hasten the Verdict of Allah and the accounts, and generally, to remove all the difficulties of the Day of Judgement.
2. The second type of intercession shall be to enter one group of people into Heaven without them rendering any accounts. This is also for the Holy Prophet ﷺ, and some have stated that this type of intercession is also specific to him.
3. The third type of intercession will be for those people whose good and bad deeds are equal, and because of the intercession, they shall enter Paradise.

4. The fourth type of intercession will be for those who shall be liable to go to Hell, but because of the intercession of the Beloved Prophet ﷺ they shall be entered into Paradise.
5. The fifth type of intercession will be to exalt people's rank in Paradise and to elevate their excellence and virtue.
6. The sixth type of intercession will be for those sinful who have been thrown into Hell, but, because of the intercession they shall be taken out of it and be entered into Paradise. This intercession shall be performed by the Prophets, the angels, the scholars and the martyrs who have died in the Path of Allah.
7. The seventh type of intercession will be to open the Doors of Paradise.
8. The eighth type of intercession will be to reduce the intensity of punishment and torment of dwellers of Hell, who shall be punished in there forever.
9. The ninth type of intercession is specific for those who resided in al-Madinah al-Munawwarah and for those who visited the blessed grave of the Holy Prophet ﷺ. [Ashifah al-Lam'at- Vol. 4 Pg. 382]
- q) It is certain that the Haud-e-Kauthar (Pond of Paradise) shall be bestowed to the Holy Prophet ﷺ.
- r) On the Day of Judgement each person will be given their Book of Good deeds in their right hand, and the Book of Bad deeds in their left. The handing over of the book to the disbelievers shall be in such a manner that their chests shall be shoved into so much that their hands shall come out from inside their backs, and they shall be given their books behind their backs holding their books in their left hands.

[#] One can read A'lahadrat Imām Ahmad Raza Khan's (d. 1340 A.H.) treatise on the topic of *Shafa'at* (intercession) entitled: "*Isma' al-Arba' 'in fi Shafa'at*" [1305 A.H.] and also the other treatise on the same topic entitled: "*Sami'at wa Ta'at fi Ahadith al-Shafa'at*" [1302 A.H.]. The other detailed treatise written on this topic is the "*Tahqiq al-Fath wa'l-Ibtal al-Taqyid*" Pgs. 72-111, written by the great Imām Muḥammad Fadh-e-Haq al-Khayrabadi (d. 1278 A.H.). Another of the great books written not only on intercession, but also on the etiquettes of visiting the blessed resting place of the Messenger of Allah ﷺ is "*Nur al-Iman bi Ziyaratil Albani*" *Habib al-Rahman*" written by Allama 'Abd al-Halim Farangi Mahalli (d. 1285 A.H.) pgs. 76-79.

- 8) Giving accounts of one's deeds is undeniable and one who disbelieves in this comes out of the folds of Islam (becomes a Kafir).
- 9) The Balance of Justice (Mizan) is a reality. This is a Divine Balance in which all the good and bad deeds of individuals would be weighed on the Day of Judgement. The peculiar thing about this balance is that the plate indicating the heavier weight shall move upwards whereas the weight scales used today in this world will move the other way.

10) The Holy Prophet ﷺ shall be given the status of the Highly Praised (al-Maqam al-Ma'mud), which is the most exalted place of Divinity. When the Holy Prophet ﷺ shall be elevated to this exalted place, people of the beginning and the end shall praise him.

11) The Holy Prophet ﷺ shall be given a Holy Flag named *Lion-ul-Hind* "the Standard of complete Praise". The believers of all ages and eras from the time of Hadrat Adam till the Day of Judgement shall all stand under this esteemed flag.

Paradise

عن ابن عمر بن عبد الله قال قال رسول الله صلى الله عليه وسلم قال الله تعالى ليعلموا انهم لا ينجون
رايت ولا ارايت سمعت ولا خطبت على قلبى بكى - (البخارى، مسلم)

1. Hadrat Abu Hurairah ﷺ has reported that the Messenger of Allah ﷺ said, "Allah has stated, 'I have prepared for my pious worshippers such things that no eye has ever seen, no ear has ever heard of and nobody has ever thought of.' Hadrat Abu Hurairah ﷺ added: If you wish you can read: 'No soul knows what is kept hidden (in reserve) for them of joy as reward for what they used to do.'"

عن ابن عمر بن عبد الله قال قال رسول الله صلى الله عليه وسلم قال الله تعالى ليعلموا انهم لا ينجون
وهما لم يخطبوا في ذلك يوم
هذه الأحكام والآثار من سنن الأنبياء الكرام - (الترمذى، مشكور)

2. Hadrat Bura'iyah ﷺ reported that the Messenger of Allah ﷺ has said, "The inhabitants of Paradise will be one hundred and twenty rows, of which eighty will be from this Ummah and forty from the rest of the nations."

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم ثمانون من الجنة والاربعون من الارض
لا حاصات ما بين الجنة والارض ما بين الجنة والارض
المرأة من زينب ابى الهيثم الجنة والاربعون من الارض
- (البخارى، مشكور)

3. Hadrat Anas ﷺ reported that the Messenger of Allah ﷺ had said, "...and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it."

عن سعد بن ابى وقاص عن النبي صلى الله عليه وسلم انه قال ثمانون من الجنة والاربعون من الارض
كل من ثمانون من الجنة والاربعون من الارض والاربعون من الارض والاربعون من الارض
خبرنا الراوى عن النبي صلى الله عليه وسلم - (الترمذى، مشكور)

4. Hadrat Sa'd ibn Abi Waqqas ﷺ reported that the Holy Prophet ﷺ said, "If as much of what is in Paradise - as could be carried by a fingernail - was to appear then the space between the highest points of the Heavens and the Earth would be adorned on account of it. If a man of the inhabitants of Paradise was to look down and his bracelets were to appear, his light would obliterate the light of the sun just as the sun obliterates the light of the stars."

عن ابن عمر بن عبد الله قال قال رسول الله صلى الله عليه وسلم قال الله تعالى ليعلموا انهم لا ينجون
رايت ولا ارايت سمعت ولا خطبت على قلبى بكى - (البخارى، مسلم)

5. Hadrat Abu Sa'id al-Khudri ﷺ and Hadrat Abu Hurairah ﷺ report that the Messenger of Allah ﷺ said: "There would be an announcer (in Paradise) who would make this announcement: '(O the inhabitants of Paradise!) Verily there is for you (everlasting) health and you shall never fall ill and you shall

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم أعرس أهل النار عذابي أبو طالب وهو يرمى
بشئ من يرمى ويحمى وما ملأه - (البخاري، مشكوة)

2. Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "The dweller of Hell who will have the highest punishment will be Abu Talib. He will be wearing a pair of shoes on account of which his brain will boil up."

عن سعد بن جابر أبو النبي صلى الله عليه وسلم قال ومنه من يأكله النار إلى كعبه وإلى ركبته و
منه من يأكله النار إلى كعبه ومنه من يأكله النار إلى قوفه - (مسلم، مشكوة)

3. Hadrat Samurah ibn Jundub ؓ reports that the Holy Prophet ﷺ has said: "There will be some to whose ankles the fire will reach, some to whose knees, some to whose waist the fire will reach, and some to whose collar-bone the fire will reach."

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم ثلث أنواع من عذاب جهنم رأى في الدنيا لا يرى
أهل الدنيا - (الترمذي، مشكوة)

4. Hadrat Abu Sa'īd al-Khūdri ؓ reported that the Messenger of Allah ﷺ has said, "If a bucket of the pus of the dwellers of Hell was to be poured into the world, the inhabitants of the world would have an offensive stench."

عن عبد الله بن الحارث بن جندب قال قال رسول الله صلى الله عليه وسلم أرى في النار عذاب كائنان البعث
تبلغ على اللهمة فبيد عنقها أربعين حريقاً وأرى في النار عقارب كائنان البعث تلتصق بالبعث
اللهمة فبيد عنقها أربعين حريقاً - (مسند، مشكوة)

5. Hadrat 'Abdullah ibn al-Harith ibn Jaz' ؓ reported that the Messenger of Allah ﷺ has said, "There are snakes in Hell like (the size of) Bactrian Camels. One of them will give a sting and the effect of it will be felt for forty years."

There are scorpions in Hell like saddled mules. One of them will give a sting and the effect of it will be felt for forty years."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم لا يدخل النار إلا قتل يدا رسول الله ومن اتقى
قال من لم يدخل به طاعبه وأمره أن لا يتبعه - (مشكوة)

6. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "None but the unfortunate will enter Hell." It was asked: 'O Messenger of Allah ﷺ! Who is unfortunate?' He said: "The one who does not do an act of obedience to seek the pleasure of Allah, and who does not give up sin solely for His sake."

Notes

- a) Heaven and Hell are both undeniable realities. Therefore, one who does not believe so is a Kafir (Disbeliever).
- b) The fire of this world is only one part from the sixty parts combining the fire of Hell
- c) Hadrat Jibrael once told the Holy Prophet ﷺ, that if the Fire of Hell gets released from it to this world even up to a needle-point, all the living beings and creatures would be burnt to ashes. Hadrat Jibrael also told the Holy Prophet ﷺ (taking an oath) that the faces of the guards on duty in Hell are so dreadful that merely a sight of them will frighten the beholder in this world to death. Hadrat Jibrael ؑ further told the Holy Prophet ﷺ that if a small link of the chain tied around the body of the dweller in Hell is placed on top of a mountain of this world, the mountain would start to shake and sink down because of the great pressure of the weight of that small link
- d) It has been mentioned in a Hadith as regards to the depth of Hell, that if a stone is thrown from the brink of Hell into its pit, then even after seventy years the stone would not reach its base.
- e) The thirsty sinners will be given water to drink that will resemble the residue of some heavily burnt oil. The water will be so hot that when the

dweller of Hell brings it near his mouth to drink, his entire face will get scorched to an extent that its skin will peel off due to the intense heat of that burning hot water. Boiling water will be poured over the heads of the disbelievers. They will be made to drink impure blood and pus emanating from the pestering wounds and boils of the other dwellers in the Hell. They will be given fruits that will be full of piercing thorns and foul smell. When a disbeliever eats this fruit it will get choked into his throat forcing him to ask for water. He will then be given the same water as mentioned above – water which resembles the burning residue of some burnt oil. After he gulps the burnt oil-like water, his bowels and intestines inside the stomach shall break into pieces. The consumed water will then come out of the stomach like curry and will run down to their feet.

9) Due to the great pains and sufferings of Hell, its dwellers will cry and moan like asses. Initially they will shed tears of water, but after the water in their eyes has dried out, blood will start gushing out in replace of this water. They will cry to such an extent that their cheeks will have deep gashes as though a trench has been dug onto their faces. They will wail and weep so bitterly that their throats will get bruised causing wounds and sores as deep as drenches. These wounds shall be such that if they were to be filled with blood and pus, then boats would be able to float in them.

Chapter Two

كِتَابُ الطَّلَعِ

The Book of Cleanliness

THE BOOK OF CLEANLINESS

Ablution (Wudu)

عن ابن عباس، الأختبرني قال قال رسول الله صلى الله عليه وسلم إنكلموا رسول الله صلى الله عليه وسلم في الصلاة (مسلم)

1. Hadrat Abu Malik al-Ash'ari ؓ reported that the Messenger of Allah ﷺ has said, "Cleanliness is half of faith..."

عن عتب بن قيس قال قال رسول الله صلى الله عليه وسلم من توضأ فأتى الصلاة لم يجز له حتى يخرج من تحت أظفاره (البخاري، مسلم)

2. Hadrat 'Uthman ؓ reported that the Messenger of Allah ﷺ has said, "Whoever performs the ablution completely, his sins will leave his body so much so that the sins will even come out from beneath his nails."

عن جندب بن زبير قال قال رسول الله صلى الله عليه وسلم لا وضوء لمن لم يذكر الله عليه (الترمذي، ابن ماجه)

3. Hadrat Sa'id ibn Zaid ؓ has reported that the Messenger of Allah ﷺ has said, "No ablution (is perfect) for which the Name of Allah is not mentioned."

عن ابن عمر بن الخطاب قال قال رسول الله صلى الله عليه وسلم إن الصلاة لا تقبل حتى يذكر الله (أحمد، أبو داود)

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "When you put on your clothes and when you perform ablution, begin with the right side."

عن عتب بن قيس قال قال رسول الله صلى الله عليه وسلم إنكلموا رسول الله صلى الله عليه وسلم في الصلاة (مسلم)

5. Hadrat 'Uthman ؓ reported that the Messenger of Allah ﷺ washed each part in ablution three times and then said, "This is how I perform ablution, how the Prophets before me performed it, and how Abraham performed it."

عن عتب بن قيس قال قال رسول الله صلى الله عليه وسلم إنكلموا رسول الله صلى الله عليه وسلم في الصلاة (مسلم، البخاري)

6. Hadrat 'Aishah ؓ reported that the Messenger of Allah ﷺ has said, "The tooth-stick (miswak) is a means of purifying the mouth, and is pleasing to the Lord."

عن ابن عمر بن الخطاب قال قال رسول الله صلى الله عليه وسلم إنكلموا رسول الله صلى الله عليه وسلم في الصلاة (مسلم)

7. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Had I not thought it hard for my people, I would have ordered them to delay the night (Isha) prayer and use the tooth-stick (Miswak) for each prayer."

Notes

- 1 The method of performing ablution is that first of all make the intention of ablution,
- 2 and then say "Bismillahir Rahmanir Raheem."
- 3 Then perform Miswak at least three times (clean teeth with a wooden stick). The Miswak should be used on the teeth by brushing them sideways not horizontally. The method as stated by the scholars is to firstly brush the top

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

"Subhanak Allahumma Wa Bihamidika Ash-hadu An La ilaha illa Anta Aslagfirunka Wa
Atoobu ilayk"

"Glorified is You, O Allah! and I praise You. I bear witness that there is no deity except
You. I ask for Your forgiveness and return to You through repentance."

17 One should also recite the Kalima Shahadat and Sura al-Qadr.

18 To wash a part means to pour at least two drops of water over each part. To
spread water over the parts lightly and not washing the part thoroughly
means that the ablution or bathing remains incomplete. [Bahar-e-Shari'at
Vol. 2 Pg. 93]

It has been stated in al-Durr al-Mukhtar (with its commentary: Radd al-Muhjar)
[Vol. 1 Pg. 67]:

*Water should be poured to flow over the part that is to be washed in ablution, in such a
way that on every part of the limb to be washed, at least two drops of water should flow.*

It has been stated in Fatawa-e-'Alamgiri, [Vol. 1, Pg. 4]:

*Until the drops of water do not flow over each and every part that is to be washed,
ablution remains incomplete.*

It has been stated in al-'Inayah, commentary of al-Hidayah:

*Those parts, which are obligatory (Fard) to be washed in ablution, then just to simply
wet those parts will not suffice to complete such obligation.*

Hence, those people who just 'spread' water like one spreads oil or margarine,
or pour water on some parts [thoroughly] but not on the rest, then there ablution
remains incomplete. For example, they just spread their wet hands over the part
of skin between the beard and the ears, or near the elbows of both the arms, or
the ankles of both the feet. If they do not pour water freely on these areas, then
their ablution is incomplete, and is not accepted. This is because the Holy Qur'an

has commanded us to wash these parts, which is done by pouring water, not just
to spread it over these parts.

It is a very distressing fact to see many people, whether they be 'learned' or
'ignorant', not abiding by the rules of Shari'ah, especially in performing ablution
in its correct manner. Hence, they become like those people mentioned in the
Holy Qur'an: "Tolling hard, tired and weary! They will enter the Blazing Fire."
[Sura: 88 - al-Chashiyah, Verses: 3-4]

19 If a person is performing ablution using water from a small container or
vessel, then the Sunnah way of washing both hands up to the wrists is that
one properly and thoroughly washes both the wrists. Then, one should hold
the small vessel in their left and let the water pour over and above the right-
hand, starting from the finger tips till the wrist thrice. Then, similarly, one
should hold the vessel with their right and pour the water thrice over the
left-hand, again starting from the finger tips up to and including the wrist.
This has been stated in Sharh al-Waqaya [Vol. 1 Pg. 59], and in al-Tahawi
[Pg. 39], Fatawa-e-'Alamgiri [Vol. 1 Pg. 6], al-'Inayah, al-Kifayah.

In Maraqiy al-Falah it has been stated:

It is Sunnah to commence washing (the hands) by pouring water on the finger tips.

20 Many people simply take a handful of water and place it on their nose or
eyes or eyebrows, and spread it on the rest of the face thinking that by
'washing' in such a manner the whole face has been washed. However, by
doing this the face remains unwashed, and thus, leaves the ablution
incomplete.

21 Things needed to be taken into account when performing ablution:

- a. It is Fard (compulsory) to pour water from the place where hair starts to
grow on the forehead.
- b. If the beard, moustache, and the eye brows have thin hair, by which the
skin underneath is apparent, then to flow and pour water on the skin is
compulsory. It is not sufficient to pour water on the hair only.

- c. If the eye is concavely-shaped, then the eye bag [area between the eye and the eyebrow] is compulsory to be washed thoroughly.
- d. When washing the face, one should not close their mouth very tightly nor should the eyes be closed tightly. Otherwise, if any part is left unwashed, then ablution will not count.
- e. Sometimes, mud etc go into the eyes and become dry and solid. Hence, it is necessary to remove this and then flow water thoroughly.
- f. It is Fard [obligatory] to flow water in the area between the ear lobes and the beard. Many forget to do so; hence, ablution remains incomplete.
- g. Whether there is a nose stud or not, to flow water over every part of the nose is obligatory.
- h. The part of the beard which is in the circumference of the face, then to wash that part is obligatory, and to just spread water (masah) on the part of the beard which is 'hanging' is Sunnat and to wash it is Mustahab.
- i. It is necessary to pay particular attention to the places in between the fingers and their sides when washing, especially when washing the feet, as naturally the toes are close together.
- j. To wash the space beneath overgrown nails is also necessary.
- k. It is necessary to wash every single part and every single hair, starting from the tip of the fingers till above the elbows. Hence, to take a handful of water and just flow it onto the arm is insufficient.
- l. It is also necessary to make sure that water flows over the elbows and is not left dry or water is not just spread over it, leaving it wet.
- m. It is necessary to let water flow freely beneath and around the parts which are left concealed when wearing a ring, bracelets, or any other kind of jewellery (for females) that are worn on the arms or the feet. Hence, it is necessary to remove these items when performing ablution.

- n. To spread wet fingers over the full area of the head is sunnat, and to spread wet fingers over a quarter of the head is Fard.
- o. When washing the feet, it is necessary to wash above the ankles, the heels, the back-bone of the feet and also the sides, and the area in between the fingers of the feet.
- 22 To flow water thrice on each part is Sunnat, even though one may need more than three handfuls of water to wash that part three times. Washing the part thrice is Sunnah, not to take three handfuls; as this is not Sunnat. This has been stated in al-Durr al-Mukhtar [Vol. 1 Pg. 83] Therefore, it is incorrect to think that taking only three handfuls of water is Sunnah.
- 23 There is no fixed amount of water to be used for ablution, as stated in al-Mingat the commentary of al-Mishkat [Vol. 1 Pg. 326]
- Hence, one should use water in its appropriate quantity so that the ablution is complete. Using too much water is wasting it. Contrary, one should not use too less a quantity of water, as the sunnats shall not be performed.
- 24 Some people try to perform ablution from the little amount of water that is in a small container – may Allah guide them to understand the difference between merely 'wetting' and 'washing'!
- 25 If there is not that much water in quantity by which the Sunnats can be performed, then one should wash the parts twice. If there isn't sufficient water to wash each part twice, then washing these once shall suffice. If there is not sufficient water to wash the face, and both the arms (including the elbows) and both the feet up to and including the ankles even once, then one should perform Tayammum (Dry Ablution).
- 26 To ask for water for ablution or any other purpose from a young person [other than his own child] who has not reached the age of puberty, without giving anything in exchange is impermissible. [Bahar-e-Shari'at, al-Durr al-Mukhtar [Vol. 4 Pg. 531]]

27 In some Mosques, there is water in a small pool or a large Vessel. Many people [who have not performed ablution], who take water from small vessels dip the tips of their nails or their fingers into the water. Therefore, the water becomes 'used', resulting in the fact that ablution cannot be performed with that water.

28 The water that has fallen from performing ablution or bath is clean but is not allowed to be used to perform ablution or bath.

29 If a person who has not performed ablution, dips his hand or finger or fingernail or any part of the body which is to be washed in ablution, whether purposely or by mistake, in a tub of water which is less than a large pool (Dahdarda – ten feet by ten²⁷) then that water cannot be used to perform ablution or bath.

30 In the same way, if a person is in need of having a bath and any part of his body touches the water purposely or by mistake, then that water cannot be used to perform a bath or ablution.

31 If one had already washed the hand, then it is permissible to dip the part of the hand which has been washed, into the pool or vessel which is less than dahdarda. However, if after having washed the hand anything occurred which breaks ablution (such as breaking wind or the passing of urine,) then to place the hand (even if it be washed) into a small tub, vessel or a pool would make all of the water used. (Hence, it is no longer permissible to perform ablution with such water).

32 Advice on making use of the used water: If a hand is put into the water (in a small tub, vessel or a small pool) or one wants to use the used water then the way of re-using it again is to add fresh clean water more than the amount of water that is held in the container or to add clean water at one side so that the used water is flowed away. By doing this, one can use the new water to have a bath or perform ablution. If water is held in small pots and one is unaware of any impurities added in them, then ablution is allowed.

²⁷ Likewise, a pool which is twenty feet in length and five feet in width, or twenty-five feet in length and four feet in width, or the pool is shaped in a circle whose area (circumference) is approximately thirty-five and a half feet...all of these are *dahdardah*. [Bihar-e-Shari'at – Vol.1, Chapter 2, Pg. 42]

33 If nail polish is used (by women), and a layer of polish was formed on the nail, then ablution will not count, until the layer of nail polish is removed totally so that even a pinpoint of layer of the nail is not left unwashed.

34 It is permissible to perform ablution with water that has been left in a vessel, from which Istinja (cleanliness) has been completed. It is a great sin to throw away the left water from such a vessel.

35 It is also a great sin to throw away the water that has been left in a vessel from which water has been used to perform ablution. Hence, one should stand-up and drink this water, as this is an act of gaining immense blessings and reward.

36 The ablution performed in order to pray the Funeral Prayer (Salat al-Janazah), then with the same ablution [if unbroken] one can perform any Salah; Nafl, Wajib, Fard, and so forth.

Things which Break Ablution

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم إذا أفاض الماء فليغتسلوا (الترمذي، الوزارون)

1. Hadrat 'Ali ibn Talab ؓ reported that the Messenger of Allah ؑ said: "When any of you breaks wind, then he should perform ablution."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم ومن الغدني الوضوء (الترمذي)

2. Hadrat 'Ali ؓ reported: I asked the Holy Prophet ؑ about prostatic fluid (madhi). He said, "Ablution is necessary for prostatic fluid emission, but for seminal emission bathing is necessary."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم لا يجزئ إلا على من غسله من ماء أو ماء
إذا أفاض الماء فليغتسلوا (الترمذي، الوزارون)

3. Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Ablution is necessary for one who sleeps lying down because when he lies down his joints are relaxed."

Notes

- a) The sleep of the Prophets does not break ablution; as their eyes sleep, however, their hearts are always fully awake²⁴. [Bahar-e-Shar'at - Vol.2, Pg. 107]

This has been stated in Radd al-Muhtar [Vol. 1 Pg.101] and al-Bahr al-Raiq [Vol. 1 Pg. 39] and also in al-Si'ayah [Vol. 1 Pg. 236]

It has been narrated in the Sahih of Imam al-Bukhari that, "The eyes of the Prophets and Messengers sleep, but their hearts are always awake." [Vol. 1, Pg. 504]

- b) It is a common misunderstanding amongst the illiterate that if a person's *sitr* (parts of the body which are obligatory to conceal) is somehow revealed, such as the knees, or if someone gazed at their own *sitr* or that of another person, then their ablution becomes invalid...this is not incorrect.

²⁴ The Hadith states: *The eyes of the Prophets sleep, but their hearts do not.* The Messenger of Allah ﷺ states: *My eyes sleep, but my heart does not.* Almighty Allah made al-Ghawth al-'Azam Shaykh 'Abd al-Qadir al-Hasani al-Husayni al-Jilani ؒ the complete manifestation of the characters of His Beloved Messenger ﷺ. The Messenger of Allah's ﷺ sleep would not break ablution as sleeping would break ablution only in the case of when one is sure of the breaking of wind [due to *ghaflah*]. However, in the case of the Messenger of Allah ﷺ, his blessed heart is always constantly awake and hence, his sleeping never breaks his ablution. Almighty Allah also made Shaykh 'Abd al-Qadir al-Jilani ؒ a complete manifestation of this unique quality, as his sleep would also not break his ablution, as his heart would never sleep, but rather remain engaged in constant *dhikr* of Allah. This is not impossible for the Friends of Allah as for Dajjal (the Anti-christ) it has been narrated that his heart shall remain awaken due to the constant evil whispers of the Satan in his heart. Almighty Allah reveals continuous blessings and good thoughts into the hearts and minds of His beloveds. This is also emphasised by what Sultan al-Mukashifin Sayyiduna Shaykh Muhyid Din Ibn-e-'Arabi ؒ states in his *al-Furhat al-Makkiyah* [The Makkah Revelations]: *It is a condition of a perfect Wali that his heart remains awake and in full concentration through the blessings of the Messenger of Allah ﷺ; sleep should not overcome him.* This is because *al-Kamil* - the Perfect Wali is he who protects his inner state from heedlessness just as a person awake protects his outer state from it. [Fatawa-e-Razawiyah - Vol. 1, Pg. 428]

- c) The following things break ablution:

1. Excretion of stools.
2. To urinate.
3. Emission of *Wadi*²⁴.
4. Emission of *Mazi*²⁵.
5. Emission of *Mani*²⁶.
6. To break wind from behind.
7. For worms or
8. Stones to be excreted from the front or rear.
9. For blood.
10. Pus or
11. Yellow bile to be released and for it to flow from its position.
12. A mouthfuls vomit of food or water, or to vomit a small amount of blood.
13. To become insane or
14. To pass out.
15. To faint.
16. To be drunk or lost in control so much that the feet stagger.
17. Except for the Namaz-e-Janaza (Funeral Prayer) for a person who has reached the age of puberty to laugh so loud that the person standing next to such a person can hear.
18. To go to sleep in such a manner that parts of the body become relaxed.
19. *Mubsharat-e-Fahisha*²⁷
20. Water that comes out from a sore eye (such water is also impure).

- d) There are a few ways to prevent nocturnal emission, which if occurs frequently, is quite damaging to one's health. This is because one drop of semen is produced from the blood, which the body generates. Therefore, seminal emission is in fact loss of valuable blood from the body. [Samana-e-

²⁴ Wadi - A thin fluid, which is discharged after urination.

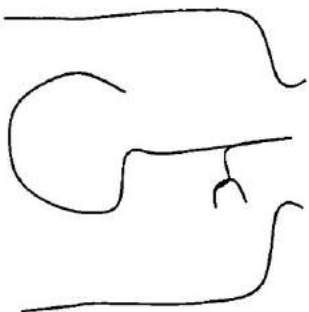
²⁵ Mazi - Thin fluid, which is pale white in colour. Discharged at foreplay.

²⁶ Mani - A thick white fluid which has the smell of a bunch of ripe dates when it is discharged, and resembles the smell of egg when it dries up. [al-Hidayah - Vol. 1, Pg. 31, footnote 3]

²⁷ Which means for a man to touch a woman's private parts with his erected penis with lust or to touch another man's private parts with his erected penis, or for a woman to touch another woman's private parts with her private parts without a cloth in between these parts. In all the above situations the ablution (Wudu) will break.

Akhirat - Hadrat 'Allama 'Abdul Mustafa al-A'azmi - Pg. 317-318 - Zia-ul-Qur'an Publications - Lahore - Pakistan] Therefore, it is essential that one takes procedures to prevent excessive loss of such a valuable item in our bodies.

Hadrat 'Allama Mufti Khalil Khan Barakati has written with reference from Hadrat 'Allama 'Abd al-Mustafa al-A'azmi (both who are the students of Hadrat Sadr al-Shari'ah 'Allama Mufti Amjad 'Ali al-A'azmi) who narrates from his shuyukh that if one writes the name طى ('Ali) on his chest, in the following manner, then insha'Allah he shall be protected from the evils of Satan, especially from his evil in causing wet dreams:



[Namazai(n) aur Dua'e(n) - Mufti Khalil Khan Barakati - Pg. 72]

The 'Ain should be 'written' over the left part of the chest, and the Laam in such a way that it reaches the bottom of the throat and the Ya' is written such that the curve encloses the belly-button, as shown above.

The other name which can be written is عمر 'Umar on one's chest.

Relieving Oneself (Istinja) in the Privy and its Etiquettes

عن أبي بصير قال قال رسول الله صلى الله عليه وسلم إن الله يحب المتطهرين (البخاري، الترغيب والترهيب)

1. Hadrat Anas ؓ reported that when the Holy Prophet ﷺ entered the privy, he used to take off his ring (as it was engraved on it the blessed words, "Muhammad ﷺ, is the Messenger of Allah.")

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehli" states:

Hence, it has been known from this Hadith that one who needs to relieve himself in the privy should, before entry, take off everything which has the Names of Allah and His Messenger ﷺ or any verse from the Holy Qur'an. In some commentaries it has been stated that the names of the Prophets is also included in this command (of taking things off which have these names engraved or written on them). [Ash'rah al-Lam'at-Vol. 1 Pg. 201]

عن أبي بصير قال قال رسول الله صلى الله عليه وسلم إن الله يحب المتطهرين (البخاري، الترغيب والترهيب)

2. Hadrat Anas ؓ reported that when the Messenger of Allah ﷺ entered the privy he used to say,

اللهم اني اعوذ بربك من القذابة

Allahumma inni A'udhu bika minal khubuthi wal khaba'ith.

"O Allah I seek refuge in You from male and female evil spirits."

عن أبي بصير قال قال رسول الله صلى الله عليه وسلم إن الله يحب المتطهرين (البخاري، الترغيب والترهيب)

اللهم اني اعوذ بربك من القذابة

3. Hadrat Abu Ayyub al-Ansari ؓ reported that the Messenger of Allah ﷺ has said, "When you relieve yourself neither face nor turn your back to the Qiblah but turn towards the east or the west."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states:

It is the madhhab (ruling) of Imam al-A'zam Abu Hanifa that it is Haram to face the Qiblah when relieving oneself (urination or excreting), whether one is in a desert or (in a lavatory) at home. [Ashī'ah al-Lam'at- Vol. 1 Pg. 198]

عن ابن عباس قال كانت التي على الله تعالى عليه ويسئل الأثر إذا الحاجة لم يترفع فوجهه على يائتومس الأرض -
(الترمذي، ابو داود)

4. Hadrat Anas ؓ reported that when the Holy Prophet ﷺ wanted to relieve himself, he did not raise his garment till he was near the ground.

عن عبد الله بن عمر بن الخطاب قال قال رسول الله صلى الله عليه وسلم لا يبول أحدكم حتى يجثو -
(ابوداود، النسائي)

5. Hadrat 'Abdullah ibn Sarjis ؓ reported that the Messenger of Allah ﷺ has said, "None of you should urinate in a (snake's) hole."

عن عبد بن قيس قال رأى النبي صلى الله عليه وسلم ويسئل الأثر إذا احتاج فقام على رجله فبصق في الأرض -
(الترمذي، ابن ماجه)

6. Hadrat 'Umar ؓ reported: "The Holy Prophet ﷺ saw me standing and urinating. He said, "O Umar, do not urinate standing." Thereafter, I never urinated standing up."

Notes

- a) One can perform ablution with water left in a vessel, which remains from when one has used the water in the vessel to complete cleanliness (*taharah*). To throw it away is waste, and Almighty Allah does not like people who waste.
- b) It is strictly Haram (forbidden) to open one's thigh and knees in front of people, when relieving oneself. This is because covering of the private parts in front of others, is Fard (compulsory) and upon this is the unanimity of the 'Ulema and the Fugaha.
- [This has been stated in al-Radd al-Muhhtar in Vol. 1 Pg. 282, al-Durr al-Mukhtar, Fatawa-e-'Alamgiri Vol. 1 Pg. 54 and also in Bahar-e-Shari'at Vol. 3 Pg. 250]

- c) There are some indecent people who sit in front of people having their knees and thighs open. This is indeed Haram; and if one has a habit of doing so then he is a Fasiq (transgressor).

Bathing (Ghusl)

عن عائشة قال سميت رسول الله صلى الله عليه وسلم عن الرجل يجلي الليل ولا يبدا حتى اغتسل قال يغتسل وعن الرجل الأذى يدرى أنه قد اغتسل ولا يجيئ بالآل قال لا يغتسل عليه قالت أكره يجير على غسل المرأة التي رأيت
غسل؛ قال تعارف النساء في الغسل - (الترمذي، ابو داود)

1. Hadrat 'Aisha RadiyAllahu 'anha reported that the Messenger of Allah ﷺ was asked about a person who found moisture (on his body or clothes) but did not remember the sexual dream. He replied: He should take a bath. He was asked about a person who remembered that he had a sexual dream but did not find moisture. He replied: Bath is not necessary for him. Hadrat Umm Sulaim Radi'Allahu 'anha then asked: Is washing necessary for a woman if she sees that (in her dream)? He replied: Yes. Women are counterpart of men.

- c) To bath naked in a careful hidden place (where no-one can see) is allowed. It is very important that women take extra precaution in this.
- d) To take a bath having the thighs and the knees open in front of other people, or to take a bath wearing such thin and transparent clothes by which the body can be seen is strictly forbidden, in fact Haram²⁸.
- e) Aspects that make it obligatory for a person to take a bath:
- The ejaculation of sperm from its place with lust.
 - To have a wet dream. Meaning nocturnal emission that is the releasing of sperm whilst sleeping.
 - The head of the penis to enter the vagina, whether it be with or without lust, with or without orgasm, the bathing would be obligatory on both.
 - To become clean from menstrual pause (period).
 - To become clean from blood after child birth (post natal bleeding).
 - To bathe on Fridays, Eid days, on the day of Arafah (9th Zil Hajj) or when wearing the Ihraam is Sunnat.

²⁸ The same ruling applies for all those who participate in sport activities in which the *sarī* is shown to others such as swimming or playing football. This is because wearing shorts, which do not cover the *sarī* is Haram.

Chapter Three

كِتَابُ الصَّلَاةِ

The Book of Salāh

BOOK OF SALAAH

The Call to Prayer (Adhan) & the Iqamah

عن معاوية قال سمعت رسول الله صلى الله عليه وسلم يقول: الكواكب تفرق الشمس والنس أعمى ثابور
الجمعة - (مسلم)

1. Hadrat Amir Mu'awiyah ؓ reported: I heard the Messenger of Allah ﷺ say, "The Mu'azzins will have the longest necks on the Day of Resurrection."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states:

The "long necks" has been used as a metaphor to illustrate the fact that the Mu'azzin will have a superior rank and status on the Day of Judgement [Ash'rah al-Lam'at: Vol. 1 Pg. 312]

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم من أذن سبعين مرة لم يصب حاجته أبداً أبداً
في النار - (الترمذي، ابن ماجه)

2. Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Whoever pronounces the call to prayer for seven years seeking to please Allah, freedom from Hell is recorded for him."

عن ابن عباس أنه قال قال رسول الله صلى الله عليه وسلم قال رسول الله صلى الله عليه وسلم: من أذن سبعين مرة لم يصب حاجته أبداً أبداً
في الآيات والآيات قال من أذن سبعين مرة لم يصب حاجته أبداً أبداً في الآيات والآيات
قال من أذن سبعين مرة لم يصب حاجته أبداً أبداً في الآيات والآيات

3. Hadrat Jabir ibn 'Abdullah ؓ reports that the Messenger of Allah ﷺ said to Hadrat Bilal ؓ: "When you pronounce the Adhan make the pronouncement in a slow manner and when you pronounce the Iqamah proceed quickly. Leave between your Adhan and Iqamah enough time in which one who is eating can finish doing so and one who is drinking can have his drink, and the one who needs to relieve himself may do so, and do not get up (for saying the Iqamah) till you see me (ready for prayer)."

عن عبيدة بن رافع قال قال النبي صلى الله عليه وسلم: من أذن ثم أذن ثم أذن على الأذان على الأذان على الأذان
الصلوة قال: لا تحفل ولا تؤذراً بالله ولما قال صلى الله عليه وسلم: لا تحفل ولا تؤذراً بالله ولما قال صلى الله عليه وسلم: لا تحفل ولا تؤذراً بالله
قال بعد ذلك ما قال الكواكب تفرق الشمس والنس أعمى ثابور
(الصحاح، مشكوة)

4. Hadrat 'Alqamah ibn 'Abi Waqqas ؓ reported: I was sat with Hadrat Mu'awiyah ؓ when his Mu'azzin called the Adhan, and Hadrat Mu'awiyah ؓ repeated the Mu'azzin's words; but when he said: "Come to Prayer", he said, "لا حول ولا قوة الا بالله العظيم". "There is no might and power except in Allah," and when he said, "Come to Salvation," he said, "حي على الصلوة". "There is no might and power except in Allah the High, the Mighty." After that, he repeated the Mu'azzin's words, and then said, "I heard the Messenger of Allah ﷺ say that."

Notes

- a) The Adhan should be called outside the Prayer Hall (Masjid) or in a Mi'dhanah (place made especially for calling the Adhan). It is Makruh to pray the adhan inside the Masjid, whether it is for the 5 daily prayers or for the Khubah (sermon) delivered for the Friday prayer; both have the same rule. [Alamgiri, Fath al-Qadir, al-Bahr al-Rā'iq, Tahtawi and so on].
- b) The adhan is Makruh when it is said by a small child who does not understand, a person who is in the state in which bathing is compulsory on him [junub] or a Fasiq, even though he may be an 'Alim [scholar]. Hence, this adhan shall be repeated. [al-Durr al-Mukhtar Pg.56, Bahar-e-Shari'at]

- c) it is Mustahab to kiss one's thumbs and then to rub them on one's eyes upon hearing the blessed name of the Holy Prophet Muhammad ﷺ.

It has been stated in al-Tahawi (commentary on Maraqi al-Falah) [Pg. 121] and Radd al-Muhhtar [Vol. 1 Pg. 279]:

It is Mustahab that when one hears the words الله رسول الله ﷺ Ashadu-anna-Muhammad RasuAllah, for the first time, he says الله على رسوله ﷺ "May Allah send blessings upon you O Messenger of Allah ﷺ." On hearing these words the second time, one should say الله على رسوله ﷺ "Qurrahu 'ayni bika ya RasuAllah." ("My eyes have found coolness because of you, O Messenger of Allah ﷺ!") and then say اللهم صل على محمد وآل محمد "Allahumma Mattiri Bis-Sam'a wa al-Basr" ("O Allah! Grant us benefit from our listening and our vision."). This should be said, after placing the thumbs upon the eyes. The Holy Prophet ﷺ shall take the person who does so, with the Prophet's ﷺ own means of conveyance, to Paradise. This has been also stated in Kanz al-'Ibad, and in Jam'i al-Rumuz by Allama Qahsani and also in al-Fatawa al-Sufiyah.

[For a detailed discourse on this topic, please refer to "Munir al-'Ayn fi Taqibi al-Ibhamiyat"²⁰ [1301 A.H.] by Imam Ahmad Raza Khan]

- d) It is also permissible, in fact Mustahab to say the *Tahweeb*²¹ in between the Adhan and the Iqamah. The scholars have stated that this is permissible for every prayer with the exception of the Sunset Prayer (Maghrib).

This has been stated in Fatawa-e-'Alamgiri [Vol. 1 Pg. 53], Maraqi al-Falah (commentary of Nur al-Idah), Mirqat (commentary of Mishkat) [Vol. 1 Pg. 418], al-Durr al-Mukhtar [Pg. 56]:

²⁰ This *risalah* can be read in Fatawa-e-Razawiyah [Vol. 5 Pgs. 429-428] It has also been translated into Arabic by Maulana Manzaru'l Islam al-Azhari, and endorsed by introductory comments from three great leaders of the famous al-Azhar University - Cairo.

²¹ To repeatedly make the Muslims aware as regards to the Prayer after the Adhan by saying any words which are used in those towns or cities is called *Tahweeb*. This can be done on a general basis such as to say, "As-salatu was Salamtu 'alayka Ya Rasu'Allah" (salat), or to use any other specific method, such as to say to a person that the Adhan has been called, or the Jama'at (congregation) is about to commence, or the Imam has arrived, or to say any word or do any action by which one can make the other person aware about the prayer after the Adhan has been called is all *Tahweeb*. All these methods are permissible. [Fatawa-e-Razawiyah - Vol. 5 Pg. 361]

To say "as-Salatu was Salamtu 'alayka Ya Rasu'Allah ﷺ" was introduced in the blessed month of Rabi' al-Akhir - 781 A.H. This is an excellent innovation.

- e) It is Makruh for a person who has come at the time of the Iqamah, to stand and wait for the congregation. In fact, one should sit down, and stand up when the Mukabbir reaches "Hayya 'alas Salah, Hayya 'alal-Falah." [Fatawa-e-'Alamgiri Vol. 1 Pg. 53, Radd al-Muhhtar Vol. 1 Pg. 380]

- f) Those who are present at the time of when the takbir (iqamah) is being called, then they should stay sat (or sit down if they are standing). It is only when the Mukabbir reaches "Hayya 'alas-Salah, Hayya 'alal-Falah", that they should stand up. The same rule applies to the Imam (Leader of the congregation).

It has been stated in Fatawa-e-'Alamgiri:

According to the three Imams (Imam Abu Hanifa, Imam Abu Yusuf and Imam Muhammad al-Shaybani) the Imam and the people should stand up at the time of when the Mukabbir says: "Hayya ala'l-Falah" and this is sound. [Vol. 1 Pg. 53]

In Sharih al-Waqaya it has been stated:

"The Imam and the people stand up at the time when the Mukabbir says: "Hayya 'ala al-Salah." [Vol. 1 Pg. 136]

In Mirqat al-Mafatih it has been stated:

Our Imams (Abu Hanifa, Abu Yusuf and Muhammad Ibn al-Hasan ﷺ) have all stated that both the Imam (of the congregation) and the people (muqtadaes) should stand when "Hayya 'alas Salah" is pronounced. [Vol.1 Pg. 419]

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states:

The Fugaha (jurists) have stated that it is the rule that one should stand when "Hayy 'alas-Salah" is being called. [Ash'ah al-Lam'at- Vol.1 Pg. 321]

g) The Adhan besides being called before the commencement of the five daily prayers, can also be given at the following times and places:

1. At the side of a grave.
 2. In the ears of a newborn child.
 3. When fire escalates (as the Adhan shall extinguish it, as narrated in a Hadith transmitted by Abu Ya'la on the authority of Hadrat Abu Hurairah ☞).
 4. When a war commences.
 5. When the Jinn cause mischief.
 6. In front of such an animal or a person who has immoral characters (behaves inappropriately).
 7. For a traveller who has lost his way.
 8. In the ears of the one who has got anger.
 9. In the ears of the one who feels depressed or disheartened.
 10. In the ears of the one who suffers from epilepsy or has an epileptic fit.
 11. Behind the one who is going on a journey.
- [Radd al-Muhtar. This has also been cited in "Ja'al-Haq" by Hadrat Mufti Ahmed Yar Khan Na'imi Pgs. 312-313. Published by: Zia-ul-Qur'an Publications - Lahore - Pakistan]

h) Calling the Adhan at the side of the grave, when the deceased has been buried is also Mustahab (act of reward). To state that such an Adhan is *shirk*, *bid'ah* (innovation) is baseless and erroneous. The great Muhaddith and Fajih Imam Ahmad Raza Khan has mentioned more than fifteen proofs which indicate that such an act is favourable. Below, we cite a few of these proofs:

1. It has been reported that when the deceased is lowered into the grave, and the *Munkar* and *Nakir* (two angels) come to question him, even at such a time the Satan tries to whisper his evil into the deceased in order to misguide or even make him commit infidelity. Imam al-Tirmidhi Muhammad ibn 'Ali has mentioned in his *Nawadir al-Usul* a report from the great Imam Suyyan al-Thawri ☞ that:

When the deceased is lowered into the grave and is asked the question, "Who is your Lord?" the Satan appears and points towards himself saying, "I am your lord?" This is

why it has been commanded that people make supplications that the deceased remains steadfast (upon the correct doctrine) when being questioned in the grave. [pg. 323]

Imam Tirmidhi then states:

The Ahadith which further strengthen what has been stated (by Imam Suyyan) are those in which it has been reported that the Messenger of Allah used to supplicate when the deceased was buried in the grave that, "O Allah! Protect him from (the evil of) Satan. If Satan would not intervene even when one is in the grave, then why would the Messenger of Allah make such a supplication?!" [pg. 323]

It has further been mentioned in sound authentic Ahadith that the Satan vanishes when the Adhan is called:

It has been reported by Imam Bukhari and Imam Muslim in their Sahih, on the authority of Hadrat Abu Hurairah ☞ that the Messenger of Allah ☞ said, "When the Mu'zzin calls the Adhan the Satan runs breaking wind and having his back turned."

The Hadith reported on the authority of Hadrat Jabr ☞ states that the Satan runs away the distance of thirty-six miles away upon hearing the words of the Adhan being called.

Furthermore, in the other Ahadith it has been stated that when the Satan causes mischief (whispers evil) then one should call the Adhan, as the Satan shall immediately vanish. [al-Mu'jam al-Awsat Tabarani]

[Refer to Imam Ahmad Raza Khan's *risalah: "Nasim al-Saba fi annal Adhana yuhawzilul Waba'."*]

2. When the great Companion, Hadrat Sa'd ibn Mu'adh ☞ was laid to rest in his grave and his grave was aligned and adjusted, the Messenger of Allah ☞ started to recite "*SubhanAllah, SubhanAllah*" for a long period of time. So, the Companions also started to recite with the Messenger of Allah ☞. Then, the Messenger of Allah ☞ started to recite "*Allahu Akbar, Allahu Akbar*", and the Companions also started to recite with the Messenger of Allah ☞. Thereafter, the Companions asked, "O Messenger

of Allah ﷻ! What was the purpose of reciting *SubhanAllah* first, then *Allahu Akbar*? The Messenger of Allah ﷺ replied: "The grave of this pious man became compressed on him, until Allah removed him from the difficulty that he was in; and his grave became wider for him." [Narrated by Imam Ahmad, Tabarani and Bayhaqi on the authority of Hadrat Jabir ibn 'Abdullah ﷺ].

'Allama Tibi has stated in his commentary of *Mishkat* that: The meaning of the Hadith is that I and you continued to recite '*Allahu Akbar*' and '*SubhanAllah*' until Allah relieved him of his difficulty. [Mirqat: Vol. 1 Pg. 211]

It is proven from this Hadith that the Messenger of Allah ﷺ repeated the words *Allahu Akbar* to give ease and comfort to the deceased after he was buried in his grave. These are the same words that are repeated six times in the Adhan, thus being exactly as accords the Sunnah. Moreover, the Adhan consists of other blessed words in addition to *Allahu Akbar*, and to say such additional words is neither causing harm, nor going against the Sunnah. In fact, to say these additional words (that are in the Adhan) is beneficial. We can see this by the additions made by the great Companions to the *Talbiyah*³¹.

These great Companions include the Commander of the Faithful Hadrat 'Umar ibn al-Khattab ؓ, his blessed son Hadrat 'Abdullah ؓ, Hadrat 'Abdullah ibn Mas'ud ؓ and Hadrat Imam Hasan ؓ. Furthermore, this is what our pious predecessors and Imams have preferred.

It has been stated in *al-Hidaya* that: *One should not say less than the words, as these are the exact words that have been transmitted from the Messenger of Allah ﷺ. If one says more than these words then it is permissible as the intention is to praise Allah, and to express one's being the slave of Allah. Therefore, there is no prohibition from saying more than these words.* [al-Hidayah – Vol. 1 Pg. 217]

For a detailed explanation on this topic, with all its proofs and evidences one can refer the Imam Ahmad Raza Khan's treatise: "*Talhan al-Ajr fi Adhanil Qabir*" [also in *Fatawa-e-Razanwiyah* – Vol. 5 Pgs. 653-677]

³¹ "*Talbiyah: Allahu akbar, Labbaik, Labbaik La sharaka laka Labbaik, Inna Hamda umm Ni'mat laka wa Nilik la sharaka Laka*"

Salaah

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إن أول ما يخلق الله تعالى عبد من عباده على يومئذ هل ينطق من ذنبيه شيء قالوا: لا ينطق من ذنبيه شيء قال: فإني أرى على الكواكب المقيمين على يومئذ هل ينطق من ذنبيه شيء قالوا: لا ينطق من ذنبيه شيء قال: فإني أرى على الكواكب المقيمين ينطقون الله يومئذ الخليل - (البحارى . مسلم)

- Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has stated, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Holy Prophet ﷺ added, "That is the example of the five prayers with which Allah removes all the sins because of these prayers."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم خرج زمن الأضواء وألوف في بيتها فكيف يفسد من تحتها ففعل ذلك ألوف في بيتها فكيف قال: فقال: يا أبا هريرة قال: أبيت يا رسول الله قال: أرى أجنة الله يتبعون أجناسهم يومئذ ويأبوا وجهه الله فيبيتها فكيف عند ذنوبه كذا بيتها فكيف هذا ألوف عن طير السجدة - (مسلم)

- Hadrat Abu Dhar ؓ reported that the Holy Prophet ﷺ went out in the season of winter when the leaves were falling. He took two branches of a tree whose leaves began to fall. He then said, "O Abu Dhar". He said, "At your service, O Messenger of Allah ﷺ." The Messenger of Allah ﷺ said, "For a Muslim who establishes prayer sincerely for the Pleasure of Allah, his sins leave him as these leaves fall from this tree."

عن سلمان قال: سمعت رسول الله صلى الله عليه وسلم يقول: من عمداً صلى صلاة الشيع عمداً بوزنة الإختيار ومن عمداً إلى الشرق عمداً بوزنة الأختيار - (ابن ماجه)

- Hadrat Salman ؓ reported: I heard the Messenger of Allah ﷺ say, "The one who goes out early to Fajr (morning) prayer goes out with the standard (flag) of Faith, but the one who goes out early to the market (without having performed the Fajr prayer) goes out with the standard of Iblis."

عن عبد الله بن عمرو بن العاص عن النبي صلى الله تعالى عليه وسلم أنه ذكر الصلاة يومئذ قال: من عاتقها عاتقاً كانت له نوراً وزينهاً ونوراً لم يخافها عاتقها ولا تتركه لولا نورها ولا يبعثها ولا يبعثها فحات نور الوضوء مع قلوب قلوب وفروعها وعلمها والبرهان عليه.

(صحة: اللاندي، البيهقي)

4. Hadrat 'Abdullah ibn 'Amr ibn al-'As reported that the Holy Prophet mentioned prayer one day saying, "whoever keeps to it, it will be Light, Evidence and Salvation for him on the Day of Resurrection, but if one does not establish prayer, it will not be Light, Evidence, nor Salvation for him, and on the Day of Resurrection he will be associated with Qarun, Fir'aun, Haman, and Ubayy ibn Khalaf (the greatest infidels)."

عن ابن عمر رضي الله عنهما عن النبي صلى الله تعالى عليه وسلم قال: يا علي بن أبي طالب لا تخف الصلاة فإنها لك نوراً وزيناً وحجة على من عاتقها عاتقاً، وكانت له نوراً وزيناً ونوراً لم يخافها عاتقها ولا تتركه لولا نورها ولا يبعثها ولا يبعثها فحات نور الوضوء مع قلوب قلوب وفروعها وعلمها والبرهان عليه.

(صحة: اللاندي، البيهقي)

5. Hadrat 'Ali reported that the Holy Prophet has said: "O Ali! There are three things which you must not postpone: prayer when its time comes, a funeral when it is ready for burial and the marriage of a widow when you find a match for her."

عن النبي صلى الله تعالى عليه وسلم قال: يا علي بن أبي طالب لا تخف الصلاة فإنها لك نوراً وزيناً وحجة على من عاتقها عاتقاً، وكانت له نوراً وزيناً ونوراً لم يخافها عاتقها ولا تتركه لولا نورها ولا يبعثها ولا يبعثها فحات نور الوضوء مع قلوب قلوب وفروعها وعلمها والبرهان عليه.

6. Hadrat Anas reported that the Messenger of Allah has said, "This is how a hypocrite prays: he sits watching the sun and when it becomes yellow^x and is between the horns of the Satan, he rises and prays four rak'ats quickly, mentioning Allah seldom during them."

^x I.e. when the Makruh time which is approximately 20 minutes before sunset, enters he starts to pray. Therefore to delay the 'Asr prayer to such a time that one can easily fix his gaze at the sun (approx. 20 minutes before sunset) is an act of great sin.

عن عبد الله بن عمرو بن العاص عن النبي صلى الله تعالى عليه وسلم أنه ذكر الصلاة يومئذ قال: من عاتقها عاتقاً كانت له نوراً وزينهاً ونوراً لم يخافها عاتقها ولا تتركه لولا نورها ولا يبعثها ولا يبعثها فحات نور الوضوء مع قلوب قلوب وفروعها وعلمها والبرهان عليه.

7. Hadrat 'Amr ibn Shu'ab reported from his father who said that his grandfather informed him that the Messenger of Allah has said, "Command your children to observe prayer when they are seven years old, and strike them for (not observing) it when they are ten years old, and do not let (boys and girls) sleep together."

Notes

- a) It is necessary that when one is praying in a low tone, that the voice should be at such a level that the reciter can hear it. If one performed the qirat (recitation) in such a low tone, that even the person himself could not hear, then his prayer is invalid. [Fatawa-e-'Alamgiri Vol. 1 Pg. 65, Bahar-e-Shari'at - Vol. 3 Pg. 277]
- b) It is a condition (*shart*) for *sijdah* that one toe [of the feet] is placed firmly on the ground.
- c) It is *Wajib* to place *three* toes of both feet firmly on the ground. Hence, if a person performed *sijdah* (prostrated) in such a manner that both his feet were lifted [not touching firmly on the ground], then the prayer is invalid.
- [Bahar-e-Shari'at - Vol. 3 Pg. 279 and Fatawa-e-Razviyyah - Vol. 1 Pg. 556, Ashbah al-Lam'at Vol. 1 Pg. 394, al-Durr al-Mukhtar Pg. 62, Radd al-Mukhtar Vol. 1 Pg. 313 and page 351, and it has also been stated in Kanz al-Daqai'iq and its commentary Bahr al-Rai'iq Vol. 1 Pg. 321.]
- d) Many women carelessly and without any valid reason, pray the *Salaah* sitting down, whether it is a *Fard* or *Wajib*. Their *namaz* does not count, because like men, it is also compulsory on women to stand up and pray the *Fard salaah*. If for old age or for an illness, one becomes weak, but can stand up with the help of a staff, or a servant or even leaning on a wall, then it is *Fard* that he/she prays standing up, to the extent that even if he/she can stand up for even a very short time, such as only the time it takes to say

"*Allahu-Akbar*", then it is Fard that one stands up however much she can, and then, sit down (for a valid reason in the light of the Islamic Law (Shar'ah).

[Bahar-e-Shari'at - Vol.3 Pg. 377, and also in *Fatawa-e-Razviyyah* - Vol. 3 Pg. 52 with reference of *Tanwir al-Absar* and *al-Durr al-Mukhtar*]

e) Nowadays, even men, upon having a very minor pain, sit down and pray their Salaah³³, despite the fact that they somewhat have the strength to roam hear and there and have conversations standing up for hours on end! Their Salaah is invalid, as *Qiyam* (to stand up) is Fard.

f) If a woman wore such a thin, transparent shawl by which the hair could easily be seen, then the Salaah is invalid; unless a strong piece of cloth is placed on top so that the colour of the hair does not become apparent to others. [Bahar-e-Shari'at - Vol. 3 Pg. 251 and also in *Fatawa-e-'Alamgiri* Vol. 1 Pg. 54]

The Tarawih Prayers

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من قنر ركعتين أو ركعتين في رمضان أو غير ذلك من شهر رمضان لم يرد الله به جنة قطعت منها

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "...whoever prays during the night in Ramadan sincerely; seeking his reward from Allah, his former sins are forgiven."

عن عبد بن يزيد قال قال قتادة في زمن عمر بن الخطاب ويروي عن النبي (صلى الله عليه وسلم)

2. Hadrat Sa'ib ibn Yazid ؓ has stated that, "We, (the Companions of the Beloved Prophetﷺ), used to pray twenty rak'ats Tarawih prayer and the Witr salaah in the era of the Caliph 'Umar ibn al-Khattab."

³³ Fard, Wajib and Sunnat-e-Mu'akkadah.

Commentary

It has been stated in *Mirqat al-Mafatih: The chain of narration of this Hadith is sound (Sahih)*. [Vol. 2 Pg. 175]

عن يزيد بن يزيد قال قال قتادة في زمن عمر بن الخطاب في ركعتين أو ثلاث

3. Hadrat Yazid ibn Ruman ؓ reports that during the time of Hadrat 'Umar ibn al-Khattab ؓ, people used to pray twenty-three Rak'ahs during Ramadan (20 rak'ats for Tarawih prayer and 3 rak'ats for witr.)

Notes

- a) The consensus of the Companions on the twenty Rak'ats for the Tarawih prayers:

Malik al-'Ulema Hadrat 'Allama 'Ala al-Din Abubakr ibn Mas'ud al-Kasani states:

It has been narrated that Hadrat 'Umar al-Faruq ؓ assembled all the Companions in the month of Ramadan to perform Tarawih behind Hadrat Ubayy ibn Ka'b ؓ. Hadrat Ubayy ibn Ka'b ؓ led them in the Tarawih prayer performing twenty (20) Rak'ats every night. No one from them ever refused or disapproved of this. Thus, the *Ijma'* (consensus) of all the Companions was on performing twenty rak'ats for the Tarawih prayer. [Bada'i al-Sana'i - Vol. 1 Pg. 288]

Imam Badr al-Din al-'Aini states in his renowned commentary on *Sahih al-Bukhari* entitled, "'Umdatul Qari'":

'Allama ibn 'Abd al-Barr has stated that it is the ruling of the majority of the scholars that tarawih is twenty Rak'ats. The scholars and jurists of *Kufa*, Imam al-Shafi'i ؓ and the majority of the *Fuqaha* have stated this, and this is the sound opinion as transmitted from Hadrat Ubayy ibn Ka'b ؓ that no Companion had a difference of opinion in it. ['Umdatul Qari - Vol. 5 Pg. 355]

Shaykh al-Islam Imam al-Hafiz ibn Hajar al-'Asqalani states:

It is the Ijma' of the Companions upon the fact that the Tarawih prayers consists of twenty rak'ats.

It has been stated in Maraqi al-Falah the commentary of Nur al-Idah that: *Tarawih is twenty rak'ats, as the Ijma' of the Companions is upon this.*

'Allama 'Abd al-Hayy Faranghi Mahalli states: *It has been proven that the Companions used to perform tarawih twenty rak'ats in the blessed eras of Hadrat 'Umar, Hadrat 'Uthman, Hadrat 'Ali and all those who came after them. Such reports have been transmitted by Imam Malik, Ibn Sa'd, Imam Baihaqi and others. [Undah al-Ri'ayah hashiyah Sharh al-Waqayah - Vol. 1 Pg. 175]*

Imam Mulla 'Ali al-Qari states: *The Companions all agree (it is their consensus) upon the fact that Tarawih is twenty rak'ats. [Mirqat al-Mafatih - Vol. 2 Pg. 175]*

- b) Twenty rak'ats for the Tarawih prayer is the ruling of the majority, and upon this is the common practice: Imam Tirmidhi states: *The majority of the scholars practice what has been transmitted from Hadrat 'Umar Faruq, Hadrat 'Ali and the other Companions that Tarawih is twenty rak'ats. Imam Suyyan al-Thawri, Imam 'Abdullah ibn Mubarak and Imam al-Shafi'i have stated the same (that Tarawih is twenty rak'ats). Imam Shafi'i has stated, 'We have found the residents of our city Makkah al-Mukarramah performing twenty rak'ats for the Tarawih prayer.' [Tirmidhi - Chapter on worshipping the nights of Ramadan - Pg. 99]*

Imam Mulla 'Ali al-Qari has stated: *It is the conformity of all the Muslims upon the twenty rak'ats for Tarawih. This is because Imam Baihaqi narrates with a sound chain of transmission that in the blessed eras of Hadrat 'Umar, Hadrat 'Uthman and Hadrat 'Ali, the Companions and all those who followed them (Tabi'un) performed twenty rak'ats for the Tarawih prayer. [Babu Fath al-'Inayah Sharh al-Nuqayah]*

It has been stated in the commentary of Tahtawi on Maraqi al-Falah that: *By the continuous practice of Hadrat Abuhanf al-Siddiq and the other Rightly-Guided Caliphs, it has been proven that Tarawih is twenty rak'ats. [Pg. 224]*

Imam ibn 'Abidin al-Shami states: *Tarawih is twenty rak'ats, this is the ruling of the majority of the scholars and the common practice of all Muslims from east till west. [Radd al-Muhtar - Vol. 1 Pg. 195]*

Shaikh Zain al-Din ibn Nuja'im al-Misri states: *Twenty rak'ats Tarawih is the ruling of the majority of the scholars. This is because it has been reported in the Muwatta of Imam Malik on the authority of Hadrat Yazid ibn Ruman that in the blessed era of Hadrat 'Umar al-Faruq the Companions used to perform twenty-three rak'ats (twenty rak'ats for Tarawih and three rak'ats for the Witr). [al-Bahr al-Rai'iq - Vol. 2 Pg. 66]*

It has been stated in al-'Inayah the commentary of al-Hidayah that: *Until the beginning of the Khilafah (reign) of Hadrat 'Umar al-Faruq, the Companions used to perform the Tarawih individually. Thereafter, Hadrat 'Umar stated that, "I find it better to assemble all the Companions (to perform the Tarawih) behind one Imam." Thus, he assembled all the Companions to perform the Tarawih with congregation behind Hadrat Ubayy ibn Ka'b. Hadrat Ubayy led them in the Tarawih performing five sets of four-rak'ats (tarwihah) i.e. performed twenty rak'ats.*

In al-Kifayah it states: *Tarawih is twenty rak'ats in total. This is our (Hanafi) ruling and that of the school of Imam al-Shafi'i.*

In Bada'i al-Sana'i it has been stated: *The number of rak'ats for the Tarawih prayer is twenty; five tarwelah with one Salam; every two salams is a tarwihah (i.e. one salamm mudd after every 2 rak'ats. Therefore, two salams means after four rak'ats). This is the ruling of the scholars in general. [Vol. 1 Pg. 288]*

Imam al-Ghazzali states: *Tarawih is twenty rak'ats. [Ihya 'Ulum al-Din - Vol. 1 Pg. 201]*

In Sharh al-Waqayah it has been stated: *Twenty rak'ats for the Tarawih is the Sunnah. [Vol. 1 Pg. 175]*

In Fatawa-e-'Alamgiri (also known as "al-Fatawa al-Hindiyah") it states: *Tarawih consists of five Tarwelah; each tarwelah is four rak'ats with two salams (made at the end of two rak'ats). This has also been stated in al-Sirajiyah. [Vol. 1 Pg. 108]*

The erudite Gnostic of the Indian subcontinent, Shah Waliyullah Muhaddith-e-Delhi states: *The number of rak'ats for the Tarawih is twenty.* [HajjatalLahil Baligha – Vol. 2 Pg. 18]

- c) Wisdom behind twenty rak'ats for Tarawih: The wisdom behind it is that in total there are twenty Fard and Wajib rak'ats throughout the day and night; 17 rak'ats are Fard and 3 rak'ats are Wajib. Tarawih is twenty Rak'ats so that in the month of Ramadan the status of these twenty rak'ats' Fard and Wajib are elevated and so that the Tarawih prayer takes these twenty rak'ats to perfection. [al-Bahr al-Rai'iq Vol. 2 Pg. 67, Tahatwi commentary on Maraqiy al-Falah, Radd al-Muhtar Vol. 1 Pg. 495, al-Nahr al-Faiql]

Reciting Behind the Imam

عن علي بن يسار أنه سئل زيد بن ثابت عن الجوزة مع الإمام فقال لا قوزة مع الإمام في حينه - (مسلم)

1. Hadrat 'Ata ibn Yasar ؓ reports that he asked Hadrat Zaid ibn Thabi ؓ about reciting behind the Imam. He stated, "There is no recitation behind the Imam, in any Salaah whatsoever." (Whether it is a prayer in which the Imam recites aloud or silently)

عن أبي موسى الأشعري قال قال رسول الله صلى الله عليه وسلم إذا صليتموا خلفي فمفوضون
فمفوضون فمفوضون فمفوضون وإذا قرأوا فمفوضون - (مسلم)

2. Hadrat Abu Musa al-Ash'ari ؓ reports that the Messenger of Allah ﷺ said, "When you perform your salaah (prayer) make your rows straight and one of you should be the Imam (lead the congregation in prayer). Recite the takbir when he says it and when he recites you should remain silent."

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم من خلف الإمام قوف قوزة
الإمام لا قوزة (قال محمد بن مسعود وابن الهيثم هذا الإسناد صحيح على شرط الشيخين) -
(الموطأ للإمام محمد)

3. Hadrat Jabir ibn 'Abdullah ؓ reports that the Messenger of Allah ﷺ has said, "When one prays behind an Imam, then his (Imam's) recitation is the recitation of the one praying behind him."

[Muhammad ibn Muni' and Imam ibn al-Humam have stated that this chain of narration is authentic upon the condition of the Imams Bukhari and Muslim]

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم خلف الإمام كخلف قوزة خلف قوزة - (الموطأ للإمام محمد)

4. Hadrat 'Abdullah ibn 'Umar ؓ states that: For the one who prays behind the Imam, the recitation of the Imam is sufficient on his behalf.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إذا جئنا بحمل يؤمكم يؤمكم قوزة قوزة قوزة -
وفي رواية مسلم: فقال أنه يؤمكم، فحذيت أبي هريرة؟ فقال: هو صبي يعني وإذا قرأ قال قوزة -
(الطحاوي)

5. Hadrat Abu Hurairah ؓ reports that the Messenger of Allah ﷺ has stated that "The Imam is appointed (to lead the congregation in prayer) so that those praying behind him follow him; so when he (the Imam) recites, remain silent"

It has been stated in the commentary of the Sahih of Imam Muslim that Hadrat Abubakr al-Siddiq ؓ asked Hadrat Sulaiman ؓ concerning the authenticity of the Hadith narrated by Hadrat Abu Hurairah ؓ (the Hadith which states that when the Imam recites, you (people in a congregation, who are performing their prayer behind an Imam) should remain silent). So, Hadrat Sulaiman said ؓ, "It is a sound Hadith." [Vol.1 Pg. 175]

Notes

The author of the famous book on Hanafi fiqh, "al-Hidayah" has cited the unanimity of the blessed Companions of the Holy Prophet ﷺ on not reciting anything behind the Imam.

It states in al-Hidayah: *The muqtadi (one praying behind an Imam) shall not recite (anything) behind the Imam. Upon this is the consensus of the Sahaba.* [Vol. 1 Pg. 86]

In al-'Inayah, the commentary of al-Hidayah it states: The "consensus of the Companions" as stated in al-Hidayah means the unanimity of most of the Companions. This consensus and unanimity of the Companions is because of the fact that preventing the muqtadi from reciting anything behind the Imam has been narrated from more than 80 Companions of the Messenger of Allah ﷺ.

Imam Sha'bi ﷺ states that, "I met 70 Companions who had taken part in the Battle of Badr. They all prevented the Muqtadi from reciting behind the Imam." Some have stated that "consensus of the Companions" means the unanimity of the *Mujtahideen* from the Companions.

Furthermore, Hadrat 'Abdullah ﷺ states that my father, Hadrat Zaid ibn Aslam ﷺ has said that amongst the Companions of the Holy Prophet ﷺ, ten of them strictly prevented people from praying behind the Imam; they are:

- a. Hadrat Abubakr as-Siddiq,
- b. Hadrat 'Umar ibn al-Khattab,
- c. Hadrat 'Uthman ibn al-'Affan,
- d. Hadrat 'Ali ibn Abi Talib,
- e. Hadrat 'Abd al-Rehman ibn 'Awf,
- f. Hadrat Sa'd ibn Abi Waqqas,
- g. Hadrat 'Abdullah ibn Mas'ud,
- h. Hadrat Zaid ibn Thabit,
- i. Hadrat 'Abdullah ibn 'Umar,
- j. and Hadrat 'Abdullah ibn al-'Abbas

(May Allah, the Almighty be pleased with them all...Ameen)

It has been stated in al-Kifayah: *It has been reported from 80 great Companions of the Holy Prophet ﷺ, who used to prevent the muqtadi from praying behind the Imam. Amongst these were: Hadrat 'Ali al-Murtaza, Hadrat 'Abdullah ibn 'Abbas, Hadrat 'Abdullah ibn 'Umar and Hadrat 'Abdullah ibn Mas'ud ﷺ.*

It has also been stated in al-Durr al-Mukhtar: *The person praying behind the Imam (muqtadi) shall not recite Surah al-Fatiha or any other Surah. If someone did so, then they have done an act which is Makruh-e-Tehrīmi (strongly disliked).* [Page - 75]

Reciting "Ameen" Silently

عن أبي حمزة قال قال رسول الله صلى الله عليه وسلم إذا أذن الأمام فقلوا من وراءه
 نؤمن بالله وحده لا شريك له (متفق عليه)
 وفي رواية: قال الأقال الأمام "قلوا آمين" فقلوا آمين - قوله من وراءه قوله
 قول الأمام فقلوا آمين من وراءه ما قلتم من وراءه - (مشكور)

1. Hadrat Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ has stated, "Say Ameen"³⁴ when the Imam says it, because if anyone's utterance of Ameen synchronises with that of the angels, his past sins will be forgiven." [Bukhari and Muslim]

In a version the Beloved Prophet ﷺ said, "When the Imam says, *عزى العزوب*, 'not of those whom You are angry nor of those who go astray', say, 'Ameen', because if anyone's 'Ameen' synchronises with that of the Angels his past sins will be forgiven." [This is Bukhari's wording, and Muslim has something similar.]

³⁴The Ameen can be pronounced in three ways: 1) extending the *madd* on the alif, Aameen, 2) shortening the *madd* on the alif, Ameen, 3) *Imida* - pronouncing the alif to the sound of 'Ya', when extending it. If one extended the *madd* on the alif, but also recited the *meem* with a *shadda*, Aameen, or did not pronounce the 'Ya': Aamin, then praying in such a manner is permissible, but it is against the Sunnah. However, if one pronounced a *meem* with a *shadda* as well as extending the *madd* on the alif but did not pronounce the 'Ya': Aamin, or one did not extend the *madd* on the alif but pronounced *meem* with a *shadda*, Aamin, or did not extend the *madd* on the alif and also did not pronounce the 'Ya': Aamin, then in all these circumstances *Salah* is invalidated. [al-Durr al-Mukhtar - Pg. 68, and Bahar-e-Shari'at - Vol. 1 Chapter: 3 Pg. 66]

Notes

From this Hadīth, we understand that:

a) The Muqtaḍī, who performs his Salaah behind an Imam, will not recite Surah al-Faṭha. If there was a command for the Muqtaḍī to recite Surah al-Faṭha, then the Holy Prophet ﷺ would have stated: "When you say, *سبح* *الحمد*, then you say, 'Ameen'." Hence, to recite Surah al-Faṭha is only for the Imam.

b) One should recite "Ameen" silently, as the angels also say it silently. This is why we can not hear the angels say it. Hence, to say "Ameen" aloud is against the way of how the angels say "Ameen".

In Kanz al-Daq'iq and al-Bahr al-Raiq it has been stated: *The Imam and the Muqtaḍī, both shall say Ameen silently.* [Vol. 1 Pg. 313]

In al-Durr al-Mukhtar it has been stated: *The Imam will say "Ameen" silently, just as the Muqtaḍī and the person praying on their own (Munfarid) shall also recite it silently.* [Pg. 68]

Raising the Hands in Salaah

عن علقمة قال قال عبد الله بن مسعود: *أبداً صلى الله عليه وسلم رفع يديه حتى يرفع يديه إلى أن يركع عليه وسطره والتأمين - (الترمذی)*
 المد من اصحاب النبي صلى الله تعالى عليه وسطره والتأمين - (الترمذی)

1. Hadrat 'Alqamah ؓ reported: Hadrat 'Abdullah ibn Mas'ud ؓ told us: "Shall I not lead you in prayer in the way of the Messenger of Allah ﷺ? So, he prayed, raising his hands only once, along with the Takbeer at the beginning.

[Imam al-Tirmidhi has stated that this Hadīth is *hasan* (fair) and many of the erudite Companions and their righteous successors (Tabi'un) have stated and followed this (that with the exception of the beginning of the prayer, nowhere else shall the hands be raised)]

عن الزهراء زين العابدين قال كان النبي صلى الله تعالى عليه وسلم إذا ركع لا يرفع يديه على يركع لله تعالى فربما يرفعه عن يمينه أو عن يساره - (الطحاوى)

2. Hadrat al-Bara' ibn 'Azib ؓ reported that when the Holy Prophet ﷺ used to perform Takbeer for the opening of salaah, he lifted both his hands so much that the two thumbs would reach both the ear lobes. Then the Holy Prophet ﷺ would not lift his hand at any time until the completion of prayer.

عن أنس بن مالك قال رأيت محمد بن عبد الله صلى الله تعالى عليه وسلم يرفع يديه في كل ركعة حتى لا يرى أصابعه - (الطحاوى)

3. Hadrat Aswad reports that, "I saw Hadrat 'Umar ibn al-Khattab ؓ lift both his hands during the first Takbeer (for the commencement of salaah), then till the completion of prayer, he never raised them."

عن أنس بن مالك قال: رأيت محمد بن عبد الله صلى الله تعالى عليه وسلم يرفع يديه في كل ركعة حتى لا يرى أصابعه - (الطحاوى)

4. Hadrat Mujahid ؓ states I prayed behind Hadrat ('Abdullah) ibn 'Umar ؓ. He never lifted his hands except for the first Takbeer.

Notes

It is quite clear from the aforementioned Ahadith that the Holy Prophet ﷺ, Hadrat 'Umar ibn al-Khattab, Hadrat 'Abdullah Ibn Mas'ud, Hadrat 'Abdullah Ibn 'Umar ؓ, and the elite scholars from the Companions and their successors (Tabi'un) raised their hands only for the opening of salaah (Takbir-e-Tehrīma).

Until the completion of salaah, they did not lift the hands at any time in any position whatsoever.

In some narrations it has been stated that they used to lift their hands before and after the Ruku'. This was then later abrogated (mansukh), as is explained by Imam Badr ad-Din al-'Ayni in his commentary on Sahih al-Bukhari.

He cites a Hadith on the authority of Hadrat 'Abdullah ibn al-Zubair ؓ, that he saw a man lifting his hands before going into Ruku' and after Ruku', when standing up straight. Upon seeing this, he told the man not to do so, as this was an act which the Holy Prophet ﷺ initially used to do. However, it was later abrogated (made mansukh).

Virtues, Benefits and Excellence of Sending Salutations (Durood) upon the Holy Prophet ﷺ

عن أبي بصير قال قال رسول الله صلى الله تعالى عليه وسلم من صلى صلاة واحدة على رسول الله صلى الله عليه وسلم عثر على سبعين حسنة وسقطت عنه عثر من عاصي الله عز وجل - (النسائي)

1. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ has said, "Whoever invokes a blessing (recites a durood) on me once, Allah grants him ten blessings, ten of his sins are forgiven and he is elevated ten ranks."

صلى الله على النبي الأبي وآله صلى الله عليه وسلم صلاة واحدة عثرت على سبعين حسنة

عن أبي بصير عن رسول الله صلى الله تعالى عليه وسلم قال قال رسول الله صلى الله عليه وسلم من صلى صلاة واحدة على رسول الله صلى الله عليه وسلم عثر على سبعين حسنة وسقطت عنه عثر من عاصي الله عز وجل - (النسائي)

2. Hadrat Ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ has said, "The one who will be the nearest to me on the Day of Resurrection will be the one who invoked most blessings (recited the most durood) on me."

صلى الله على النبي الأبي وآله صلى الله عليه وسلم صلاة واحدة عثرت على سبعين حسنة

عن أبي بصير عن رسول الله صلى الله تعالى عليه وسلم قال قال رسول الله صلى الله عليه وسلم من صلى صلاة واحدة على رسول الله صلى الله عليه وسلم عثر على سبعين حسنة وسقطت عنه عثر من عاصي الله عز وجل - (النسائي)

3. Hadrat Ubayy ibn Ka'b ؓ reported: I said, "O Messenger of Allah ﷺ, I frequently invoke blessings on you so how much (of the time I spend for supplications) should I devote for invoking blessings on you?" He said: "As much as you wish." I said: "one forth?" He said, "Whatever you wish, but if you increase it, that will be better for you." I said: "one half?" He said, "Whatever you wish, but if you increase it that will be better for you." I said: "two thirds?" He said, "Whatever you wish, but if you increase it that will be better for you." I said: "I shall devote the whole of my time for supplications in invoking blessings on you." He said, "Then you will be freed from all worries (it shall suffice for all your problems) and your sins will be forgiven."

صلى الله على النبي الأبي وآله صلى الله عليه وسلم صلاة واحدة عثرت على سبعين حسنة

عن أبي بصير عن رسول الله صلى الله تعالى عليه وسلم قال قال رسول الله صلى الله عليه وسلم من صلى صلاة واحدة على رسول الله صلى الله عليه وسلم عثر على سبعين حسنة وسقطت عنه عثر من عاصي الله عز وجل - (النسائي)

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "May such a person be dishonoured; one who does not invoke a blessing (send durood) on me when I am (my name is) mentioned in his presence..."

صلى الله على النبي الأبي وآله صلى الله عليه وسلم صلاة واحدة عثرت على سبعين حسنة

عن علي بن إمام قال قال رسول الله صلى الله عليه وسلم إنه على النبي من أكرهت جنة تفضل على
(الترمذی)

5. Hadrat 'Ali ؓ reported that the Messenger of Allah ﷺ has said, "In reality the miser is he in whose presence I am mentioned but (still) does not invoke a blessing on me."

عن الله على النبي الأنبي وآله على الله عليه وسلم صلاة ويسألك يا رسول الله

عن عبد بن القاسم قال: أرف الله عليه من أكرهت الأرض والأرض لا يرضى عنه حتى تنزل على
كريمة (الترمذی)

6. Hadrat 'Umar ibn al-Khatab ؓ reported, "The supplication remains suspended between the heaven and the earth, none of it ascends till you invoke blessings (send durud) on your Prophet ﷺ."

عن الله على النبي الأنبي وآله على الله عليه وسلم صلاة ويسألك يا رسول الله

Notes

- a) Many people nowadays abbreviate the Blessed salutation upon the Holy Prophet: صلى الله عليه وسلم (in English) or \square , \square , \square (in Urdu). This is strictly forbidden, in fact Haram. Furthermore, if this abbreviation was done with the intention of [May Allah Forbid] degrading the respect and status of the Holy Prophet ﷺ, then it is *kufr* and hence, one comes out of the folds of Islam.

- b) Also, instead of writing عنهم رضي الله عنهم ignorant people abbreviate it, writing "R.A." or "R" or رضي , ر and so on. Again, this is strictly unlawful.

[Fatawa-e-Itiqiyah – Imam Ahmad Raza Khan, Bahar-e-Shari'at, and Imam Ahmad Raza aur Radd-e-Bid'at-o-Munkarat – Pg. 304]

- c) Such a person whose name is Muhammad, Ahmad, Ali, Hasan, Husain and so on, it is forbidden to write 's.a.w' or 's' or 'a' after these names. This is because here, it is the person himself (whose name it is) who is being referred to. Therefore, what is the meaning of writing the durud here?!

- d) A very blessed formula for invoking blessings (sending Durud):

عن الله على النبي الأنبي وآله على الله عليه وسلم صلاة ويسألك يا رسول الله

Salallahu 'alan Nabiyihil Ummiyih wa Anihil Salallahu 'alayhi wa Sallama Salantum
wa Salamann 'alayka Ya RasoolAllah.

"Allah's peace be upon the Prophet who was not taught by anyone (except Allah) and upon his family. May Allah send peace and blessings upon him. Peace and blessings be upon you, O Messenger of Allah."

There are immense blessings and more than forty benefits for the one who recites this Durud Sharif.

A person who has sincere love for the Messenger of Allah ﷺ: who holds respect for the Messenger of Allah ﷺ more than the world and everything that is in it; who stays far away from the company of those who try and attempt to belittle, degrade or insult the Messenger of Allah ﷺ in whatever shape or form; who stays away from those who try to prevent the remembrance of the Messenger of Allah ﷺ; who has hatred and detestation against the enemies of the Messenger of Allah ﷺ (who are, in fact, the enemies of Allah, the Most Exalted). If such a person, who has in him all these qualities, recites this Durud Sharif with sincere love and devotion after the Friday (Jum'ah) prayer; facing towards the blessed city of al-Madinah al-Munawwarah³ and having his arms folded, he shall receive the following benefits, blessings and much more:

- a. Allah shall shower three thousand blessings on the person who recites this Durud.
b. Allah shall send His salutations upon him two thousand times.

³ In the UK, the direction of al-Madinah al-Munawwarah is slightly towards the left of the direction of the Qiblah.

- c. Five thousand good deeds shall be written in his Book of Deeds.
- d. Five thousand of his sins shall be wiped away.
- e. He shall be elevated five thousand ranks.
- f. The Messenger of Allah ﷺ shall shake hands with such a person on the Day of Reckoning.
- g. It will be written on the forehead of such a person, that he is not a hypocrite.
- h. It shall also be written on his forehead that he is freed from the fire of Hell.
- i. Allah Most High shall resurrect him amongst the Martyrs (*Shuhada*) on the Day of Resurrection.
- j. The wealth and prosperity of such a person shall flourish (increase).
- k. Such a person will have *barakah* (blessing) in his children, their children and their children.
- l. He shall overcome and be victorious over his enemies.
- m. One day he shall be blessed with seeing the Messenger of Allah ﷺ in his dream.
- n. He shall pass away from this world in the state of *Iman* (faith).
- o. The intercession (*shafa'at*) of the Messenger of Allah ﷺ shall be *Wajib* for him on the Day of Resurrection.
- p. Allah, the Most Affectionate, shall be pleased with him such that He shall never be displeased with him.
- q. Love for him shall be placed into people's hearts.

[al-Wazifah al-Karimah – Inam Ahmed Raza Khan – Pg. 21-23 – Maktabah-Nabawiyah – Lahore also cited in Hayat-e-A'lahazrat – Malik al-'Ulama 'Allama Zafaruddin al-Bihari – Vol. 3 Pgs. 46-47]

Jama'ah (Congregation) and its Excellence

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم صلاة الجماعة أفضل صلاة الفرد بتبع أو غير تبع
ذريحة - البخاري، مسلم

1. Hadrat Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ has said, "Prayer in congregation is twenty-seven times more in reward than prayer offered individually."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم ليس صلاة أفضل على المؤمن من الصلاة
والصلاة ولو يتكلمون ما فيها لأكون لها ولو حتى ولو - البخاري، مسلم

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "There is no prayer which is more burdensome upon the hypocrites than the Night ('Isha) and the Morning (Fajr) prayer. If they know what blessing lies in these prayers, they will come to them even if they have to crawl to do so."

عن علي بن علقمة قال قال رسول الله صلى الله عليه وسلم من صلى الصلوات في جماعة فكأنما يتبع النبي
ومن صلى الصلوات في جماعة فكأنما صلى النبي كلف - مسلم

3. Hadrat 'Uthman ؓ reported that the Messenger of Allah ﷺ has said, "Whoever prays the 'Isha (Night) prayer in company, it is as though he has remained standing in prayer half the night; and whoever prays the Fajr (Morning) prayer in congregation, it is as though he has prayed the whole of the night."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم والذي نفسي بيده لقد سمعت أن امرئ يجلس
فيصلى ثم أمر بالصلوة فيقول أنا لله أكبر رجلاً فيقول الناس ثلثوا أو اثنان إلى وقال
روى رواية - البخاري، مسلم

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "By Him in Whose Hand my soul is, I have thought about giving orders for wood to be collected. When it has been collected, I would give orders for prayer and have the Adhaan called for it. I would then order a man to lead the people and then I would proceed to those (who are not present at the prayer, as it says in a version) and burn their houses over them..."

عن أبي هريرة عن النبي صلى الله عليه وسلم قال: لو آتاني النبيوت من الجنة والأرزاق أقتك صلاة
الجمعة وأمرت ببيتان محجورين ما أتاني النبيوت والثواب (مسلم)

5. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "If there were no women or children in the houses (of those people who are not present in the mosques for prayer), then I would order the youngsters to burn everything which lies in these homes."

عن أبي Huraira قال قال رسول الله صلى الله عليه وسلم ما من بيت في قرية ولا بدو لا يفقه فيه
الكل إلا قد ابتغوا عقوبته باليهن فتيك باليتعاقف (احمد، ابوداود)

6. Hadrat Abu al-Darda' ؓ reported that the Messenger of Allah ﷺ has said, "There are no three men in a village or in the desert among whom whom prayer (in a congregation/with Jama'ah) is not arranged, only but the Satan has got mastery over them. So observe prayer in congregation because the wolf eats only the straggling animal."

Notes

It is Wajib (compulsory) upon a sane, adolescent person, who has the ability to pray with congregation to do so. Without any valid excuse, to leave the congregation even once is a great sin, and that person is liable for punishment. If one continuously misses the congregation (jama'ah) then such a person has become a fasiq (debauched/transgressor), his testimony is rejected, and he shall be punished severely. If the neighbours remained silent (and did not reprimand that person for his actions, and did not tell him the importance of praying with congregation) then they shall also be sinful. [Bahar-e-Shari'at – Vol. 3 Pg. 337].

It has been stated in Tanwir al-Absar and al-Durr al-Mukhtar that:

Performing prayer with congregation (jama'ah) is Wajib (compulsory). This is the opinion of most of the scholars. In al-Tulayfa and the other books, this is upon which the verdict has been given. In al-Bahr (al-Raiq) it has been stated that this is the sound ruling of the jurists of Islamic Jurisprudence. [al-Durr al-Mukhtar – Pg. 76. This has also been stated in al-Tahawi Pg. 171, and also in Fatawa-e-'Alamgiri Vol. 1 Pg. 77]

In Ashi'ah al-Lam'at it has been stated that:

Sayyid ibn al-Humam has narrated that most of our Shiyyukh have stated that praying with congregation (jama'ah) is Wajib (necessary). It is called "Sunnat" as its wajib (being compulsory) has been derived from the Sunnah (Alhadith or traditions of the Holy Prophet ﷺ). [Vol. 1 Pg. 458]

The Excellence and Virtue of the Masajid and Places of Prayer and Worship

1. Hadrat 'Uthman ؓ reported that the Messenger of Allah ﷺ has said, "Whoever builds a mosque for (seeking the pleasure of) Allah, then Allah will build a house for him in Paradise."

عن عثمان قال قال رسول الله صلى الله عليه وسلم من بنى لله منى بيتا لله لا يتقيا في الجنة
(البحارى، مسلم)

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم أععب الأزد والكمال الله أععبهما وأععب الأزد والكمال
الله أععبهما (مسلم)

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "The parts of the land dearest to Allah are the mosques and the parts most detested by Allah are its markets."

عن عثمان بن عفان قال قال رسول الله صلى الله عليه وسلم أحب الأجزاء إلى الله أحبها وأبغها إلى الله أبغها
أبغها (مسلم)

3. Hadrat 'Uthman ibn Madh'un ؓ reported that he said (to the Holy Prophet ﷺ): "O Messenger of Allah ﷺ! Grant us permission for monasticism." He said, "Monasticism of my Ummah is sitting in the mosques waiting for prayer."

عن معاوية بن قرة عن أبيه أنه رأى رسول الله صلى الله عليه وسلم على منى على عاتق الكعبرتين بيني البعل
والأبهر وقال: ممن الكعبرتا فلا يفترق بيني وبينكما وقال: إنك كعبر لا يلهي أكلهما إلا يفتنهما من الله.

(الموطأ)

4. Hadrat Mu'awiyah ibn Qurrah ؓ reported from his father who said that the Messenger of Allah ؐ prohibited these two vegetables; i.e. onions and garlic, and said, "Whoever eats them should not come near our mosque." He also said, "If you eat them out of necessity, then suppress their odour by cooking."

Commentary

Hadrat Shaykh 'Abdul Haq Muhaddith-e-Dehlwi states:

Everything whose odour is detested also comes under the same ruling, whether it is eaten or not (e.g. paraffin or the smell of cigars and cigarettes). [Ashi'ah al-Lam'at - Vol. 1 Pg. 328]

عن الحسن البصري قال قال رسول الله صلى الله عليه وسلم لا تأكلوا على الناس زبداء ولا يكره
عن أبيه في ما جردوا في أمر زبدهم فلا يجردوا في أمر زبدهم ولا يكره ما جردوا في أمر زبدهم (البيهقي)

5. Hadrat Hasan al-Basari ؓ narrates *mu'asalatun** that the Messenger of Allah ؐ has said, "There shall come a time upon the people when they shall talk in the Masjid about worldly affairs. So do not sit with them as Allah is not concerned" about them.

* When a Tab'i narrates a Hadith from the Messenger of Allah omitting the name of the Companion from whom the Tab'i had narrated the Hadith.

† Allah Most High is free from such feelings of being 'concerned' or not. Hence, this means that such people have come out of the covenant that was binding to them from Allah Most Exalted. Thus, they are exempt from the Mercy of Allah. [Ashi'ah al-Lam'at - Vol. 2]

Commentary

Hadrat Shaykh 'Abdul Haq "Muhaddith-e-Dehlwi" states in the commentary of this Hadith that: *This means that Allah dislikes such people.* [Ashi'ah al-Lam'at - Vol. 1 Pg. 399]

Notes

- a) It is impermissible to enter the Masjid (places of worship) after having eaten raw garlic or onions, when the odour is still present. The same ruling applies to all those things which give out an unpleasant smell such as cigars, cigarettes or after having eaten radish or someone who has the illness of bad breath odour or someone has placed or rubbed medicine which gives off a bad smell. Hence, in all these circumstances, if the odour is still present and can be smelt, then all these people are not allowed to enter the Masjid. Likewise, to light such a matchstick by which an unpleasant smell is emanated, is also forbidden in the Masjid. [al-Durr al-Mukhtar - Pg. 90, Radd al-Mukhtar, Bahar-e-Shari'at]

- b) It is forbidden to burn (kerosene) oil in the Masjid. If the smell is completely suppressed, then it is permissible to use. [Fatawa-e-Razviyyah - Vol. 3 - Pg. 598]

- c) If a house adjacent to the Masjid is taller than the masjid itself, then there is no harm. This is because the Masjid is not just the name of those four walls apparent to the naked eye. In fact, the Masjid is from the actual place of prayer till above the seven skies.

It has been stated in al-Durr al-Mukhtar: *It (place of prayer) is a Masjid even till above the skies.* [Pg. 125]

It has been stated in Radd al-Mukhtar: *And likewise, it (place of worship) is a Masjid till below the seven earths.*

- d) Upon entering the Masjid, one should place his right foot first and recite the following du'a:

اللَّهُمَّ انْفُتِحْ لِي أَبْوَابَ رَحْمَتِكَ

Allahumma-*ftah* li Abwabah Rahmatik

“O Allah! Open the Doors of Mercy for me.”

- e) Upon exiting the Masjid, one should place his left foot first and recite the following du'a:

اللَّهُمَّ اعْلَمْ أَنَّكَ مِنَ الْقَدِيقِ

Allahumma inni as'aluka min Fadlik.

“O Allah! I seek from You, Your Benevolence.”

- One should also, upon entry to the Masjid, make the intention for *Tilka* (spiritual retreat):

بِسْمِ اللَّهِ وَعَلَى وَعَيْتِكَ تَوَكَّلْتُ وَتَوَكَّلْتُ بِسْمِ الْأَعْرَابِيِّ

Bismillahi dakhilatu wa 'alika tarakkaltu wa narwaytu surnatali Tilkaf.

“In the Name of Allah have I entered, and upon You (O Allah) have I placed my trust, and I have made the intention of the *Sunnah* of retreat.”

The reward is that however much time one spends in the Masjid, the reward of staying for such a duration is written in his Book of Deeds.

The Friday (Jumu'ah) Salaah

عن عائشة قال قال رسول الله صلى الله عليه وسلم لا يقبل رجل يوم الجمعة ويتكلموا
بشئ من طيبه ويأخذ من فيه أو يمشي من جنب بيته ولو خرج فلا يقبل بيته حتى يغتسل ما كذب
لويحسب إذا وكله الله الأجر إلا غير له ما بينه وبين الجمعة الأجرى - (البخارى)

1. Hadrat Salman ؓ reported that the Messenger of Allah ﷺ has said, “If a man takes a bath on Friday, purifies himself as much as he can with ablution,

applies oil from his oils, or uses any available perfume in his house, then goes out and, without squeezing between two men, prays what is prescribed for him and thereafter remains silent when the Imam speaks (delivers sermon), his (minor) sins between that time and the next Friday will be forgiven.”

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم إذا كنت يوم الجمعة وقفت في المسجد على
باب المسجد يكلمك صوت الأكل فالأكل وشئ الفخير يحرقن الذي يؤمن بيته ولو كالم الذي يؤمن بيته ولو
يخافك ويخافك في بيته فلو أخرج الأجر عدوا وضعتهم ويستحيون الأجر - (البخارى، مسلم)

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, “When Friday comes, the angels stand at the door of the mosque recording the people in the order of their arrival. The parable of the first comer is like the parable of one who sends (to Makkah) a she-camel for sacrifice; the man who comes next is like the one who sends a cow for sacrifice, next a sheep, next like the one who sends a hen, next like the one who sends an egg. Then when the Imams stand up (on the Minbar/Pulpit) to deliver the sermon, they close their sheets and listen to the remembrance (sermon).”

عن سبرة بن جندب قال قال رسول الله صلى الله عليه وسلم من ترك الجمعة من غير عذر فليعلم
بدينه لو لم يجز فويله ودينه - (الحداد، ابو داود)

3. Hadrat Samurah ibn Jundab ؓ reported that the Messenger of Allah ﷺ has said, “Whoever omits the Friday prayer without an excuse should give a Dinar” in alms; or if he does not have (it), half a Dinar.”

عن سبرة بن جندب قال قال رسول الله صلى الله عليه وسلم أخطرت والوتر والنوا من الأجر لو لم
الويل لا يزال يتبعها حتى يؤخر في الجمعة والرك - (ابو داود)

4. Hadrat Samurah ibn Jundab ؓ reported that the Messenger of Allah ﷺ has said, “Be present at the sermon (delivered on Fridays) and draw near the

² Dinar is approximately 4.235g worth of gold or its equivalent in money.

Imam; because whoever always keeps far away will likewise be far away (towards the back) in Paradise, even though he will enter it."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم إذا نكس أحدكم يديه فليجعل من
تحت يديه راحة (الترمذى)

5. Hadrat Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ has said, "When any of you dozes (in the Masjid) during the Friday prayer, he should change his place (if possible)."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم إذا نكس الورد بكسر الهمزة والواو بكسر
الواو بكسر الهمزة - (البحارى)

6. Hadrat Anas ؓ reported that when it was very cold, the Holy Prophet ﷺ used to observe the prayer early; and when it was very hot, he used to delay the prayer till it was cooler. This refers to the Friday prayer."

Notes

- a. All those who listen to the Mu'ezzin calling out the Adhan for the Friday prayers in front of the Imam, should not reply to his words. This is a more precautionary ruling. [Fatawa-e-Razviyah]

It has been stated in al-Durr al-Mukhtar [Pg. 571]:
One should not reply with the tongue, to the words of the Adhan called in front of the imam, prior to the Khutba (sermon).

In Radd al-Muhtar Vol. 1 Pg. 575 it has been stated:
It is Makruh (disliked) to reply to the (words of the) Adhan at such a time.

- b. On hearing the Adhan for the Khutba, when the mu'azzin calls out the Blessed Name of the Holy Prophet ﷺ, then it is best not to kiss ones thumbs at that time. The Durud Sharif (invoking blessings) on the Messenger of Allah ﷺ should also be recited from the heart; not from the tongue, as remaining silent in this particular time is Fard (obligatory). This rule only

applies to the adhan for the khutba, otherwise in the other adhans one should kiss their thumbs, place them on their eyes as this is Mustahab. [Fatawa-e-Razviyah]

In Radd al-Muhtar it has been stated:

The more favoured opinion is to invoke blessings (send durud) upon the Holy Prophet from one's heart (and not to recite anything from the tongue). [Vol. 1 Pg. 575]

- c. To read the khutba in any language other than Arabic or to amalgamate another language with the khutba read in Arabic is disliked (Makruh) and against the Sunnat that has been transmitted from our pious predecessors. [Fatawa-e-Razviyah, Bahar-e-Shari'at]

- d. Some people lift their hands (for supplication) in the time that is between the two khutbas delivered by the Imam. This should not be done, as it is necessary to remain silent throughout and in between the two khutbas. [Bahar-e-Shari'at - Vol. 1 Chapter 4 Pg. 90-91]

- e. It is not permissible to establish the Friday Prayer in villages. However, if people do pray it, then one should not prevent them. [Fatawa-e-Razviyah]

- f. Because the Friday Prayer is not allowed in the villages (and in some countries), the Zohar (Mid-Noon prayer) is still Fard upon them, though they may have prayed the Friday Prayer. Hence, it is obligatory that one prays the 4 Rakahs Fard salah for Zohar if one has prayed the Friday Prayer in villages or places where the Friday Prayer cannot be established due to reasons as explained by the Shar'ah.

From where should the Adhan for the Khutbah be Called?

عن القاسم بن يزيد قال قال رسول الله صلى الله عليه وسلم إذا جلس على
المنبر يوم الجمعة على باب المسجد وأنى بكروا على منادى (الترمذى)

1. Hadrat Sa'ib ibn Yazid ؓ reported that when the Holy Prophet ﷺ used to sit on the pulpit (on Friday), the call to prayer (adhan) was said near the door of

the mosque, in front of the Holy Prophet ﷺ. This was the same manner in which the adhan was called in the times of Hadrat Abubakar ؓ and Hadrat Umar ؓ.

Notes

From this Hadith we understand that it is Sunnah to call the Adhan from outside of the Masjid (Prayer Hall). The Adhan for the Khutbah during the blessed era of the Holy Prophet ﷺ and his blessed vicegerents: Hadrat Abubakar ؓ and Hadrat Umar ؓ was always called from outside of the Masjid. This is why the scholars have disallowed calling the adhan from inside the Masjid [Fatawa-e-Qazi Khan Vol. 1 Pg. 78, Fatawa-e-'Alamgiri Vol. 1 Pg. 55.]

In al-Bahr al-Kaiq it has been stated: *It is impermissible to call the Adhan from inside the Masjid.* [Vol. 1 Pg. 268]

In Fath al-Qadir it has been stated: *The scholars of jurisprudence have stated that the Adhan should not be given from inside the Masjid.* [Vol. 1 Pg. 215]

In al-Tahtawi (nashriya on Maraqiy al-Falah) it has been stated:

It is Makruh (disliked) to give the Adhan from inside the Masjid. This has also been stated in al-Qahstani. [Pg. 17]

Hence, the practice of calling the adhan from inside the Masjid is incorrect. It is obligatory upon Muslims to leave what is wrong and abide by the rules of fiqh and Hadith.

The Eidayn

عن انس قال فبدر النبي صلى الله تعالى عليه وسلم المدينة وكلمة يؤذون فيها فقال ما هذا
 اليوم قال قال علي كالتب فيها في الجاهلية فقال رسول الله صلى الله تعالى عليه وسلم قد ابتدأ الله يومنا
 هذا يؤذون فيها يؤذون الأحمس ويؤذون الأنطرب (الرواد، مشكوة)

1. Hadrat Anas ؓ reported that when the Holy Prophet ﷺ came to Madinah, the people had two days in which they used to entertain and amuse themselves. He asked: "What are these two days?" They said: "We used to amuse ourselves and take pleasure in these two days during the Days of Ignorance (jahiliyyah). The Messenger of Allah ﷺ said, "Allah has substituted for you something better than these two; the Eid of Adha" (sacrifice) and the Eid of Fitr".

عن ابن أبي عمير عن أنس بن مالك قال قال رسول الله صلى الله تعالى عليه وسلم كتب إلي عمرو بن كلثوم وهو يمجوساني :
 عجل الأحمس وأجر الأنطرب وركب الناس - (مشكوة)

2. Hadrat Abu al-Huwairith ؓ reported that the Messenger of Allah ﷺ wrote to Hadrat 'Amr ibn Hazm, when he was in Najran, asking him to observe the prayer early on the Eid of Adha (sacrifice) and late on the Eid of Fitr, and to admonish the people.

عن جابر بن عبد الله قال: بعثت مع رسول الله صلى الله تعالى عليه وسلم النبيين عذرة موعظة ولا موعظة، يعلم
 أن الرب - ولا أقامته - (مسلم)

3. Hadrat Jabir ibn Samurah ؓ reported, "I prayed with the Messenger of Allah ﷺ the two Eid prayers more than once or twice, without an Adhan or Iqamah."

عن انس قال كنت ورسول الله صلى الله تعالى عليه وسلم لا يؤذون الأنطرب حتى يأكل عذرت ويا كلهم
 ويؤذون - (البحاري)

4. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ did not go (to the place of prayer) in the morning on the day of Eid-ul-Fitr till he ate some dates, and he used to eat an odd number.

¹⁰ of Dhul Hijjah.
¹¹ of Shawwal.

عن يزيد بن أبي عبيدة قال قال النبي صلى الله عليه وسلم لا يجزئ من يومه أن يلبس حتى يلبس ولا يلبس حتى يلبس
أبو بصير عن أبي بصير - (الترمذي - ابن ماجه)

5. Hadrat Buraydah ؓ reported that the Holy Prophet ﷺ did not go out on the day of Eid-ul-Fitr till he had eaten some food; and that he did not eat any food on the day of Eid-ul-Adha (sacrifice) till he had prayed.

عن جابر قال قال النبي صلى الله عليه وسلم إن أكلت يومك على غيرك - (البخاري)

6. Hadrat Jabir ؓ reported that on the day of Eid the Holy Prophet ﷺ used to return by a different route from the one he had taken when going out.

Notes

- a) To greet, embrace and shake hands with one another, after the Eidain prayer is an act of reward. This is also a means of increasing love and affection between Muslims and a way of expressing ones joy and happiness.
- b) It is impermissible for females to perform the Eidain prayers⁴¹, as there shall be mixing between the men and the women in the Eidgah (place where the Eid prayer is performed). This is why it is not permissible for females to go to the Masjid to perform salaah with congregation; whether they go during the day or at night; whether for Jum'ah or for Eidain; whether they are old or young. [This has been stated in Tanwir al-Absar and al-Durr al-Mukhtar Pg. 114]
- c) If the women were to have their own congregation for Salaah, then this is still not permissible, as the congregation held by women for their ownelves (to perform salaah) is not allowed, in fact it is strongly disliked (Makruh-e-Tehrimi). [Fatawa-e-'Alamgiri Vol. 1 Pg. 80, also in al-Durr al-Mukhtar Pg. 77]

⁴¹ Yes, however, before Zawal women can perform the 2 or 4 rak'ats Chasht (Salaatud Duha) prayer at home, after the Eidain prayer has finished. [Bahar-e-Shariat - Vol. 1, Chapter 4, Pg. 94]

4) Even if women perform the Eidain prayer on their own, then this is also not permissible as it is a condition to establish the Eidain prayer with a congregation.

However, women should perform Nafl (supererogatory) salaah on that day, at home, on their own. Insha'Allah they shall receive the blessings and rewards of that day.

Method of Performing the Eid Salaah

The method is to make intention for Eid-ul-Fitr or Eid-ud-Duha for two Rakas Wajib and then lift your hands up to your ears and say 'Allahu Akbar' and then fold them below the navel as normal.

Now pray 'Thana' and then say *Allahu Akbar* and lift your hands up to your ears and release them and again lift your hands and say *Allahu Akbar* and release them again and then lift your hands again and say *Allahu Akbar* and then fold them.

This means fold your hands after the first and fourth Takbeer and in the second and third Takbeers release your hands. The best way to remember is that if the Imam shall recite after the Takbeer then fold your hands and when he shall not recite (after a Takbeer) release your hands and hang them on the side.

After folding your hands after the fourth Takbeer the Imam will silently recite '*A'udhabillah*' and '*Bismillah*' and then he will pray Surah al-Faitha ('*Allhamdu..*') and a Surah loudly and then go into Ruku and Sijdah and (thus) complete one Rak'at (until).

In the second Rak'at the Imam will recite Surah al-Faitha and a Surat first. After this, the Imam will say *Allahu Akbar*. Thus, you should lift your hands to your ears and say *Allahu Akbar* and release them; and do not fold them and repeat this twice. Therefore a total of three times the Takbeer shall be said. On the fourth time say *Allahu Akbar* and without lifting your hands go into Ruku.

This therefore means that in the Eid prayer there are six extra Takbeers; three

before Qira'at (recitation) and after Takbeer-e-Tahrīma in the first Rak'at and three after Qira'at in the second Rakat before the Takbeer for Ruku.

In all the extra Takbeers you must lift your hands and between two Takbeers a gap of three Tasbeehs should be made.

It is Mustahab in the Eid prayer to recite after Alhamdu, 'Surah al-Jumu'ah' in the first Rak'at and Surah al-Munafiqun in the second or in the first pray 'Sabbih Isma Rabbik al-'Ala' and in the second 'Hal Atataka Hadeethul Ghasihyah'⁴². [al-Durr al-Mukhtar Pgs. 113-114, Bahar-e-Shari'at]

⁴² Method of performing the Eid prayer has been taken from the English version of the book "Qanoon-e-Shari'at", by 'Allama Shamsul 'Ulema Shamsuddin Ahmed al-Razwi, the student of Sadr al-Shari'ah, Allama Mufti Anjad Ali al-'Azmi. Translation in English by al-Hajj Muhammad Salim Ghisa.

Chapter Four

کتاب الجنائز

The Book of Funeral Rites

BOOK OF FUNERAL RITES

Suffering and Illness

عن ابن حنبله المقدوع عن النبي صلى الله تعالى عليه وسلم قال ما يؤيب العبد من نفسه ولا رفس ولا عور ولا حنرب ولا آلى ولا عور على الشرة يتركها إلا كفر الله بها من خطاياهم (البيهقى وسلم)

1. Hadrat Abu Hurairah ؓ and Hadrat Abu Sa'īd al-Khudri ؓ reported that the Messenger of Allah ﷺ has said, "No Muslim suffers from any hardship, pain, anxiety, grief, injury, care, or even by a thorn with which he is pierced, only but Allah makes it an atonement (Kaffara) for his sins (his sins are forgiven)."

عن عبد الله بن مسعود قال قال رسول الله صلى الله تعالى عليه وسلم ما يؤيب من نفسه إلا كفر الله بها من خطاياها (البيهقى وسلم)

2. Hadrat 'Abdullah ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ has said, "No Muslim suffers an injury; be it illness or something else, only but Allah thereby causes his (minor) sins to fall just as leaves fall from a tree."

عن ابن عمر بن الخطاب قال قلت لرسول الله صلى الله تعالى عليه وسلم ما يؤيب من نفسه إلا كفر الله بها من خطاياها (البيهقى وسلم)

3. Hadrat Abu Hurairah ؓ reported that fever was mentioned in the presence of the Messenger of Allah ﷺ. A man (who was present at that time) uttered unpleasant words as regards to fever. (Upon hearing him) the Messenger of Allah ﷺ said, "Do utter evil about it, because it removes sins as fire removes the rust of iron."

عن عبد الله بن عمر بن الخطاب قال قال رسول الله صلى الله تعالى عليه وسلم ما يؤيب من نفسه إلا كفر الله بها من خطاياها (البيهقى وسلم)

4. Hadrat Muhammad ibn Khalid al-Sulami ؓ reported from his father th. his grandfather informed that the Messenger of Allah ﷺ has said, "When Allah has already decreed for a servant a high rank/station, which he has not attained by his action, He afflicts him 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."

عن عبد الله بن عمر بن الخطاب قال قال رسول الله صلى الله تعالى عليه وسلم ما يؤيب من نفسه إلا كفر الله بها من خطاياها (البيهقى وسلم)

5. Hadrat 'Aishah Radiyah>Allahu 'anha reported that the Messenger of Allah ﷺ has said, "When a man's sins become too much and his good deeds are not enough to compensate for them, Allah afflicts him with grief and anxiety to remove them from him."

عن عبد الله بن عمر بن الخطاب قال قال رسول الله صلى الله تعالى عليه وسلم ما يؤيب من نفسه إلا كفر الله بها من خطاياها (البيهقى وسلم)

6. Hadrat Sa'd ؓ reported that the Holy Prophet ﷺ was asked, "Who are the most afflicted from among the people?" He said, "The Prophets, then those who are the most virtuous, and then those who are the most virtuous. A man is tested according to his steadfastness on the religion; if he is firm in his religion, his trial is severe; but if he is weak in his religion, it is made light for him. He continues like that till he walks on the earth having no sin."

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم الصلاة أوسع الفسح في بيتي الله المملون، عبيته والذين يرضون عبيته وصاحبه ذات الجنب عبيته واليتيمون عبيته وصاحب الخريف عبيته والذين يهدونك تحت الهدى عبيته الكفار أكثر من جنج عبيته - (السوسان للامام مالك ابو داود، مكتوبة)

7. Hadrat Jابر ibn Atik ؓ reported that the Messenger of Allah ﷺ has said, "There are seven kinds of martyrdom besides being killed in the path of Allah. (1) One who dies of plague, (2) one who is drowned, (3) one who dies of pneumonia, (4) one who dies of any stomach illness, (5) one who is burnt to death, (6) one who is killed by a building falling on him, and (7) a woman who dies whilst giving birth to a child."

Notes

In the apparent sense, one does feel pain from any illness which he suffers. However, in reality, this is a very great blessing of Allah through which a true believer feels comfort and tranquillity forever and also receives reward in abundance.

The reason behind this is the fact that this suffering, pain and illness are all 'medicines' to treat the 'ill' soul and the spirit of oneself. However, the condition for this is that the person is a true believer (mu'min) and is patient and thankful even in situations where the suffering and pain is overwhelming²⁰.

Contrary to this, if one is not patient (when suffering through difficulties) or does not thank (Allah for the blessings that he receives), but, in fact mourns or laments then there shall be no 'real' cure for that illness, i.e. one shall be deprived of receiving any kind of reward whatsoever.

²⁰ The Messenger of Allah ﷺ has stated that, "How amazing is the affair of a Mu'min (a true believer) as all his affairs are good for him). This (all affairs being good and beneficial for that person) is for no one (no hypothesis, no infidel) but only for a mu'min. This is because if any pleasure or anything good reaches him (such as good health, good welfare, protection and security, wealth, has a high honour, rank or dignity) he thanks Allah for it, and so this is good for him (as his name is written in the book of those who are thankful for the blessings which they receive). If he is afflicted with any loss or trouble, but he remains patient (and endures the difficulty he is suffering), then this is good for him (as his name shall be written with those whom Allah has frequently praised in His book due to their endurance and patience on calamities and difficulties that they face. So, whenever a slave of Allah is afflicted with any pain or discomfort whatsoever, [and he remains patient] the doors of good and blessings remain upon for him." [Mushad Imam Ahmad - Book of Asceticism - on the authority of Sahab. Commentary taken from: Fird al-Qadir - Imam 'Abd al-Ra'uf al-Munawi - Vol. 4, Pg. 393]

Many ignorant people, utter words of kufr (infidelity) when they suffer from any kind of pain or difficulty. This is scandalous and a means of receiving the torment and punishment in this world and the Hereafter [Allah forbid]

visiting the Sick

عن علي بن ابي طالب قال سمعت رسول الله صلى الله عليه وسلم يقول ما من مسلم يمرض في بيته حتى يزوره المؤمن الا عمل عليه سبعون الف حسنة حتى يمضي والى عاكه عتية الا عمل عليه سبعون الف حسنة حتى يبرئ الى حريق في الجنة - (الترمذي، ابو داود)

1. Hadrat 'Ali ؓ reported: I heard the Messenger of Allah ﷺ say, "There is no Muslim who visits a Muslim in illness in the morning only that seventy thousand angels invoke blessings on him and ask for his forgiveness till the evening; and if he visits him in the evening seventy thousand angels invoke blessings on him and ask Allah for the forgiveness of his sins till the morning; and for him is a garden in Paradise."

عن انس قال قال رسول الله صلى الله عليه وسلم من تزى مني حتى يشفى الوضوء وانكأ كما انكأ المسلم لم يصب الا لوزية من الجنة صغيرة حتى يشفى حرقها - (احمد)

2. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ has said, "Whoever performs ablution completely (performing its obligatory, Sunnah aspects) and then visits his (sick) Muslim brother, seeking his reward (from Allah), he is separated away from Hell till the distance of sixty years' (journey)."

عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم من عاكه مريض الا انى يشفى حتى يشفى من العسا " يبتى وظل عتقات وتكبرت من الجنة ما يروى" - (ابن ماجه)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Whoever visits a man in his poor health, an announcer cries out from the heaven, 'You are blessed, your walking (towards the ill person) is an act of

great reward, and you have earned for yourself a place in Paradise, which is going to be your (final) abode!"

عن جابر قال قال رسول الله صلى الله عليه وسلم من علاه مريضاً لم يزل يحلوظ الرخصة على مجلس لولا على ما يشاء فيقال - (الصحاح الوصائل للامير مالت)

4. Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ has said, "Whoever visits a person who feels unwell (is ill) does not cease to plunge into the ocean of mercy till he sits down; and when he sits down, he is completely immersed in it."

عن ابن جبير قال قال رسول الله صلى الله عليه وسلم اذا دعاك على المريض فكفى من ادق اجله قلوب لئلا لا يوزن فيها الا يطيب ويقويه - (الترمذي. ابن ماجه)

5. Hadrat Abu Sa'id ؓ reported that the Messenger of Allah ﷺ has said, "When you go to visit an ill person, remove his anxiety regarding his death. Although this (you giving comfort to him) cannot avert anything (his death) but it will comfort his soul."

عن سعد بن المسيب لم يزل قال قال رسول الله صلى الله عليه وسلم افضل الاجارة من عيادة الجارة - (البيهقي. مشكوة)

6. Hadrat Sa'id ibn al-Musayyib ؓ narrated *mursalan*, from the Messenger of Allah ﷺ, who stated, "The best visit to the sick is one where the visitor leaves quickly."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم عامان فخير من عيادة الجارة سبع مرات اتى الله الغنيبة رب العرش العظيم ان يذهبك الا تفي الا ان يكون قد حضر آجله - (ابو داود. الترمذي)

7. Hadrat ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "No Muslim visits a (sick) Muslim, and says seven times,

1 ask Allah, the Mighty, the Lord of the Mighty Throne, to cure you' only that he is cured, unless his time (of death) has come."

Cure and Remedies

عن ابن عمر بن قرفة قال قال رسول الله صلى الله عليه وسلم ما نزل الله ذاء الا انزل له يشفا - (البخاري)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Allah has sent down no disease except that He has (also) sent down a remedy for it."

عن ابن جابر قال قال رسول الله صلى الله عليه وسلم لكل داء دواء فوالله اني اعلم الداء وما يعالج الله - (مسلم)

2. Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ has said, "There is a medicine for every disease. So when the medicine is applied, it is cured by the order of Allah."

عن ابن الزبير قال قال رسول الله صلى الله عليه وسلم ارف الله انزل الداء والى الله جعل لكل داء دواء فكلوا ولا تأكلوا مما يحذر - (ابو داود)

3. Hadrat Abu'd-Darda' ؓ reported that the Messenger of Allah ﷺ has said, "Allah has sent down the disease and its cure; and He has created a cure for every disease; so treat your disease with remedies (medicine), but use nothing unlawful."

عن ابن عمر بن قرفة قال قال رسول الله صلى الله عليه وسلم عن الة وآلة الجيب - (الصحاح. ابو داود. الترمذي. ابن ماجه)

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ prohibited the use of impure medicine.

Note

Most medicines manufactured by British or American companies contain spirit or other alcohol by-products. Therefore, one is not allowed to use any of these medicines⁴.

Use of Spells and Amulets (Ta'weeth)

عن عروة قال أمر النبي صلى الله تعالى عليه وسلم أن لا يتبرأ من الجن. (البخاري، مسلم)

1. Hadrat 'Aisha RadiyAllahu 'anha reported: the Holy Prophet ﷺ guided us that we should use spell (ta'widh) against the evil eye.

عن أبو سعيد آسف النبي صلى الله تعالى عليه وسلم رأى في بيتها جارياً في وجوهها غممة فغنى معلقاً
 إن شاء فورا أو فورا فترك بها النظر. (البخاري، مسلم)

2. Hadrat Umm-e-Salamah RadiyAllahu 'anha reported that the Holy Prophet ﷺ saw in her house a girl with yellowness in her face (she was pale) and said, "Use a spell for her, because she has been affected by the evil eye."

عن عوف بن مالك الأديبي قال كنا نوق في الجاهلية فقلنا يا رسول الله تخيف نبي في ذلك فقال أغرطوا عيني
 زفاكر لا بأس بالوقى ما لم يكن فيه شريك. (مسلم)

⁴ on page 30 of the minutes of a Fiqh Seminar that was held on the 3rd and 4th of Sha'ban 1414 A.H., coinciding the 1st of January 1994 (in which the author Hadrat 'Allama Mufti Jalaluddin Ahmed al-Azmi was also present), the "Decision Board" all agreed upon the fact that British (or American) manufactured medicines (which contain alcohol and spirit in them) are allowed because of *ummi al-balawa* (it becoming a general necessity not only for the common mass of people, but also for the *khatas* and *dafa' al-haraj* (to remove any anguish or difficulty than shall be caused if the fatwa was given to disallow the use of such medicine). The spiritual mentor (*shaykh*) of the author himself, Sadr al-Shari'ah, 'Allama Mufti Aminad 'Ali al-Azmi was of the opinion that such medicine cannot be used, but the scholars who came after stated what has been mentioned above. [see Fatawa-e-Angladiya - Vol. 4 Pg. 264 and the notes on the same page by Hadrat 'Allama Mufti Al-e-Madani (Mudali)] The latest collection of Fatawa issued from the Markazi Tarbiyat-e-Ilm founded by Hadrat Mufti Jalaluddin Ahmed Amjadi, contains a Fatwa that such medicine which contain alcohol are permissible for use [Fatawa Markaze Tarbiyat-e-Ilm - the 11th year - Pg. 42 - 2006]

3. Hadrat 'Awf ibn Malik Ashja'i stated, "In the Days of Ignorance we used to apply spells. (After having accepted Islam,) we asked the Messenger of Allah ﷺ, "What is your view about it?" He said, "Present (read) your spells to me. There is no harm in spells as long as they contain no words of polytheism."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehliwī" states: If there are no names of any *Jinn* or *Shaitan* in the spells, and the words and meanings used in that spell are not of *kufir* [*laishbeeti*], then there is no harm in using them. This is why the scholars have stated that, that *charm* (spell) whose meaning is not known, is impermissible to use. However, there is no harm in reading or using those charms (words or actions of spell) which have been transmitted directly from the Holy Prophet ﷺ, [though one may not actually know their meanings]. [Ash'ah al-Lam'at - Vol. 3 Pg. 604]

Death

عن ابن عمر قال قال رسول الله صلى الله تعالى عليه وسلم لا تجوزوا ذكره ولا تذكروا
 (الترمذي، السابق)

1. Hadrat Abu Hurairah reported that the Messenger of Allah ﷺ has said, "Remember much the eradicator of lusts and desires - death."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehliwī" states:

To remember death, as stated in the Hadith, means to have the fear of Allah the Most Exalted, and to abide by the rules and commands of Allah. Furthermore, it means to repent and ask for the forgiveness for ones sins and to understand the importance of the Hereafter more and above the (supposed) importance of this world. (Give priority and preference to the Hereafter over and above the affairs of this world.)

Otherwise, remembrance of death without putting anything into practice [such as praying salaah, giving Zakah and so on] is of no use. In fact, this can be a

reason for hard-heartedness and callousness, just as being negligent and not putting anything into practice as well as remembering Allah at the same time, is also the reason for hard-heartedness. [Ashi'ah al-Lam'at – Vol. 1 Pg. 653]

عن ابن مزينة قال قال رسول الله صلى الله عليه وسلم لا يبعث الله المرءة الا يحبها ولا يتركها الا يحزنها
عليها وانما قلبها يبعثني - (البخاري)

- Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "None of you should wish for death. If he is righteous perhaps he may do more good; and if he is an evildoer, perhaps he may repent."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states: It is disliked to ask and desire for death because of any worldly loss, such as illness or poverty and so on, as this is a sign of being impatient and being displeased with one's fate and destiny. However, to desire death in love of Allah and in meeting Allah, and also to desire death so that one departs the pains and sufferings and the troubles of this world and enter Paradise in the Hereafter, are all signs of ones faith. Likewise, to desire death because of protection of ones religion is also permissible. [Ashi'ah al-Lam'at – Vol. 1 Pg. 653]

عن ابي قلبي وقال النبي صلى الله تعالى عليه وسلم على قلب وعوفي الموت فقال كيف تحبها؟ قال ان دعوا الله يا رسول الله وانى امكنة ذنوبي فقال رسول الله صلى الله تعالى عليه وسلم لا يحزنني في قلب عبيدني مثل هذا الذودين الا لعلة الله ما يريد جزؤي واخذوا بما يخالف - (الترمذي، ابن ماجه، مشكور)

- Hadrat Anas ؓ reported that the Holy Prophet ﷺ visited a youth who was at the verge of death and asked him, "How are you?" He said, "O Messenger of Allah ﷺ I have hope in Allah, and I am afraid of my sins." The Messenger of Allah ﷺ said, "These two (hope and fear) cannot unite in a man's heart at such a time, only but Allah gives him what he hopes for and grants him security from what he fears."

عن علقم بن يسار قال قال رسول الله صلى الله تعالى عليه وسلم انما يؤمنون بربهم على مؤثراتهم - (مسند، ابو داود)

- Hadrat Ma'qal ibn Yasaar ؓ reported that the Messenger of Allah ﷺ has said, "Recite Surah Yasin over those of you who are on the verge of death."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states: The apparent meaning is that Surah Yasin should be recited over a person who is approaching death, and this has been the practice [of the pious predecessors]. The other meaning is that Surah al-Yasin should be recited after death, at home or near the grave of the deceased. [Ashi'ah al-Lam'at – Vol. 1 Pg. 262]

عن ابي حنيفة وزين مزينة قال قال رسول الله صلى الله تعالى عليه وسلم انما يؤمنون بربهم الا الله - (مسند)

- Hadrat Abu Sa'id ؓ and Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Recite to those of you who are on the verge of death, 'لا اله الا الله' There is none worthy of worship except Allah."

Note

The method is that at the time [vergel] of death the people present should recite the Kalimah 'لا اله الا الله' in a loud voice. However, the person who is on the verge of death should not be commanded to pronounce it.

Bathing and Shrouding the Deceased

عن البر عبيدة قال قال رسول الله صلى الله تعالى عليه وسلم وتعلم غسل الميتة فقال انما يؤمنون بربهم الا الله
فمنها او يتبعها ويؤكلت يتبعونها ومواضع الوضوء منها - (البخاري)

- Hadrat Umm-e-'Atiyah RaddyAllahu 'anha reported: The Messenger of Allah ﷺ came to us while we were bathing his daughter (Hadrat Zainab RaddyAllahu 'anha) and said, "Wash her with water and Lot tree leaves three or five times or more than that if that suits you, and put camphor, (or some camphor,) 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 states, "Wash her an odd number of times, three, five or seven; beginning with the right side and the washing the parts washed in ablution"]

Note

Water should not be placed in the mouth of the deceased, just as one would gargle in ablution. Also, water should not be placed in the nostrils.

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم إذا كفن أحدكم فليغسله ثلاثاً (مسلم)

2. Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ has said, "When anyone of you shrouds his brother, he should use a good shroud."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states: The meaning of a 'good shroud' is that the shroud should be complete, clean and white in colour and that one should not be extravagant when purchasing the cloth. Whether the shroud is new, or old but washed, both can be used, however, people who waste money because of hoarding or showing-off, then this is strictly disliked and strongly prohibited (Haram). [Ash'ah al-Lam'at - Vol. 1 Pg. 672]

عن أبي عبد الله قال قال رسول الله صلى الله عليه وسلم إذا كفن أحدكم فليغسله ثلاثاً
وكلوا فيه ما يؤكلون (أبو داود، الرضا)

3. Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Put on your white dresses; because they are of your best dresses and shroud your dead in them."

Notes

a) It is common amongst the ignorant to think that the husband cannot hold the coffin of his deceased wife, or cannot lay his wife in the grave, nor can he see

her face...this is incorrect. The only prohibition is that the husband harkes and touches the wife without wearing anything on his hands. [Bahar-e-Shari'at - Vol. 4 Pg. 519]

b) Both of the arms of the deceased should be placed on their sides, not on the chest as this (Keeping hands on top of the chest) is the way of the infidels [This has been stated in Radd al-Muhtar Vol. 1 Pg. 600]

c) It is also prohibited to fold the arms of the deceased below the waist as one does for prayer.

d) The leg-sheet (bottom cover) for the deceased should be so long that it covers all the body from the top (head) till the bottom (feet) 45.

[This has been mentioned in Fatawa-e-'Alamgiri Vol. 1 Pg. 150, al-Hidayah Vol. 1 Pg. 137, Radd al-Muhtar Vol. 1 Pg. 603 and also in Bahar-e-Shari'at]

e) The 'shawl' for the deceased female should cover half of the back till the chest, which estimates to around three-arms length (one and a half yards). The width should be from one ear lobe to another. Those who tie a shawl (which a female usually wears in this world) on the head of the female deceased, is baseless and also against the Sunnah.

f) The cover-sheet for the chest of the female should cover from the breasts till the belly-button. It is best, however, that it reaches the thighs as stated in Fatawa-e-'Alamgiri and al-Jawharah al-Nayyirah.

g) The chest cover-sheet should be above the lifalah as stated in Fatawa-e-'Alamgiri Vol. 1 Pg. 151. In Fath al-Qadir it states with reference from Sharh Kanz al-Daq'iq that the cover-sheet for the chest should be above all the other sheets of cloth used to shroud the body of the deceased female. Therefore, the common practice of tying the chest-cover sheet before all the other pieces of cloth is incorrect.

^e This cloth shall be just a little shorter than a jifg - cover which is as long as the height of the body and a little extra. This cover can be tied at both ends.

عن أبي بصير قال سألت أبا عبد الله عليه السلام عن رجل مات ولم يؤمن بالله واليوم الآخر قال لا جناح عليه ولا قبر له ولا عذاب عليه قال قلت يا رسول الله هل ينزل الله جنته على من مات ولم يؤمن بالله واليوم الآخر قال لا ينزل الله جنته على من مات ولم يؤمن بالله واليوم الآخر (البخاري، مسند)

3. Hadrat Anas ؓ reported that some Companions passed by a dead body on a bier and praised it much (spoke good words as regards the deceased person). The Holy Prophet ﷺ said, "It has become certain." They passed by another and spoke ill of it. He said, "It has become certain." Hadrat Umar (who heard the Messenger of Allah ﷺ state this) asked, "What has become certain?" He said, "You praised it (the deceased) with good, so Paradise became certain for it; and you spoke ill of this (dead person) so Hell became certain for it. You are the witnesses of Allah on the earth."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states:

To praise, as mentioned in this Hadith, refers to whom the pious, God-fearing slaves of Allah praise; in which there is no self-desire, as it is this, which is the sign of a person being a dweller of Paradise. Otherwise, there are transgressors and misguided people who praise a misguided person because of their own self desire and speak ill about the pious. Such praise is not accepted with regards to judging the deceased to be a dweller of Paradise or Hell. [Ash'ah al-Lam'at - Vol. 1 Pg. 682]

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم لا ينزل الله جنته على من مات ولم يؤمن بالله واليوم الآخر... (البخاري)

4. Hadrat 'Aisha Radiy>Allahu 'anha reported that the Messenger of Allah ﷺ has said, "Do not speak ill about the dead..."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم لا تكبروا ولا تكلموا بحسبكم ولا تكلموا بحسبكم ولا تكلموا بحسبكم (الترمذي)

5. Hadrat ibn 'Umar ؓ reported that the Messenger of Allah ﷺ has said, "Speak about the good qualities of your dead and refrain from speaking about their sins."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states: This is especially for those pious Muslims who did not oppress or commit sins in open. [Ash'ah al-Lam'at - Vol. 1]

عن ابن عمر بن الخطاب قال قال رسول الله صلى الله عليه وسلم لا تكلموا بحسبكم ولا تكلموا بحسبكم ولا تكلموا بحسبكم (البخاري)

6. Hadrat Muhammad ibn Sirin ؓ reported that a funeral passed by Hadrat Hasan ibn 'Ali ؓ and Hadrat ibn 'Abbas ؓ. Hadrat Hasan ؓ stood up, but Hadrat ibn 'Abbas ؓ did not. Then Hadrat Hasan ؓ asked, "Did the Holy Prophet ﷺ not stand up for the funeral of a Jew?" He said, "Yes", but thereafter he (Hadrat ibn 'Abbas ؓ) sat.

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states: The first ruling was abrogated and this derogation was only for the funeral of the Jews (or for anyone else.) Allah knows best. However, it is apparent that this ruling is for everyone. [Ash'ah al-Lam'at - Vol. 1]

It has been stated in Fatawa-e-'Alamgiri: Do not stand up for a funeral. However if a person wants to participate (in the funeral prayer or burial) then one can do so. [Vol. 1 Pg. 152]

In al-Tahawi it states: To stand up upon seeing a funeral is disliked. This has also been stated in Qahastani. [Pg. 367]

Burial of the Deceased

عن عمرو بن العاص قال كنت بالمدينة رجلا فأتيت بالبلاء والأعر لا يأتى بالبلاء إلا أوتينا به أو لا يعمل عليه فجاهد الذي يأتى فأتى لرسول الله صلى الله تعالى عليه وسلم - (رس السنة، مشكوة)

1. Hadrat 'Urwah ibn Zubair ؓ reported that there were two men in Madina. One of them [Hadrat Abu Talha al-Ansari ؓ] used to make a side-pocket grave, but the other [Hadrat Abu 'Ubaydah ibn al-Jarrah ؓ] did not (he used to dig a coffin-style grave.) [When the Messenger of Allah ؓ passed away] they said that one who comes first should do as he does. The one who used to make a side-pocket grave came and prepared the grave for the Messenger of Allah ؓ.

عن علي بن ابي طالب قال سجد رسول الله صلى الله تعالى عليه وسلم حين أتى قبري فقال يا علي اني اعلم اني به اني اعلم اني وفؤا لولا خيبتا يتر الله وعلى والله وعلى والله رسول الله وفضلته يحب ولا يتركه لولا محبه ولا تتركه لولا محبه - (سابع السابع)

2. Hadrat 'Ali ؓ reported that the Messenger of Allah ؓ participated in praying the funeral prayer of a man. He then said, "O Ali! Turn the face of the dead towards the Qiblah and everyone recite *Allahu Akbar* (I lower you with the) Name of Allah, and on the path of the Messenger of Allah ؓ." Lay him on his side. Do not lay him upside down (tying down on his face), nor should you lay him straight up (do not lay him on his back)."

Notes

It is evident from this Hadith that the deceased should be laid on their right side, and this is the sound ruling.

[Bahar-e-Sharif at Vol. 4 Pg. 545, Fatawa-e-'Alamgiri Vol. 1 Pg. 155, Radd al-Muhlar Vol. 1 Pg. 626, al-Bahr al-Raiq Vol. 2 Pg. 194, al-Bada'i al-Sana' Vol. 1 Pg. 319, Maraqi al-Falah]

In Fath al-Qadir it states: The Messenger of Allah ؓ is resting in the highly-esteemed and blessed grave, lying on his right-side, facing towards the Qibla. [Vol. 3 Pg. 95]
In at-Tahawi it states: When placing the deceased on their side, one should place some earth (soil) on their side so that the deceased does not move back [Pg. 269]

عن ابن عجلون القار الله اني قبر النبي صلى الله تعالى عليه وسلم وسئل (السحري)

3. Hadrat Sulyan Tammam ؓ reported that he saw the grave of the Holy Prophet ؓ raised like the hump of a camel.

عن جابر قال رأيت قبر النبي صلى الله تعالى عليه وسلم وكان الذي رآه على قبره يروي من ربي ربي ربي ربي
من قبري رأيت حكي الصحرا لبرجكيد - (السحري، مشكوة)

4. Hadrat Jabir ؓ 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 Hadrat Bilal ibn Rabah ؓ. He began from the side of his head and sprinkled it up to his feet.

Notes

a) It is Mustahab that the earth should be placed from the head-side of the deceased with both hands.

On the first handful one should recite:

مِنَّا خَلَقْنَاكَ

Minnā Khalqaqnakum: "from it (the earth) have We created you."

Then on the second:

وَرَبَّنَا نُؤِيدُكَ

wa Filn Nu 'itukum: "and to it will We make you return."

Then on the third:

وَسَيَا نَحْرِيكُمْ نَارًا آخِرَى

"*wa mitha Nukhtiriyukum Taaratun Ukhra*": "and from it, shall We resurrect you for the second time." [at-Tahtawi, Bahar-e-Shari'at]

b) It is permissible to place the *Shajarah*⁴ or the '*Ahad Nama*'⁵ in the grave/coffin. However, it is best that these are placed in a hole dug in front of the deceased's face, towards the direction of the Qiblah. [Bahar-e-Shari'at]

c) It is also best to write [with one's finger] the '*Ahad Nama* on the forehead of the deceased.

It has been stated in Radd al-Muhhtar that: *If one wrote the Ahad Nama on the forehead, turban or the shroud of the deceased, then there is hope that Allah shall forgive the deceased.* [Vol. 1 Pg. 633].

d) It is also permissible to write '*Bismillahir Rehmanir Raheem*' or the Kalimah on the forehead of the deceased. However, this should be written with one's finger [not with ink], after having bathed and shrouded the deceased. [Radd al-Muhhtar Vol. 1 Pg. 634].

e) The way to place the *Shajarah* or the '*Ahad Nama*' is that there should be an opening made right in front of the face-side of the deceased. Thereafter, the *Shajarah* and the '*Ahad Nama*' should be placed in that opening. It is also permissible to write (with the finger not with ink) "*Bismillahir Rehmanir Raheem*" on the forehead and the chest of the deceased.

⁴ A book which contains the names of all the shuyukh; from the person's own Shaykh upto the Messenger of Allah ﷺ. The names of the shuyukh are of that specific order (*silsila*) in which the person has sworn the oath of allegiance to e.g. Qadiriyyah, Chishtiya, Naqshbandiyah, Suhrawardiyyah, Shadhiliyyah and so on.

⁵ The '*Ahad Nama*' are words which contain the pledge which was made between the slave and Allah, the Most Exalted in the World of the Souls (when the person had not entered into this world.) The concise words of this '*Ahad Nama*' as stated by the scholars is: *La ilaha illa Allah wa la Haqqa wa la Qarrewa illa Billahil 'Alayil 'Azem. The Lahu Lahu Maika wa Lahu Hamdu La ilaha illa Allah wa la Haqqa wa la Qarrewa illa Billahil 'Alayil 'Azem. The extensive form of the above supplication is: Allahumma Faris Samawati wa Ardi 'Alimul Ghaib wa Shahidul Haqir Rehmanir Raheem Inni A'adnu Ilayka fi hadithil Haqirid dunya Amin Ashahidu Annaka Ant'Allah La ilaha illa Anta Wa'adahu La Shareeka Lak wa Anna Mulimnadan 'Abduka wa Rasuika Sall'Alayhi wa'Alihi wa Sallama Fala Takfirni ila Nafsi wa Tagfirrinni minashi Shaiti wa Tab'itai minil Khayri wa ana la Athiqu illa Birehmatika Faj'al li 'Abdani 'indaكَ Teruffinhi Yaumul Qiyyamati innaka la Tabliqul Ma'ad. [Nizam-e-Shari'at - Pgs. 360-361]*

A person had made a will that after he passes away *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* "*Bismillahir Rehmanir Raheem*" should be written on his forehead and chest, and it was done so. After a few days had passed, someone dreamt of him and he was asked, "How are you?" The deceased replied, "When I was buried in my grave, the Angels of punishment came, but immediately as they saw "*Bismillahir Rehmanir Raheem*" written on my chest and on my forehead they said to me, "You have been saved from the punishment (of the grave)." One can also write "*Bismillahir Rehmanir Raheem*" on the forehead and the kalima "*La ilaha illa Allah Muhammadur Rasuulullah*" on the chest.

[Nizam-e-Shari'at - Sadr al-'Ulema Hadrat 'Allama Sayyid Ghulam Jilani al-Merthi - Pg. 360]

f) It is amongst the virtuous acts to call the Adhan standing at the head-side of the grave of the deceased⁶.

g) It is also permissible to build domes or a structure on the graves of the scholars, or those who are the descendants (from the family) of the Holy Prophet or are saints. [This has been stated in Radd al-Muhhtar Vol. 1 Pg. 627 and also in at-Tahtawi Pg. 370.]

h) In order to express the high honour, dignity, excellence, and superiority of the Awliya, it is permissible to place a coloured cloth on their graves, place flowers, plants or to light candles near their graves (not on the grave itself as it is forbidden to do so). [Radd al-Muhhtar, Fatawa-e-'Alamgiri, al-Hadiqah al-Nadiyyah].

i) Some people place soil, which contains horse manure, on the grave. This is forbidden.

⁶ For more details refer to the treatise *Uddan al-A'ir fi Adhanil Qabr* - Imam Ahmed Raza Khan.

Notes

- a) It is the consensus that it is strictly forbidden (Haram) to lament or mourn or to remember the deceased person with words of exaggeration or to cry out loudly. [Bahar-e-Shari'at with reference from al-Jawharah al-Nayyirah].
- b) To tear one's garment to shreds, to smack one's face, to show and untie hair, to place earth on one's head, to smack the thighs with one's hands and to beat one's chest are all acts of ignorance that are strictly forbidden and are all acts of sin. [Fatawa-e-'Alamgiri Vol. 1 Pg. 157].
- c) It is forbidden to cry out loudly (to wail) making a sound. If one cries without making any noise then there is no prohibition in doing so. [Bahar-e-Shari'at]
- d) It is an act of reward to console the family of the deceased person. The time for this is from death until three days after. After this, condolence is disliked (Makruh). However, if someone was not present or one did not know (about the death) then there is no prohibition in condolence even if it be after three days. [Bahar-e-Shari'at with reference from Radd al-Muhar]
- e) The words of condolence should be: "May Almighty Allah forgive the deceased, may He encompass him/her in His Mercy, and may He grant you patience and may He reward you (for being patient) upon this calamity" or something similar to this.
- f) It is Sunnat to send food to the family of the deceased, only on the first day. After the first day, to send food is disliked [Makruh].
- g) It is best that the family of the deceased prepare food for the poor (who come to give condolence) on the third day or after. for the Isal-e-'Thawaab of the deceased. However, if the family invites friends or other common Muslims then this is not permissible. In fact, it is a bad innovation, inviting others to a meal [da'wat] is at times of joy not at times of sorrow. [This has been stated in Fatawa-e-'Alamgiri Vol. 1 Pg. 157, Radd al-Muhar Vol. 1 Pg. 629 and also in Fath al-Qadir Vol. 1 pg. 157.]
- h) Most of the time the food on the third day (teefah or khataam shareef) is prepared from the money left by the deceased. However, it should be taken

into account (when preparing food from the money inherited from the deceased) that there are no heirs who have not yet reached the age of puberty. Otherwise, it is Haram (to prepare food). Yes, however if the mature (those who have reached the age of puberty) inheritor(s) prepared the food, from their own share then there is no harm in doing so. [Bahar-e-Shari'at]

Martyrs and Martyrdom

عن الصادق بن منصور بن عكرمة قال قال رسول الله صلى الله عليه وسلم انكسر عند الله الميت جعله ينفق اهل بيته
 اكل نفقة ولذي منتهى من الجنة ويحيا من عذاب القبر ويكسى من الفرح الاكبر ويوضع على راسه نزع الوقر
 الخويزة وبها نحو من الدنيا وما فيها ويكسى من الجنة ثوبا من الجنة ويضع في قبره من
 اوراقه - (الترمذي، ابن ماجه)

1. Hadrat Miqdad ibn Ma'dikarab ؓ reported that the Messenger of Allah ؓ said, "The martyr receives six blessings from Allah: (1) He is forgiven at the first shedding of his blood (the first drop of blood that falls to the ground) and he is shown his abode in Paradise; (2) he is saved from the punishment in the grave; (3) he is kept safe from the greatest fear; (4) The crown of honour shall be placed on his head; a ruby of which is better than the world and what it is in it; (5) he is married to seventy-two wives of the maidens with large dark eyes; (6) and is made an intercessor for seventy of his relatives."

عن عبد الله بن عمرو بن العاص قال قال رسول الله صلى الله عليه وسلم انكسر عند الله الميت جعله ينفق اهل بيته
 اللذين (مسلم)

2. Hadrat 'Abdullah ibn 'Amr ibn al-'As ؓ reported that the Messenger of Allah ؓ said, "All the sins of a Shahid (martyr) are forgiven except debt."

عن علي بن عتيق قال قال رسول الله صلى الله عليه وسلم عن علي بن أبي طالب رضي الله عنه قال
 اللهم إني أريد أن أكون من الشهداء وألا أكون من الخوارج - (مسلم)

3. Hadrat Sahl ibn Hunayf ؓ reported that the Messenger of Allah ﷺ has stated, "Whosoever sincerely asks Allah for *shahadah* (martyrdom/dying in His path), then Allah shall elevate him to the status of the Martyrs, even though he may die on his deathbed."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من مات ولم يعرف به نفسه مات على
 غير ما هو عليه - (مسلم)

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "One who died but did not fight in the path of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite."

عن أبي هريرة عن النبي صلى الله عليه وسلم قال جاهدوا المشركين بأموالكم وأنفسكم واليه ترجعون
 - (ابو داود، السنن)

5. Hadrat Anas ؓ reported that the Holy Prophet ﷺ said, "Fight against the infidels with your wealth, your lives and with your tongues."

عن أبي هريرة قال جاء رجل إلى النبي صلى الله عليه وسلم فقال الرجل يا رسول الله قتلت رجلاً بالسيوف
 والرجل يقتل للرجل بحكمة فمن في سبيل الله قال نعم قالوا وكيف قالوا فقلت في سبيل الله
 - (البخاري، مسلم)

6. Hadrat Abu Musa ؓ reported that a man came to the Holy Prophet ﷺ and said, "One man fights for booty, one for reputation and one for his position to be seen: which of them is in the Way of Allah?" He said, "The one who fights so that the Word of Allah may have predominance is in the Way of Allah."

Notes

besides those who are killed in the Path of Allah, there are another thirty six types of martyrs, which include:

- 1 One who dies due to a plague²¹.
- 2 One who dies as a result of drowning.
- 3 One who dies after suffering pneumonia.
- 4 One who dies due to a stomach illness.
- 5 One who is burnt alive and dies.
- 6 One who is crushed beneath a wall.
- 7 The woman who dies during labour or dies before marriage (while she is still a virgin).
- 8 One who dies in the state of being a *musafir* (traveller).
- 9 One who dies after suffering from pulmonary tuberculosis.
- 10 One who dies by falling off his transport or dies due to epilepsy.
- 11 One who dies after suffering a cold.
- 12 One who is killed when saving his wealth.
- 13 One who is killed when saving his self.
- 14 One who is killed when saving his family.
- 15 One who is killed while saving others.
- 16 One who dies due to love with the condition that this love is pure and lawful and it is concealed and not known by anybody else.
- 17 One killed by a predator.
- 18 One who is killed after being oppressed and imprisoned by a ruler.
- 19 One who is physically beaten to death by a ruler himself.
- 20 One who is bitten and killed by a vicious animal.
- 21 One who dies while in pursuit of Sacred knowledge.
- 22 The *Mur'ezzin* who gives the *adhnan* to attain reward and dies.

²¹The Presence of a case and its judgement in the Court of Allah

The Messenger of Allah ﷺ once said, "A case will be presented in the court of Allah regarding the one who dies due to a plague. The martyrs will say that this is our brother as he was killed in the same manner we were. The people who died on a bed through illness or other means will say he is our brother as he too died in the same manner we did, on a bed. Allah will command, "Look at his wounds; if the wounds are similar to those of the martyrs then he will be regarded as a martyr. You will see that his wounds are of those identical to a martyr, hence he will be regarded as one."

- 23 A merchant who dies on the way.
 24 One who dies due to nausea and vomiting in a ship.
 25 One who nurtures his children and brings them up in accordance to the commands of Allah and feeds them only halal will be regarded as a martyr when he dies.
 26 Whoever recites the following twenty-five times:

اللَّهُمَّ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا ذَا الْمَنَّةِ وَالرِّبَاةِ يَا ذَا الْمَنَّةِ وَالرِّبَاةِ يَا ذَا الْمَنَّةِ وَالرِّبَاةِ

Allahumma barik li fil ma'wali van jama'na ba dal ma'wul

"O Allah! Bless me during and after my death."

- 27 One who continuously performs the Chasht prayer (post-sunrise optional prayer); and fasts for the three days (13th, 14th and the 15th of) every month, and does not miss his Witr whether he is travelling or not.
 28 One who acts upon the Sunnah at the time of tribulations of the ummah will not only get the reward of one but a hundred martyrs.

- 29 One who recites the following forty times during an illness and dies will attain the reward of a martyr. If he does not die then all his sins shall be forgiven:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

"There is no one worthy of worship, except You (O Allah!) You are the Most Glorified, and (surely) I am from those who have done wrong upon themselves."

- 30 The one who ties horses (or other equipment) for the Islamic army on the boundaries of the non-believers; in order to secure the Muslims from any attack from the side of the non-believers.
 31 One who recites Surah Yasin every night.
 32 One who dies in the night in the state of Wuzu.
 33 One who recites durud (invokes blessings) on the Messenger of Allah ﷺ a hundred times.

- 34 One who sincerely asks Allah that he dies in His path is also regarded as a martyr.
 35 One who dies on a Friday.
 36 One who recites the invocation cited below three times in the morning and recites the last three verses of Surah al-Hashr [Chapter:28, Surah:59] then Allah appoints seventy thousand angels, who make dua for his forgiveness until the evening and if he dies on that day then he will be regarded as a martyr. Whoever carries out this action in the evening then the same number of angels make du'a for his forgiveness until the following morning and if he dies during this, then he will be regarded as a martyr.

يُفْرِغُ إِلَهُكَ مِنَ الْعَجْزِ وَالْإِعْيَاقِ الْيَوْمَ

A'udhu Billahis Sami'il 'Aleem minash shaytanir rajem

"I seek refuge of Allah, the All-Hearing, the All-Knowing, from Satan the cursed" [Nizām-e-Sharī'at – Pgs. 370-372]

Visiting Graves

عَنْ بُرَيْدَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَعَثَ خَبْرًا عَنْ زَيْنَةَ الْعَبْدِ قَالَتْ زُوَّجُوا أُمَّيَا

1. Hadrat Buraydah ؓ reported that the Messenger of Allah ﷺ said, "I forbade you to visit graves, but [I give you the permission now to] visit them."

عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ خَبْرًا عَنْ زَيْنَةَ الْعَبْدِ قَالَتْ زُوَّجُوا أُمَّيَا
 كُنْتُ خَبْرًا عَنْ زَيْنَةَ الْعَبْدِ قَالَتْ زُوَّجُوا أُمَّيَا (ابن مسعود)

2. Hadrat Ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ has said, "I forbade you to visit graves, but you may now visit them, because they produce abstinence from the world and act as a reminder of the Hereafter."

Notes

- a) The best manner of visiting the graves is to enter from the side of the feet and then to stand near the face of the deceased [in the grave]. The one should recite:

وَاللّٰهُمَّ اِنِّىْ اَسْئَلُكَ بِرَحْمَتِكَ وَرَحْمَةِ رَسُوْلِكَ
وَبِحَبْلِ عَمَلِىْ اَنْ تَقْبَلَ مِنِّىْ اَسْئَلُكَ بِرَحْمَتِكَ وَرَحْمَةِ رَسُوْلِكَ
وَبِحَبْلِ عَمَلِىْ

Assalamu 'alaikum Abla Dari Qa'umim Mu'minin Antum lana Salafun wa Inna
insha'Allahu bikum Lahiqun Nis'atullahi lana wa lakumul 'Afwan wal 'Afyah.

"Peace be upon you, O the families of the believers! You are our predecessors and Allah willing, we shall meet you. We ask Allah to give us and ourselves forgiveness and compassion."

- b) Then one should recite durud shar'i three, five, seven or an odd number of times. Thereafter one should recite however many surahs of the Holy Qur'an; for example, Surah Yasin, Surah Mulk, the 4 'Qul's', Surah al-Fatihah, Alif-Laam-Mim until "Muflihun" and the Ayah al-Kursi, and "Amanah Rasulu". Finally, one should recite durud sharif and send the Thawaab to the deceased [Isal-e-thawaab]. It is best that one makes the intention of sending the reward to all the mu'minin and mu'minat (male and female believers,) as everyone shall receive the full reward without their rewards being decreased. [Radd al-Muhতার]
- c) It is permissible to take on a journey to visit the graves of the Awliya. [Bahar-e-Shari'at]
- d) To visit the graves of the Awliya is the sign that one has sincere love for Allah. To state that those who visit the graves are innovators or are kuffir (disbelievers) is open misguidance and foolishness. [at-Tafsir as-Sawi Vol. 1 Pg. 245]
- e) It is open misguidance to state that Muslims who visit the graves of the Awliya are kaffir. To visit the graves of the Awliya is never polytheism or

worshipping other than Allah. In fact it is from the signs that one loves Allah.

- f) If such acts are present in the 'Urs, which are against the Shar'i'ah, then one should not stop paying visit to the grave because of this as one should not leave good deeds by seeing such things. However, one should feel bad about it and prevent it however they can and however much they can as in the Hadith it states:

When any one of you sees something which is against Shari'ah, then he should remove it by power. If he cannot do so, then by his tongue. If he cannot even do this, then he should feel unhappy about it in his heart, and this is the weakest form of Iman [Faith].

[Narrated by Imam Ahmad in his Musnad and Imam Muslim in his Sahih on the authority of Hadrat Abu Sa'id ؓ.] This has been stated in Radd al-Muhতার Vol. 1 Pg. 631.

- g) It is strictly forbidden for women to visit the graves of their friends or relatives as they shall mourn and wail (cry out loud).
- h) There is no harm for old women to pay visit to the graves of the Awliya to gain blessings. However, it is prohibited for the young females.
- It has been stated in Radd al-Muhতার Vol. 1 Pg. 631:
- There is no harm for old women to gain blessings by visiting graves of the Awliya. However, this is disliked for young females, like it is (disliked) for them to attend the mosques to perform prayer with congregation.*
- Shaykh at-Tahrawi has written something to the same effect:
- Conclusively, women are allowed to visit the graves only in such a circumstance where there shall be no fitnah (tribulations) caused. [Tahrawi Pg. 376]*
- The great Faqih, Sadr al-Shari'ah 'Allama Amjad 'Ali states: It is a more preventative measure that women [old or young] be prevented from visiting the graves. [Bahar-e-Shari'at - Chapter 4, Pg. 549]

i) It is prohibited to touch or rub ones hands on the graves; or to kiss the graves; or to bow in front of them; or to rub ones face on the ground (in front of the graves). This has been stated in Ashi'ah al-Lam'at Vol. 1 Pg. 716 by Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehliwi".

It has also been stated in Fatawa-e-'Alamgiri Vol. 5 Pg. 304 that:
Do not rub hands on the graves, nor kiss it, as this is from the practices of the Christians.

In Fatawa-e-Razviyah Vol. 4 Pg. 8 it states the impermissibility of kissing the graves.

j) It is forbidden to prostrate in front of a grave and to do so with the intention of worship is *kuf* (disbelief).

In Shari Fiqh al-Akbar [Pg. 230] it states: Prostrating to anyone or anything other than Allah is Haram.

In Fatawa-e-'Alamgiri Vol. 5 Pg. 231 it has been stated: Faqih Abu Ja'far has stated that if one prostrated in front of a King with the intention of worship or one didn't have any intention at that time, then that person has become a Kafir.

(For more detail on this subject, please study the treatise authored by Imam Ahmad Raza Khan, entitled "al-Zubdah al-Zakkiyah li Tahrir Sujud al-Tahiyah" [written in the year 1337 A.H. Also cited in Fatawa-e-Razawiyah - Vol. 22 Pgs. 425-542])

Charity and Blessings for the Deceased (Isaal-e-Thawaab)

عن عبد بن عبيدة قال يا رسول الله قال في الصدقة أفضل قال الماء فحفر قبري وأقول عليه السلام
سعد بن (ابو داود، والبيهقي، مشكوة)

1. Hadrat Sa'd ibn 'Ubadah ؓ reported that he asked, "O Messenger of Allah ؐ, Umm-e-Sa'd (his mother) has died. What form of sadaqah (charity) is the

best?" He said, "Water." So, he dug a well and declared that it is for Umm-e-Sa'd [i.e. its reward is for Umm-e-Sa'd.]

عن عبد بن عبيدة قال يا رسول الله عمل عليه وينزل فقال يا رسول الله قال في الصدقة أفضل قال الماء فحفر قبري وأقول عليه السلام
سعد بن (ابو داود، والبيهقي، مشكوة)

2. Hadrat 'Aisha RadiyAllahu 'anha reported that a man said to the Holy Prophet ؐ, "My mother died all of a sudden and she did not leave anything by will. I think she would have given sadaqah if she would have spoken at the verge of her death. Will she have the reward if I give sadaqah now on her behalf?" He said, "Yes."

Commentary

Imam al-Nawawi states: It is evident from this Hadith that if charity is given on behalf of the deceased then the benefit and reward of this charity shall be given to the deceased. Upon this is the unanimity of the scholars of Islam. [Shah Imam al-Nawawi - Vol. 1 Pg. 364]

Notes

1. Water is the best form charity for the Isal-e-Thawaab (sending reward) of the deceased; such as digging wells and sending the reward of this act to the deceased.
2. It is better to send the reward of any good act to a deceased, as stated in Tafsir-e-'Azizi [Chapter: 30, Pg. 113]
3. To utter the words for Isal-e-Thawaab by the tongue, is the sunnat of the Companions.
4. It is permissible to do the Isal-e-Thawaab (sending reward), having food and drink in front, as Hadrat Sa'd ؓ, when he performed Isal-e-Thawaab, used a word which indicates that something is 'near' as he stated:
"O my Lord send the reward of the water of this well to my mother."

This meant that the well was in front of him (Thus, there is no harm whatsoever in having food and drink in front).

5. It is also permissible to perform Isal-e-Thawaab before distributing food and so on, to a poor person or someone in needy; just as the Companion (Hadrat Sa'd) before the well was prepared, did the Isal-e-Thawaab, despite the fact that the reward will be given after the people use the water from that well. Therefore, even though one shall be rewarded for feeding or quenching the thirst of the poor and the needy, but it is still permissible to send that reward prior to feeding or giving them water.

6. If the name of the deceased person is mentioned on the food present during the Isal-e-Thawaab then that food does not, in anyway become Haram to eat. For example, someone says, "This goat (the reward of sacrificing it) is for Hadrat al-Chauth al-A'zam & and so on." This is because the great Companion related is for Chazi Miya & and so on." This is because the great Companion related the well to the name of his mother and hence, the well is famously known as Bir-e-Umm-e-Sa'd (the well of the mother of Hadrat Sa'd &).

7. A person can give fidya (pay a ransom for the omission of certain religious duties) on behalf of the deceased for all the obligatory prayers and fasts that may have been missed.

It has been transmitted in a Hadith that the Messenger of Allah ﷺ has stated, "Whosoever passes away (dies) and the deceased had not done the qaza of the fasts that he missed (or any other religious duty that was incumbent upon him to accomplish), then a poor person should be fed on behalf of that deceased, for every fast missed." In another Hadith it has been stated, "No one should fast or perform prayers on behalf of another person. However, one can feed the poor on his behalf." [Maraqil Falah - Pg. 238]

Sayyid al-Ulama Imam al-Tahawi states, "There is textual proof with regards to feeding a poor person on behalf (of a deceased) for the (obligatory) fasts that were missed. The scholars are united on the opinion that in this ruling (of feeding the poor in order to accomplish the missed religious duties) prayer is like fasting, as it (prayer) is of more importance than fasting." [Maraqil Falah - Pg. 237]

Therefore, any person who passed away and had the religious duty to accomplish the obligatory prayers and fasts, but did not do so, and leaves behind will that a ransom be paid on his/her (the deceased) behalf, then the heirs should pay the amount for ransom on behalf of the deceased.

Imam al-Haskafi states, "If someone passed away, yet he/she had not fulfilled the duty of performing the obligatory prayers (performing their qaza if they were missed), and left of performing (wasayyah) that a ransom be paid, then for each prayer and for each fast missed, 1/2 a Sa' (approximately 2 Kg 45 grams or its equivalent value in money) of wheat should be given to the poor from a third of his wealth that he left in inheritance (like Sadqa-e-Fitr)." [Radd al-Muhar - Vol. 1 Pg. 492]

Imam Ibn Abidin al-Shami states, "Even if the deceased had not left by will (that a ransom be paid on his behalf) then if the heirs do pay a ransom, then Imam Muhammad has stated that Allah-Willing this shall also suffice on behalf of the deceased." [Radd al-Muhar - vol. 1 Pg. 492]

Even if the deceased performed his prayers on time, and kept all the obligatory fasts in the month of Ramadan, then still people should give ransom on his/her behalf. This is because generally people start to perform their obligatory prayers when they reach old age, but when they were young or immediately after they reached the age of puberty, they did not perform these obligatory prayers. Thus, the Qaza of such prayers is not performed, and remains a religious duty on the deceased.

Plus, the fact that in accomplishing such religious duties such as performing the five obligatory prayers, people do not bear in mind all the rules and regulations about such duties.

For example, for the prayers, many do not know how to clean their clothes; or when the ablution or bathing becomes necessary; many do not know that sniffing water upto the soft part of the nose is Fard (obligatory) in Ghusl and thus, their Ghusl remains incomplete, and they remain in the state of defilement (impurity). They wash some of the parts obligatory to wash in ablution, but leave some parts (even if it be a hair-like place) unwashed; some do not place the soft part of their nose on the ground when performing sijdah in prayer; nor do some place their forehead on the ground, thus their prayer remains incomplete.

Some do not place the minimum of three toes of each foot firmly on the ground, pointing them towards the Qiblah, and so their prayer remains unaccomplished; some do not recite the Holy Qur'an with the correct pronunciation and rules of Tajweed. In fact, sometimes their prayer is invalidated because of the changes made in the meaning due to incorrect pronunciation. Therefore, even if in the apparent sense such people may have performed their prayer, the religious duty still remains unaccomplished, and so the heirs should pay a ransom on their behalf.

Likewise, when fasting some do not take into consideration the rules and regulations of fasting; what breaks it; what makes a kafīra obligatory and so on. Some continue to eat and drink even if the time of Sehri has finished. Therefore, the family of the deceased should give a fidya on his/her behalf.

One must remember, however, that one can never miss the obligatory prayers or fasts relying on the fact that a ransom can be paid. In fact, some scholars have stated that to give a fidya in such a situation is not permissible at all. [Isqat al-Sawm was Salaah – Imām Shaykh Muhammad Salih Kāmal Grand-Mufti of Makkah al-Mukarramah – Pg. 15]

How much Fidya (ransom) should be given to the Poor?

For example, if Person A wanted to send a fidya (money as a ransom on behalf of his father who passed away at the age of 72) to India, then 2 Kilo 45 grams of wheat or its equivalent value should be given to a poor person.

So, the value of 2 kilo 45 grams of wheat = approx. 25 Indian rupees

Remember the ransom shall be given for 6 Salaahs^{2x}.

Therefore, $25 \times 6 = 150$ rupees. Now, in a lunar year there are 355 days.

Therefore: $150 \times 355 = 53250$ Indian rupees. This is the ransom for one year's obligatory prayers.

^{2x} (1) 2 rak'at's Iqra, (2) 4 rak'at's Zohar, (3) 4 rak'at's 'Asr, (4) 3 rak'at's Maghrib, (5) 4 rak'at's Tahajjud, and (6) 3 rak'at's Witr Wajib

In the Islamic Law, the minimum age in which a male becomes an adult is 12 Islamic years, and for a female it is 9 Islamic years.

Thus, the amount (53250) should be multiplied by 60 (the age 72 - 12 which is the minimum age a male becomes an adult), which gives a total of 3,195,000 rupees.

Now, if Person A's father also did not fast for the 30 days of Ramadan, then for one year's total ransom for prayers and fasts:

For prayers:	25	x	6	= 53250
For fasts:	<u>+25</u>	x	<u>30</u>	= 750
				= 54,000 rupees for one year

Then, multiply the number of years that these prayers and fasts were missed and that shall be total value of the fidya to be given.

[All the above notes have been taken from Fatawa-e-Razawiyah – Imām Ahmed Raza Khan – Vol. 10 Pgs. 540-547 and also from Fatawa-e-Barakatiyah – Hadrat 'Allama Mufti Jalaluddin Ahmad Amjadi – Pgs. 315-318.]

Chapter Five

كِتَابُ الزَّكَاةِ

Book of
Zakāh

THE BOOK OF ZAKAH

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من ابتغى المال فلا يركب فيه حتى يخلل عليه الحول -

(الترمذی)

1. Hadrat ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "He who gains wealth is not liable to give Zakat on it till a year passes."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من ابتغى المال فلا يركب فيه حتى يخلل عليه الحول -
أما قلت بؤرك الوبيته مطبوحة له عذبة من نار فأوصى عليهما بن علي بن أبي طالب رضى الله عنه
كلتا روايت أوثقت له - (مسند)

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "If any one is the owner of wealth more than the threshold (Nisab) for gold and silver but still does not pay what is due on him, then on the Day of Resurrection, plates of fire will be layed out for him. These will then be heated in the fire of Hell and his sides, his forehead and his back will be cauterised with them. Whenever these cool down, the process is repeated for a day, (the extent of which will be fifty thousand years,) until judgement is pronounced upon the servants, and he sees whether his path has taken him to Paradise or Hell."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من ابتغى المال فلا يركب فيه حتى يخلل عليه الحول -
البيته لبيبا أفرغ له زيتا يغلي لكرابيه يوم القيامة لكرابيه يوم القيامة لكرابيه يوم القيامة لكرابيه يوم القيامة
كلارك لو ولا هو ولا تخشى الذين يتخولون ربنا فانتهم الله من فضله هو خيرا ثم بين مؤثر ثم
سكوتون تا يخلد به يوم القيامة - (البيهقي)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "Whoever is given wealth by Allah yet does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald headed

poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks saying, 'I am your wealth, I am your treasure.' Then the Holy Prophet ﷺ recited the verse: 'And let not those who are miserly with regard to what Allah has bestowed upon them of His bounty and grace, ever think that this miserliness is good for them. Nay, this miserliness is the worse for them. Soon the riches for which they were miserly shall form a twisted collar round their necks on the Day of Resurrection.'"

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم يكره كل أحد كرموزة البيته في جوارحه يوم
وما عاشوا به ولو يظلمه حتى يقتله أحليته - (مسند)

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "On the Day of Resurrection the kanz (treasure or wealth of which, Zakat has not been paid) of anyone of you will appear in the shape of a huge bald headed poisonous male snake and its owner will run away from it, but it will follow him until it (the snake, which in reality was the owner's wealth) will find its owner and the owner shall give his fingers to the snake to devour."

عن عمرو بن شعيب عن أبيه عن جده أن أبا هريرة قال قال رسول الله صلى الله عليه وسلم
من ابتغى المال فلا يركب فيه حتى يخلل عليه الحول -
كلتا روايت أوثقت له - (مسند)

5. Hadrat 'Amr ibn Shu'ab ؓ narrates from his father, who narrates from his grandfather (Hadrat Abdullah Ibn 'Amr ibn al-'As ؓ) that two women came to the dignified court of the Messenger of Allah ﷺ, wearing gold bangles on their wrists. The Messenger of Allah ﷺ asked them whether they paid zakat on them. On their reply in the negative, he asked them whether they wanted Allah to put two bangles of fire on them. When both the women replied in the negative, the Messenger of Allah ﷺ told them, "Pay the Zakat due on them."

عن سعد بن أبي وقاص قال قال رسول الله صلى الله عليه وسلم كان من ابتغى المال فلا يركب فيه حتى يخلل عليه الحول -
البيته - (البيهقي)

6. Hadrat Samurah ibn Jundub ؓ reported that the Messenger of Allah ﷺ used to command us to give Zakah on a proportion of business goods that we had.

عن موسى بن طلحة قال حدثنا يحيى بن عمار بن جبير عن النبي صلى الله تعالى عليه وسلم قال انما امرت ان يملك
النفقة من المعاش والمكسب والرشيق والتشيب (شرح السنة، مشكوة)

7. Hadrat Musa ibn Talha ؓ reported: "I have the letter of Hadrat Mu'adh ibn Jabal ؓ, which was sent to him from the Messenger of Allah ﷺ. [The narrator states that] the Messenger of Allah ﷺ ordered him to collect Zakah on wheat, barley, raisins and dates."

Notes

- a) Zakah is obligatory on a person who is a Malik-e-Nisab – owner of assets or wealth worth more than the threshold (Nisab limit as shown below).
- b) The Nisab limit for gold is 7 ¼ Tola - 93 grammes 312 milligrammes, or its equivalent amount in money.
- c) The Nisab limit for silver is 52 ½ Tola – 653 grammes 184 milligrammes, or its equivalent amount in money. [Ashrafia Monthly magazine – May 2004, and Fatawa Markazi Taryiyat-e-Ilfa – Pgs. 66-67 – 11th year]
- d) When one has assets (whether in the form of gold, silver, cash, stocks, shares, business stock, pensions, livestock, agricultural output e.t.c.) above the Nisab limit, then one fortieth – 2.5% - of the total asset is to be given in Zakah.
For example, Person A has assets the value of £3,000, in excess of any outstanding living expenses. So, he/she is liable to pay Zakah on the £3,000 at a rate of 2.5%. £3000/40 = £75-00 (Zakah)
- e) When calculating the equivalent value to the weight for the Nisab of gold or silver, one must establish the current market rate for gold and/or silver. (The current market rate for gold and silver can be taken from www.kitco.com).

- 0 To delay the payment of the Zakah is an act of sin and such a person's testimony is regarded as unreliable, and is thus, rejected. [Bahar-e-Shariat and Fatawa-e-'Alamgiri – Vol. 1 Pg. 160]

g) It is not permissible to use money given in Zakah (Zakah money) for the purchase of the kafan (shroud) or burial of the deceased. Nor, can such money be used in the building of mosques or madrasahs (Islamic schools, colleges or universities). [Fatawa-e-'Alamgiri – Vol. 1 Pg. 176]

h) If the Zakah money is to be used for the construction of a mosque, madrasah e.t.c. then the method of making such money usable in such places is that one does *Heala-e-Shari'*. This means that all of the Zakah money is given to a poor person, who shall be made the possessor of this money. Thereafter, the poor person with his own will and desire shall give money back to the mosque or the madrasah. In this case, both recipients shall receive equal reward.

i) *Heala-e-Shari'* (the method of which has been mentioned above) has been proven from many verses of the Holy Qur'an as well as explicit texts from the Ahadith of the Messenger of Allah ﷺ. Such methods are undertaken to ensure that no one is sinful of using the Zakah money in the wrong place. This is because Zakah cannot be used to construct buildings such as mosques or educational institutes such as a madrasah, only on the condition that such wealth (Zakah) is given to a poor person, who then gives it as a sadaqah (charity) to the mosque or the madrasah. In this way, the wealth spent is Halal and permissible to use, without a shadow of doubt.

In the books of Usul al-Fiqh (Principles of Islamic Jurisprudence) in the Chapter of *Ada' shabeh bil Qada'* the following Hadith has been mentioned:

Narrated on the author of the Mother of the Believers, Sayyidatuna 'Aisha as-Siddiqah RadiyAllahu 'anha, who reports that the Messenger of Allah ﷺ entered into the house and there was meat being cooked in a pot made out of stone. Someone gave some bread and some soup (which was in the house) to the Messenger of Allah ﷺ. So, the Messenger of Allah ﷺ said, "I did not see (prior to leaving the house) meat in this pot." They said, "Yes. However, this is meat that was given as a sadaqah to Barirah [who was the maid-servant of Sayyidatuna 'Aisha – Nur al-Anwar Pg. 202] and you do not eat from the

Sadaqah." The Messenger of Allah ﷺ stated, "It is a sadaqah for Bartrah and a gift for us." [Nur al-Anwar – Pg. 41 and footnote: 25]

So, an item which was initially a sadaqah for someone, changes its attribute when it is given to someone else. Thus, the money when given to a poor person is Zakah. However, when the poor person gives the money to anyone else, it shall be regarded as charity and not Zakah. [Usul al-Shashi and Nur al-Anwar]

Prophet Ayyub ؑ swore an oath that he shall strike 100 lashes on her wife. So, Almighty Allah stated:

وَقَطُّ يَدِيكَ ضِعْفًا فَاصْرَبْ بِهِ وَلَا تَحْنَفْ -

"And We said, take in your hand a broom of dry grass and strike therewith and break not your oath..." [Sura: 38, Verse: 44]

Hadrat Muhammad ibn Muthanna ؑ has narrated from Hadrat 'Uthman ibn 'Umar ؑ who narrates from Hadrat Fulayh ؑ, who narrates from Hadrat Sahi ibn Sa'd ؑ that in the blessed era of the Messenger of Allah ﷺ a girl became pregnant through an illicit relationship. She was asked, "From whom have you become pregnant?" She replied, "From such and such a feeble man." The (weak) man was asked, and he confessed (that he had committed fornication). The Messenger of Allah ﷺ said, "This man is too weak; he will not be able to bear the punishment of a hundred lashes." So, the Messenger of Allah ﷺ got hold of a branch (of a date-tree), which had a hundred splits to it, and the man was hit once with this branch. [Fatawa-e-Razawiyah – Vol. 10 Pgs. 197-198]

When there was a dispute between the two wives of Prophet Ibrahim ؑ, Hadrat Hajira and Hadrat Sarah Radiyah 'anhuma- the latter swore that "If I find the opportunity I shall cut any part from Hadrat Hajira's body." So, Allah the Almighty commanded Prophet Ibrahim (by sending the Archangel Gabriel to him) to settle the argument between his two wives. When the settlement was done, Hadrat Sarah asked, "How can I free myself from the oath which I swore?" Allah sent a revelation to Prophet Ibrahim that, "Command Sarah that she pierces the ear of Hajira; and she shall be freed of

her oath." Hadrat Sarah did as commanded. From that day since, the tradition has been among women to pierce their ears. This has been stated in al-Fatawa at-Tarkhaniyah. [Fatawa-e-Barkatiyah – Pg. 320 with reference to Ghannuz 'Uyun al-Basa'ir Sharh al-Ashbah wa al-Nazair – Vol. 4 Pg. 230]

It is Haram (unlawful) to give Zakah to any Wahhabi (or anyone who has insulted the Messenger of Allah ﷺ in anyway whatsoever), even if it be his own father. According to the Islamic Law, they are apostates and have come out of the folds of Islam. If the Zakah has been given, it shall not be valid. Therefore, the obligation will remain incomplete upon the person who gave it

k) It is necessary to give one tenth ('Ushr) of crops such as wheat, barley, oats, corn, rice, and all types of grains and linseed; safflower, walnuts, peanuts, all types of nuts; all types of fruit, cotton, flowers, sugarcane, melon, watermelon, eggplants, and all types of vegetables whether a little or much has grown. [Fatawa-e-'Alamgiri, Bahar-e-Shari'at].

l) Such farming ground that is cultivated by rainwater or water from a stream then 'Ushr (one tenth of the crops) has to be given. If the farming ground, for some days, has been cultivated using rainwater and for some days by water brought in buckets, then if in most of the days, natural water is used then 'Ushr (one tenth) is Wajib. Otherwise, if most of the time water brought in buckets is used, then one twentieth of the crops are necessary to be given in Zakah. [al-Durr al-Mukhtar, Radd al-Muhjar]

m) 1/10 or 1/20 of the whole total of crops is to be calculated when 1/10 ('Ushr) or 1/20 (twentieth) part of it has to be given in Zakaah.

n) The expenses of farming, such as ploughing equipment, tractors and its expense, the animals, seeds, wages of those who are assigned for security or to plough the ground and so on, then none of these expenses shall be subtracted from the Ushr. [al-Durr al-Mukhtar, Bahar-e-Shari'at]

o) When giving Zakah or separating Zakah money from the rest of the wealth, it is necessary to have the intention of giving Zakah. Intention in this context means that if one is asked, then without thinking, he answers that it is money for Zakah. [Fatawa-e-'Alamgiri]

- p) Anyone gave money in charity (voluntary) throughout the year. Thereafter, he finally made the intention that, "all that I have given is Zakah", then such an intention will not count. [Fatawa-e-Alamgiri]
- q) It is not necessary when giving the Zakah money to say to the poor person (or to those whom Zakah can be given) that this is Zakah, as only the intention is sufficient. If one gave Zakah saying, "this is an Eid gift for you", or "this is a present for you", or other similar words, but had the intention of giving Zakah, then the Zakah will count. [Bahar-e-Shari'ah]

- r) If a whole lunar year passes on a person's wealth and two days prior to the completing of the lunar year, he receives additional wealth, then Zakah will be paid on this also.

For example, Person A had £3000, in excess of the Hajjat-e-Asliyyah (basic necessities for living) and in excess of any outstanding living expenses. A whole Islamic lunar year had passed on this wealth, but, one day before the year had finished he received £2,500. Then, £2,500 will be added to the initial £3,000, making the total £5,500, and it is upon this new total that the Zakah will be calculated at 2.5%.

Sadaqat-ul-Fitr

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم تركوا الأقطار صاعاً أو صاعاً من تمر على
الطيب والنحو والخبز والكمح ومن الشبطين والتمر يعانك تؤلفي قبل خروج الناس إلى الصلاة
(البخاري ومسلم)

1. Hadrat Ibn Umar ؓ said, "The Prophet ﷺ made incumbent on every male or female, free man or slave, young or old, the payment of one Sa' of dates or barley as Sadaqat-ul-Fitr. The Messenger of Allah ﷺ commanded that this Sadaqah be paid before one goes to perform the Eid prayer."

عن الحسن بن علي بن فضال بن الجوزي رحمه الله عن أبي بصير عن عبد الله بن عمر بن الخطاب
رضي الله عنه قال قال رسول الله صلى الله عليه وسلم تركوا الأقطار صاعاً أو صاعاً من تمر على
الطيب والنحو والخبز والكمح ومن الشبطين والتمر يعانك تؤلفي قبل خروج الناس إلى الصلاة
(البخاري ومسلم)

2. Hadrat Hasan ؓ said: Hadrat Ibn Abbas ؓ preached the people towards the end of Ramadan, standing on the pulpit (in the mosque) of al-Basrah. He said: "Bring forth the Sadaqah relating to your fast." The people, as it were, could not understand. "Which of the people of al-Madina are present here? Stand for your brethren and teach them for they do not know" said Hadrat Ibn 'Abbas. He further added: "The Messenger of Allah ﷺ prescribed this Sadaqah as one Sa' of dried dates or barley, or half a sa' of wheat payable by every freeman or slave, male or female, young or old." When Hadrat Ali (to Basrah), he found that the price had come down. He said: "Allah has given prosperity to you, so give one Sa' of everything (as sadaqah)."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم تركوا الأقطار صاعاً أو صاعاً من تمر على
الطيب والنحو والخبز والكمح ومن الشبطين والتمر يعانك تؤلفي قبل خروج الناس إلى الصلاة
(البخاري ومسلم)

3. Hadrat 'Abdullah ibn Tha'laba ؓ or Tha'laba ibn 'Abdullah ؓ (narrator cannot recall exactly what the name was) ibn Abu Saghir ؓ, who narrates from his father that the Messenger of Allah ﷺ said, "One Sa' of wheat is enough from every two; young or old; freeman or slave; male or female. Those of you who are rich will be purified by Allah, and those of you who are poor will have more returned to them from Allah than what they gave."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم تركوا الأقطار صاعاً أو صاعاً من تمر على
الطيب والنحو والخبز والكمح ومن الشبطين والتمر يعانك تؤلفي قبل خروج الناس إلى الصلاة
(البخاري ومسلم)

4. Hadrat 'Abdullah ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ prescribed Sadaqat-ul-Fitr so that the fasts (Kept throughout the month of

Ramadan) are purified from any falsehood, wrongdoing or evil talk, and (at the same time) it shall assist to feed the poor and the needy.

عن عمرو بن أبي سلمة عن أبيه عن عبد الله بن عمر عن النبي صلى الله تعالى عليه وسلم أن قال: «فمن تصدق في رمضان لم ينجس من ذنوبه شيء ولا يخطئ ولا يسهو ولا يفتن ولا يفتن به غيره ولا يفتن به غيره» (الترمذي)

5. Hadrat 'Amr ibn Shu'ayb ❖ reports from his father, who reports from his grandfather that the Holy Prophet ﷺ sent a person to call out loud in the streets of Makkah al-Mukarramah that Sadagaq ul Fitr is Wajib (necessary) upon every Muslim male or female; freeman or a slave; young or old.

Notes

- a) Sadaga-e-Fitr is Wajib upon such a person who owns assets, which equal the value of the Nisab. Such individuals should give Sadaga-e-Fitr on their behalf and on behalf of their children, if they do not own assets equal to the value of Nisab. Yes, however, if the children do own assets which are equal to or more than the Nisab limit, then the Sadaga-e-Fitr shall be given from their own wealth. [al-Durr al-Mukhtar, Bahar-e-Shari'at]
- b) The owner of Nisab in the ruling as regards Sadaga-e-Fitr is such a person who has 7 ½ Tola gold (93 grammes 312 milligrammes.) or 52 ½ Tola silver (653 grammes 184 milligrammes), or their equivalent value in money or any other form of asset. Or, one owns a business or non-business stock equivalent to that value, and these goods are additional to the basic necessities of living (Hajjat-e-Asliyyah).
- c) For the Sadaga-e-Fitr to become Wajib it is not necessary that one has fasted. Therefore, if anyone did not fast due to any excuse valid in the eyes of the Islamic Law; such as one is a musafir (travelling to a destination which is at a distance of approximately 57 ½ miles or 92 kilometres), or is ill such that his illness shall become worse if he fasts, or because of weakness caused by old age, or – Allah forbid! – One did not keep the fasts due to any non-valid reason, then the Sadaga-e-Fitr is still Wajib upon the person. [Radd al-Muhar – Vol. 2 Pg. 76 and Bahar-e-Shari'at]

- d) If the father is poor such that he cannot give his own Sadaga-e-Fitr let alone on behalf of his children, or has passed away, then it is Wajib on the grandfather to give Sadaga-e-Fitr on behalf of his grandchildren. [al-Durr al-Mukhtar]

e) If one wants to give anything besides wheat, barley, dates or raisins; for example, rice, millet or any other linseed, then the price of 1 sa' of wheat or ½ sa' of barley should be taken into consideration.

f) The price of one Sa' is approximately (may fluctuate) £2.50. Therefore, half a Sa' is £1.25. In terms of weight, one Sa' is four pounds, six and a half ounces (4lb 6.5 oz) and half a Sa' is two pounds, three and a quarter ounces (2lb 3.25 oz).

g) It is Mustahab (act of great reward) to give the Sadaga-e-Fitr on the morning of Eid day (after the beginning time for Fajr), before going to the Eidgah to perform the Eid prayer. [Fatawa-e-'Alamgiri – Vol. 1, Pg. 180].

h) It is permissible to give Sadaga-e-Fitr prior to the month of Ramadan or in Ramadan before the day of Eid. [Fatawa-e-'Alamgiri – Vol. 1 Pg. 179 and al-Durr al-Mukhtar].

The Generous and the Miserly

عن ابن عمر قال قال رسول الله صلى الله تعالى عليه وسلم: «لا يصدق الفقير حتى يرضى» (ابن ماجه)

أو: «لا يصدق الفقير حتى يرضى» (ابن ماجه)

1. Hadrat Abu Sa'id ❖ reported that the Messenger of Allah ﷺ has said, "It is better for a man to give a dirham as Sadagaq during his lifetime than to give a hundred at the time of his death."

kind of property do you like best? He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allah bless you in it.'

The angel then went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allah restored his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones and multiplied, bringing forth so much that one of the (three) men had a herd of camels filling a valley, one had a herd of cows filling a valley, and one had a flock of sheep filling a valley.

Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, "I am a poor man, who has lost all means of livelihood while on a journey. None will satisfy my need except the grace of Allah and your assistance. In the Name of Him, Who has given you such nice colour and beautiful skin and so much property, I ask you to give me a camel so that I may reach my destination." The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you: were you not a leper to whom the people had a strong aversion? Were you not a poor man and then Allah gave you (all this property)!' He replied, '(This is all wrong), I got this property through inheritance from my fore-fathers' The angel said, 'If you are telling a lie, then let Allah make you as you were before.'

Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.'

The angel, disguised in the shape of a blind man, then went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah and after Him, you yourself. I ask you in the Name of Him, Who has restored your eye-sight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allah gave me back my eye-sight; I was poor and Allah made me rich; so take anything

you wish from my property. By Allah, I will not stop you from taking anything (you need) of my property which you may take for Allah's sake.'

The angel replied, 'Keep your property with you. All of you (i.e. the three men) have been tested and Allah is pleased with you and is angry with your two Companions.'

Begging from People

عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وسلم ما يزال الرجل يبعث الناس على بخله فيؤتى
الوجه فليس في وجهه طعمه قطرة - البخاري، مسلم

1. Hadrat 'Abdullah ibn 'Umar ؓ reported that the Messenger of Allah ﷺ has said, "Man will continue begging from the people, till he will come on the Day of Resurrection with no flesh on his face (will be humiliated and disgraced)."

عن الأبي بن العوام قال قال رسول الله صلى الله عليه وسلم لا يكف الرجل ما يملكه من مال حتى يبيع ما يملكه من نفسه
على ظهره فيبيعها فيكف الله بها وجهه حتى أنه من أن يبعث الناس أعظم أو يتعزف - البخاري

2. Hadrat Zubair ibn al-'Awwam ؓ reported that the Messenger of Allah ﷺ has said, "It is better for one of you to take his rope; bring a load of firewood on his back and sell it (by which Allah secures him from the humiliation of begging from others). This is better than to beg from people, whether they give him anything or not."

عن ابن عمر آرف رسول الله صلى الله عليه وسلم قال وهو على الجنب وطوي يترك الصلاة والتسليم على
الصعقة: أيها النجا حتى يرى أيدى النفل وأيدى النفا حتى النعقة والنفل حتى العاقلة - البخاري، مسلم

3. Hadrat ibn 'Umar ؓ said, "I heard the Messenger of Allah ﷺ while he was on the pulpit speaking about charity, to abstain from asking others for some financial help and begging to others, saying, 'The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar.'"

Chapter Six

كِتَابُ الصَّوْمِ

The Book of
Fasting

THE BOOK OF FASTING

The Blessed Month of Ramadan

عن ابن عمر بن عبد ربه قال قال رسول الله صلى الله عليه وسلم ان الله يفتح ابواب الجنة في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب النار في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب الجنة في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب النار في كل ليلة ليلة القدر (رواه الشيخان)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "When Ramadan begins, the doors of heaven are opened." A version has, "the doors of Paradise are opened and the doors of Hell are closed, and the Satans are tied with chains." Another version has, "the doors of Mercy are opened."

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehli states in the commentary of this Hadith:

The meaning of the "Doors of heaven" being opened is the continuous descending of mercy, and the ascension of good deeds to the Court of the Almighty directly (without any obstacle preventing them from ascending). It also means the acceptance of (permissible) supplications.

The meaning of the "doors of Paradise" being opened is being encouraged and being granted the ability to perform good deeds, and the acceptance of these good deeds.

The meaning of the "doors of Hell" being closed is the protection of the souls of those who fast from things which have been forbidden by the Islamic Law, and rescue from the things which make a person commit bad deeds. It also means to break the desire of which the heart is lustful of.

The meaning of Satan being tied with chains is the sealing off of all the ways by which evil whispers enter the mind. [Ashi'ah al-Lam'at]

عن ابن عمر بن عبد ربه قال قال رسول الله صلى الله عليه وسلم ان الله يفتح ابواب الجنة في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب النار في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب الجنة في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب النار في كل ليلة ليلة القدر (رواه الشيخان)

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Whoever fasts during Ramadan with faith and seeking his reward (from Allah) all his past sins will be forgiven. Whoever prays during the night in Ramadan with faith seeking his reward (from Allah), all his past sins will be forgiven. And whoever spends Laylat-ul-Qadr in prayer with faith and seeking his reward (from Allah the Most Exalted), all his past sins will be forgiven."

عن ابن عمر بن عبد ربه قال قال رسول الله صلى الله عليه وسلم ان الله يفتح ابواب الجنة في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب النار في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب الجنة في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب النار في كل ليلة ليلة القدر (رواه الشيخان)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "When the first night of Ramadan comes, the satans and the rebellious jinn are chained, the doors of hell are closed and not one of them is opened (during the entire month of Ramadan); the doors of Paradise are opened and not one of them is closed (the entire month of Ramadan); and an announcer calls, 'Those who desire what is good, come forward and those who desire evil refrain from it', and many people are freed from Hell by Allah and that happens every night."

عن ابن عمر بن عبد ربه قال قال رسول الله صلى الله عليه وسلم ان الله يفتح ابواب الجنة في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب النار في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب الجنة في كل ليلة ليلة القدر (رواه الشيخان) وتفتح ابواب النار في كل ليلة ليلة القدر (رواه الشيخان)

8. Hadrat Abu Hurairah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم has said, "If one (who is fasting) does not give up falsehood and action according to it, Allah has no need that he should give up his food and his drink."

Commentary

Shaykh 'Abd Al-Haq Muhaddith-e-Dehlwi states:

This means that his fast shall not be accepted, as the main purpose of fast being made obligatory on a Muslim is not that one stays hungry and thirsty, rather it is to destroy the lustful desires, and to cool the fire of selfishness. This is so that the soul, instead of being inclined towards the lustful desires, becomes obedient towards the commands of Allah-the Almighty. [Ash'ah al-Lam'ah Vol. 2 Pg. 85]

عن عبد بن أبي حمزة قال قال رسول الله صلى الله عليه وسلم من كان له عذوة أو شئ من ذلك فليهد
وقبل حبك الأركم (ابن ماجه)

9. Hadrat Salamah ibn Muḥabbah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم has said, "Whoever has a riding animal (conveyance) which carries him to where he can get sufficient food, should observe the fast of Ramadan wherever he is, when it comes."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم إن الله وضع عن المسافر السفر والليل
والنوم عن المسافر وعن التوضيح والتبليغ - (الرواؤد الرشد)

10. Hadrat Anas ibn Malik al-Ka'bi رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم has said, "Allah has remitted half the prayer for the traveller^a, and fasting for the traveller, the woman who is suckling an infant and the woman who is pregnant."

^a A traveller in the Islamic Law is such a person, who travels for a distance of 57 1/2 miles or 92 km or more, and is going to stay less than 15 days in the intended destination. Such a person shall perform 2 rak'at's Fard for the 4 rak'at's Fard for Zohar, 'Asr and the 'Isha Salats. This is only when he is performing prayer on his own, or is the Imam himself. [For detailed rulings refer to Bahar-e-Shari'ah]

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehlwi states:

The Islamic Law allowing the omission of fast for the breast-feeding and the pregnant woman is only in the situation when fasting shall harm or damage herself or the child (otherwise it is also obligatory upon them to fast). [Ash'ah al-Lam'ah Vol. 2 Pg. 94]

عن ابن أبي عمير قال قال رسول الله صلى الله عليه وسلم قال من صام رمضان ولم يمسك
بشئ من ذلك لم يمسك حتى يكفركم (مسلم)

11. Hadrat Abu Ayyub al-Ansari رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم has said, "Whoever fasts during Ramadan then follows it with six days in Shawwal, it will be like a perpetual fast^a."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم يوم عرفه أعتب على الناس في كل يوم
الذي قبله واليوم الذي بعد (مسلم)

12. Hadrat Abu Qatada رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم has said, "I seek from Allah that fasting on the day of 'Arafah may atone for the sins of the preceding and the coming year."

Note

It is disliked for a Hajji, who is in the plain of 'Arafah on the 9th of Dhul Hijjah, to fast on that day (so that he can perform worship and engage himself in the remembrance of Allah to his maximum).

عن عبد بن عمر قال قال رسول الله صلى الله عليه وسلم يوم عرفة وأيامها من
كل شهر وزكيات قبل الحج - (البخاري)

^a This is because 1 good deed in the month of Ramadan equals 10 rewards. So, 1 month's 5 good deeds equals 10 month's good deeds, and then fasting for 6 days equals fasting for 60 days which equals 2 months. Therefore, it is as though one has fasted for the whole year (12 months).

13. Hadrat Hafsaah Radiyah>Allahu 'anha reported, "There were four things which the Holy Prophet ﷺ never omitted: fasting on 'Ashurah (10th of Muharram), the first nine days of Dhul-Hijjah and three days (13th, 14th and 15th) of every (Islamic) month and praying two rak'ats before the Fard prayers of Fajr."

عن أبي نزيق قال قال رسول الله صلى الله عليه وسلم يا أيها الذي أذا غلبت من الطمير فلا تأكله فقد قلت
عنه مرة وأربع عشرة مرة وأربعين مرة (الترمذي، السنن)

14. Hadrat Abu Dhar ؓ reported that the Messenger of Allah ﷺ has said, "O Abu Dhar! When you intend to fast three days in a month, fast on the thirteenth, fourteenth and the fifteenth."

Notes

- a) It is Makruh-e-Tehrimi (strongly disliked) and not permissible to fast on the 1st of Shawwal and the 10th, 11th, 12th or the 13th of Dhul Hijjah. [al-Tahlawi P. 387, Radd al-Muhtar Vol. 2 Pg. 86]
- b) A person who woke up in the state that Ghust was Wajib upon him due to *ihitlam* (nocturnal emission) or after having intercourse, and then stayed in that state for the whole day, then he/she will be sinful due to missing the prayers. However, they will still have to fast (as fast does not break due to being in a state of defilement). [Bahr al-Rai'iq Vol. 2 Pg. 273, Falawa-e-'Alamgiri - Vol. 1, Pg. 187]
- c) If an ill person has a strong chance that if he fasts then his illness will increase or will heal after a long period of time or a healthy person has the chances of becoming ill, then such people are allowed not to keep their fast. (However, Qaza of these fasts will be made as soon as they recover from their illness or gain strength).

d) There are three conditions needed in order to establish a strong estimation of something happening:

1. There are visible signs present.
2. The person has their own experience.

3. A Sunni Muslim doctor who is an expert in the field and who is *Mastur-ul-Hal* (not a Fasiq) has informed the patient of this.

e) If there are no visible signs, nor is there any experience nor has he/she been informed by a Sunni Muslim expert doctor; but rather on the informing of a Non-muslim, a Fasiq, a misguided doctor or a physicist, the person broke his fast, then they are obliged to give *kaffara* (atonement) for it. [Radd al-Muhtar Vol. 2 Pg. 120 and Bahar-e-Shari'at]

f) A person who purposely eats in front of people, then the Islamic Sultan (ruler) should kill him.

g) It is not permissible for people other than the Mu'takif to break their fast (do *iftari*), eat or drink in the Masjid.

Hence, all those besides the Mu'takif, who want to eat, drink or break their fast in the Masjid should make the intention of *Ti'ikat*, then enter the Masjid. Now, after performing some dhikr and having recited Durud, one is permitted to eat and drink. However, even in this situation, it is necessary to take into consideration the cleanliness of the mosque. We see many people who disrespect the mosque: making it unclean by eating and drinking in it. This is strictly forbidden and Haram. People who have responsibilities and have authority should pay attention to this and prevent such disrespect to the mosque.

Sighting of the Moon

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم لا تقبلوا حتى تروا الهلال ولا تقبلوا حتى تروا
قوت على عنكم قالوا قالوا (رواه) قالوا لا تقبلوا حتى تروا قوت على
عنكم قالوا قالوا لا تقبلوا حتى تروا قوت على (البخاري، مسلم)

1. Hadrat Ibn-e-'Umar ؓ reported that the Messenger of Allah ﷺ has said, "Do not commence fasting (Ramadan) till you see the new moon and do not cease fasting (perform Eid) till you see it. But if the weather is cloudy, or there is

smog in the sky (which prevents sighting of the moon), then complete thirty days of the month.”

In another narration, the Messenger of Allah ﷺ, “The month sometimes is of twenty-nine days, but do not fast till you see the moon. But if the weather is cloudy or there is smog, then complete thirty days of the month.”

Commentary

Hadrat Shaykh ‘Abd al-Haq Muhaddith-e-Dehlwi states: According to the Islamic Law (Shari’ah), what the astrologers say or inform is not accepted and is unreliable. Neither did the Messenger of Allah ﷺ, his Companions, their followers, nor did the pious predecessors follow their utterances, and nor did they act upon them. [Ashi’ah al-Lam’at]

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم ومن رأى الهلال فليأكله فإنه يبرئ من كل علة في الشهر
قالوا يا رسول الله! قال صلى الله عليه وسلم: من رأى الهلال فليأكله فإنه يبرئ من كل علة في الشهر (البخاري، مسلم)

- Hadrat Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ has said, “Commence the fast when you see it (the crescent) and cease fasting (perform Eid) when you see it. But if the weather is cloudy, complete thirty days of Sha’ban.”

عن ابن عمر قال جاءه عمر بن الخطاب رضي الله عنه وسئل عن الرجل يرى الهلال في شهر رمضان فليأكله قال صلى الله عليه وسلم: من رأى الهلال فليأكله فإنه يبرئ من كل علة في الشهر (البخاري، مسلم)

- Hadrat Ibn ‘Abbas ﷺ reported that a desert Arab came to the Holy Prophet ﷺ and said, “I have seen the new moon i.e. the new moon of Ramadan.” He asked, “Do you testify that there is no god but Allah?” He said, ‘Yes.’ He then asked, ‘Do you testify that Muhammad is the Messenger of Allah ﷺ?’ He said, “Yes.” So, the Messenger of Allah ﷺ said, “O Bilal, announce to the people that they must fast tomorrow.”

Commentary

Hadrat Shaykh ‘Abd al-Haq Muhaddith-e-Dehlwi states: It has been proven from Hadith that a person who is *maslur-ul-Hal* i.e. whose being a *fasiq* is not apparent, the Hadith that a person who is *maslur-ul-Hal* i.e. whose being a *fasiq* is not apparent, then his report or testimony is accepted for the beginning of the month of Ramadan. [Ashi’ah al-Lam’at]

Notes

a) There are a few ways of confirming the sighting of the crescent:

- News of sighting the crescent – on the night of the 29th of Sha’ban when the sky is not clear (cloudy), then the news of sighting the moon given by a muslim male or female, equitable or *Maslur-ul-Hal* (a person who’s inward state is concealed – whose *fiqh* is not apparent) shall prove the beginning of Ramadan. In the case when the sky is clear, it is sufficient for a person who fulfils the above-mentioned criterions to see the moon outside the place where inhabitants are, such as in an open field, or on a high place. Otherwise, there should be such a large number of people to witness the sighting of the moon with their naked eye. For the rest of the 11 months, in the case of the sky not being clear, then there should be two witnesses who are equitable (*adil*). In the case of the sky being clear, there should be such a large number of people giving witness (bearing testimony for their sighting of the moon) whose unanimity on speaking falsehood is merely impossible rationally. [Radd al-Muhar – Vol. 2 Pg. 94-95, Bahr al-Ra’iq – Vol. 2 Pg. 269].

- Shahadat ‘ala al-Shahadah (witness upon witness) - this is when the witnesses have not seen the moon themselves. However, those who did see the moon bore witness in front of them of their sighting, and made them witnesses upon this. So, in this way the sighting of the moon is proven, only on the condition that the people who saw the moon are unable and incapable to be present in order to give their witness directly [to the Qazi or the ‘Alim if there is no Qazi]. The way to give witness in this situation is that each person from the people who saw the moon with their naked eyes, makes two people their witness and asks them to become their witness

that, "I saw the moon on the night of such and such a day, and such and such a month of such and such a year." Then each person from the secondary witnesses testify that, "Such and such a person, the son of such and such a person has made me a witness on their sighting of the moon on the night of such and such a day, of such and such a month of such and such a year, and they have asked me to become their witness on this sighting." [Radd al-Muhtar Vol. 4 Pg. 409 and al-Fatawa al-Hindiyah ('Alamgiri) Vol. 3 Pg. 410.]

3. **Shahadah 'ala al-Qada'** (giving witness in front of an Islamic Judge) - this means that in another city there came witnesses in front of an Islamic Judge or a Mufti who bore witness of their sighting of the moon, and the Judge or the Mufti has passed a verdict that the moon has been seen, and in the time of giving the witness there were two reliable, trustworthy, righteous men present in the Dar-ul-Qada (the Islamic Court) who saw and heard the witnesses giving their witness. These two witnesses came to a different city or town and bore witness that, "In such and such a city in front of us and in the presence of the Judge (or the Mufti) there came witnesses who testified that they saw the moon on the night of such and such a day and the Mufti has declared sighting of the moon on such and such a day", then this shall also be proof of sighting of the moon. [Fatawa al-Imam al-Chuzza Pg. 6 and Fath al-Qadir Vol. 2 Pg. 243]

4. **Istifadah** (well-circulated reports) - when there is such a Grand-Mufti in an Islamic city to whom the mass majority of people flock towards in order to gain Islamic rulings pertaining to their everyday issues; and by whose fatwa the verdicts are given as regards to the beginning and the ending of Ramadan and 'Eidayn, and in such a city the general public do not start or terminate the fast according to their own desires. If numerous groups of people come from that city to another and bear witness all at once that upon the sighting of the moon on such and such a day, the fasting of Ramadan has commenced or that Eid was made, then this testimony shall also prove the sighting of the moon. However, if it is only rumours and no one knows who said it or on being asked how they knew the sighting of the moon, they say, "we heard" or "other people have said it", then there is absolutely no *istifadah* in such reports. Also, in a city where there is no Islamic Mufti or there is a Mufti but he is incapable of issuing a Fatwa or through being reliable and trustworthy, the general public in that city

decide for themselves when to start and end Ramadan and Eid, (as is quite common nowadays,) then the unanimity or even the *kanzur* (mass-transmitted) reports from this city can in no way prove the sighting of the moon. [Fatawa-e-Razwiyah Vol. 4 Pg. 553, Radd al-Muhtar Vol. 2 Pg. 97]

5. **Termination of the number of days in a month** - when thirty days of a month have passed then the sighting of the moon for the next month is proven. However, if upon the witness of one person the starting of Ramadan was accepted, and by this calculation, thirty days of Ramadan had passed, but because of the sky not being clear the moon could not be seen, then the termination of the number of days in the month does not suffice, but in fact another fast should be kept. [Radd al-Muhtar Vol. 2 Pg. 97]

b) If the crescent has been sighted according to the Shari'ah rules and conditions, then the sighting of people in the west is a certain proof of sighting of the moon for people living in the east. [Fatawa al-Imam al-Chuzza Pg. 5]

c) A calendar or a timetable does in no way prove the sighting of the moon. [Radd al-Muhtar Vol. 2 Pg. 94]

d) Media reports do not in any way prove the sighting of the moon. Most of the time newspaper reports or reports from TV or the radio are just guesses and no more than rumours here and there. And even if the news is correct, but because of the sighting of the moon not being proven by Shar'ah, it cannot be accepted in anyway. [Radd al-Muhtar Vol. 2 Pg. 97]

e) Letters also do not prove sighting of the moon, as one person's handwriting can be identical to another. Hence there is doubt and it does benefit any knowledge of full certainty. [This has been stated in al-Durr al-Mukhtar and also in al-Hidayah]

f) News given via a telephone (or mobile) telegram or any satellite link is more unreliable than a letter as in a letter the addressee recognises the signature, writing and the stamp of the writer. Also in a letter, there is even a slight indication that the handwriting is of the actual writer, which is not present in the news given by a telephone or another satellite link. Furthermore, when

the witness is behind a veil then their witness is not reliable as one voice is identical to another, then how is it possible that the sighting of the moon be reliable or even accepted when this news has reached via telephone, telegram (or similar) technological equipment? Plus the fact that in worldly matters and affairs, news received via the telephone is not accepted, nor is it reliable, then how can it be reliable in matters related to the religion, where one has to be extremely careful. [This been stated in *Fatawa-e-'Alamgiri* Vol. 3 Pg. 357]

- g) Radio or Television: there are much more complexities and difficulties in receiving the news and accepting its reliability from a radio or a television than to receive it from a telegram or a telephone, as one can ask questions and receive answers via a telephone or a telegram whereas this is not the case on the radio or the television (when the news is given, discussions and debates are a different matter).

Conclusively, these new technological equipments can be used to spread news worldwide, but they cannot be accepted in the matters as related to giving shahadah witness. This is why in the court the judge does not give a verdict until the witnesses do not present themselves in the court to give their witness account. Telephone calls or news received from the telegram or radio, television are totally unaccepted.

The Messenger of Allah ﷺ has stated: "But if the weather is cloudy, wait till thirty days of the previous month have passed."

But it is quite a saddening and disappointing fact to see people in these days (most of them being neglectful of their prayers and the obligatory fasts) rise in uproar on receiving the news on the radio or the telephone or the television about the sighting of the moon.

May Almighty Allah give them the guidance to act upon the sayings of the Beloved Prophet ﷺ.

- h) In a country where there is no Islamic Ruler, and nor is there any Qadi appointed for the task (of accepting or refusing the witnesses), then the Grand-Mufti of a city who has beliefs in conformity with Ahlus-Sunnah wal-Jama'ah (Sunni) is the subordinate. Wherever, there is no mufti, then the

witness (shahadah) for the sighting of the moon shall be presented in front of the general public (of Muslims). [*Fatawa-e-Raddwiyah* - V. 4 Pg. 547]

It has been stated in "*al-Hadiqah al-Nadiyah Sharh Tariqah al-Muhammadiyah*" - by Imam al-'Allama 'Abd al-Ghani al-Nablisi al-Dimishqi - that:

When there is no Islamic Ruler who suffices the Muslims for their affairs related to the religion, then all the Islamic affairs and rulings shall be referred to the scholars of the religion, the 'Ulema. In every aspect of their life, Muslims are obliged to consult these Ulema. These ulema shall be considered the 'Islamic rulers' and the 'Islamic judges'. Then, if it is impossible for the majority of the Muslims to appoint one specific scholar, then the people of each and every district or town shall follow their Ulema. Then, if there are innumerable Ulema in one district, then amongst them the 'Aim who has the most knowledge as regards to the Islamic rulings, shall be followed. If all the Ulema are equal (in knowledge) then a raffle should be taken (as to draw out the name of the Aim who shall be appointed as the vice of the Qadi in that district).

- i) The testimony of a *Fasiq-e-Mur'in* (an open transgressor such as the one who neglects establishing Salaah, or performs Salaah but frequently neglects performing it with Congregation (Jama'ah), shaves or trims his beard less than a fist) is not accepted. Likewise, the *shahadah* of a *kafir* (non-muslim), *bad maddhib* (follower of a deviant sect), an insane or an immature is not accepted.

- j) On sighting the moon, the supplications as mentioned in the Ahadith should be read.

- k) It is Makruh (disapproved) to point finger towards the moon even though it may be to indicate to others the location of the moon. [*Bahar-e-Shari'at* Chapter 5 Pg. 685, *al-Durr al-Mukhtar* and also in *Fatawa-e-'Alamgiri* Vol. 1 Pg. 184]

- l) It is Wajib (necessary) for the Muslims to follow the Islamic dates and years (which are proven by the sighting of the moon). It is not permissible to follow the dates on the calendar, whose dates have been fixed following non-Islamic rules and regulations (such as the Gregorian English calendar). [This has been stated in *al-Tafsir al-Kabir* V. 4 Pg. 445]

Commentary

Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states under the commentary of the above Hadith that:

"Shadda Mizarahu" (tied his lower garment) is a metaphor that the Messenger of Allah ﷺ used to devote himself completely for the worship of Allah, more than usually in the last ten days of Ramadan. Or, this is a metaphor used to indicate that the Messenger of Allah ﷺ isolated and secluded himself from his blessed wives. [Ashi'ah al-Lam'at Vol. 2 Pg. 115]

Note

In some places, people call the Adhan seven times for the 'Isha Salaah on Laylat-ul-Qadr. This is a bad innovation, and there is no basis for this.

I'tikaaf (Spiritual Retreat)

عن عائشة أن النبي صلى الله تعالى عليه وسلم كان يبيت في المسجد الأقصى والأجرامين رمضان على تكوئه الله -

(البخارى، مسلم)

1. Hadrat 'Aishah RadiyAllahu anha reported that the Holy Prophet ﷺ used to engage in I'tikaaf, i.e. private devotions in the mosque during the last ten nights of Ramadan till he met his Lord."

عن ابن عباس قال كان النبي صلى الله تعالى عليه وسلم يبيت في المسجد الأقصى والأجرامين رمضان كل يوم يبيت في مكة

فلما كان ليلة القدر ليلة القدر يبيت في مكة - (الترمذى، ابوداؤد)

2. Hadrat Anas ﷺ reported that the Holy Prophet ﷺ used to engage in I'tikaaf in the mosque in the last ten days of Ramadan. But, one year he omitted the I'tikaaf so he engaged in I'tikaaf for twenty nights the following year."

Notes

a) It is Sunnat-e-Mu'akkadah to perform I'tikaaf in the mosque in the last ten days of the month of Ramadan.

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states:

According to the Hanafi madhhab, I'tikaaf is Sunnat-e-Mu'akkadah as the Holy Prophet ﷺ always used to perform it till he passed away. [Ashi'ah al-Lam'at Vol. 2 Pg. 118]

b) There are 3 types of I'tikaaf:

1. **Wajib** - if one makes a "Minnat" (vow) of I'tikaaf uttering the words of vow. Mere intention will not make I'tikaaf Wajib. For example, one says, "If my child becomes cured from his illness then I shall perform I'tikaaf for three days." Then to perform I'tikaaf for three days with fast is Wajib.

2. **Sunnat-e-Mu'akkadah** - that one enters the Masjid on the 20th of Ramadan before sunset, with the intention of I'tikaaf and stays there till the end of Ramadan i.e. leaves the mosque after the Maghrib Salaah on the 30th of Ramadan or if the moon for Eid was sighted on the 29th then to leave after the Maghrib Salaah of that day.

This I'tikaaf is "Sunnat-e-Kifayah," meaning that if I'tikaaf was performed by even one person in a town then the religious duty shall be fulfilled on behalf of everyone. Otherwise, all shall be held accountable for neglecting it.

There are many virtues and excellences for such an I'tikaaf.

Bayhaqi has reported on the authority of Hadrat Imam Husain ﷺ that the Messenger of Allah ﷺ has stated, "Whoever performs I'tikaaf for ten days in the month of Ramadan, it is as though he has performed two 'Umrah (Lesser Pilgrimage) and two Hajj (Greater Pilgrimage)."

3. T'itikaf other than the two types mentioned above are "Mustahab" and "Sunnat-e-Chair Mu'akkadah" [Fatawa-e-'Alamgiri Vol. 1 Pg. 197].

c) The Mu'takif (person performing the T'itikaf) should not engage himself in worldly talks (as this is strictly forbidden in the Masjid, and in the state of T'itikaf it is even more so). Rather, the mu'takif should engage himself in the recitation of the Holy Qur'an; reading the Ahadith (Sayings) of the Holy Prophet ﷺ; sending Durud sharif (salutations) upon the Beloved Prophet ﷺ in abundance; learning and teaching Islamic knowledge; reading the life [Seerah] of our Noble Prophet ﷺ as well as the other Prophets, Saints; writing Islamic books; listening to Islamic lectures and being engaged in the *dhikr* (remembrance) of Allah, the Most Exalted. [This has been stated in Fatawa-e-'Alamgiri Vol. 1 Pg. 198]

d) The easy method of performing a Mustahab T'itikaf is to make the intention of T'itikaf, (with the intention of entry to the masjid,) when one enters into the Masjid. For as long as he remains in the Masjid, he will also earn the reward of being in T'itikaf. The words for the intention of the T'itikaf are:

بِسْمِ اللَّهِ وَعَلَىٰ رِجْلَيْهِ وَتَحْتِ رِجْلَيْهِ أَسْتَعِينُ بِتِلْكَ الْبَيْتِ الْعَظِيمِ وَأَتِيهِ

Bismillahi dakhaltu wa 'alahi taawkaltu wa manaytu Sunnatil T'itikof. Allhummafah li Abunba Rahmatik.

"With the Blessed Name of Allah have I entered (into the Masjid) and in Him have I placed my trust, and I have made the intention of the Sunnah of T'itikaf. O Allah open Your doors of Mercy upon me."

The Recitation of the Holy Quran and Its Virtues

عن علي بن ابي طالب قال قال رسول الله صلى الله عليه وسلم خيركم من تعلم القرآن وعلمه - (البخاري)

1. Hadrat 'Uthman ؓ reported that the Messenger of Allah ﷺ has said, "The best among you is he who learns and teaches the Qur'an."

عن علي بن ابي طالب قال قال رسول الله صلى الله عليه وسلم من قرأ القرآن وعلم به فانه ليس بيوم اجرة الا اجرة حوزة الحسن من شعره الحسن في يومين الدنيا لو كانت بيوتكم فمناكنكم بالدين عمل يومك بيوم الاجرة حوزة الحسن من شعره الحسن في يومين الدنيا لو كانت بيوتكم فمناكنكم بالدين عمل يومك

(اصح)

2. Hadrat Mu'adh al-Juhani ؓ reported that the Messenger of Allah ﷺ has said, "Whoever recited the Qur'an and acts according to its contents, on the Day of Resurrection his parents will be given to wear a crown whose light is better than the light of the sun, if it was supposed that the sun was so close as if it entered your homes. [If this is the excellence of the parents of such a person, then what do you think of him who acts according to it [the Holy Qur'an]?"

عن ابي بصير عن ابي عبد الله قال قال رسول الله صلى الله عليه وسلم من قرأ حرفاً مما في كتاب الله فله به حسنة والحسنة بعشر امثلة الا حرف الواو حرف زكاة وحرف الياء حرف ايمان - (الترمذي، النجاشي)

3. Hadrat Ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ has said, "Whoever recites a letter of the Book of Allah (the Qur'an) will be credited with a good deed and a good deed gets a tenfold reward. I do not say that *Alif-Lamim-Meem* is one letter; but *Alif* is a letter, *Lamim* is a letter and *Meem* is a letter."

Note

There are 361,267 letters in total in the Holy Qur'an. Thus, upon the recitation of the whole Qur'an one shall receive 3,212,670 rewards (good deeds).

عن البراءة قال كانت رجل يقرب من رداء الكعبين قال علي بن ابي طالب من قرأ حرفاً من كتاب الله فله به حسنة والحسنة بعشر امثلة الا حرف الواو حرف زكاة وحرف الياء حرف ايمان - (الترمذي، النجاشي)

قال رسول الله صلى الله عليه وسلم - (البخاري، مسلم)

4. Hadrat Bara' ؓ reported that when a man was reciting Surah al-Kahf with a horse tied with two ropes at his side, a cloud overshadowed him. As the cloud began to come closer and closer, his horse began to jump. He went

عن ابن عباس قال سمعت رسول الله صلى الله عليه وسلم يقول لكل نبي عروس وعروس القرآن الوصف -
(البيهقي)

10. Hadrat 'Ali ؓ reported: I heard the Messenger of Allah ؓ say, "Everything has an adornment and the adornment of the Qur'an is [Surah] al-Rahman"

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم وعروس كل نبي عروس القرآن الوصف
وكل نبي عروس القرآن قال قال محمد بن عبد الله أحمد يعدل ذلك القرآن - (البحارى ومسلم)

11. Hadrat Abu 'd-Darda' ؓ reported that the Messenger of Allah ؓ asked, "Are any of you incapable of reciting a third of the Qur'an in a night?" They said, "How could we recite a third of the Qur'an?" He said, "Say, He is Allah, One" [Surah al-Ikhlās] is equivalent to a third of Qur'an."

عن أبي موسى الأشعري قال قال رسول الله صلى الله عليه وسلم وعروس كل نبي عروس القرآن الوصف
أنتما تقوى: من القرآن في عقيبها - (البحارى ومسلم)

12. Hadrat Abu Musa al-Ash'ari ؓ reported that the Messenger of Allah ؓ has said "Keep revising (the learning by heart) the Qur'an, because I swear by Him in Whose control my soul is, it is more slipping away than a camel which is tied with a rope."

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم وعروس كل نبي عروس القرآن الوصف
تؤتى القليلة أجمع - (ابن ماجه والدارمي)

13. Hadrat Saï'd ibn 'Ubadah ؓ reported that the Messenger of Allah ؓ has said, "Anyone who recites (i.e. learns off by heart) the Qur'an and then forgets it will meet Allah on the Day of Resurrection in a maimed condition."

Notes

- The Holy Qur'an (whether in salaah or outside) should be recited clearly, according to the rules of Tajweed. It should not be sung as this is not allowed.
- It is better to recite the Holy Qur'an by looking at it than off by heart [Fatawa-e-'Alamgiri]
- It is Mustahab (act of great reward) to face the Qiblah, to wear nice clothes, to apply fragrance prior to the recitation of the Holy Qur'an.
- When starting the recitation from the beginning of a Surah (outside of prayer) to recite, 'Ta'awwuz': أَعُوذُ بِاللَّهِ مِنَ الْغَيْبِ ('Aūdhu Billāhi Minsh Shayṭānir Raġīm' - "I seek the refuge of Allah from Satan, the cursed,") is Mustahab.
- When starting the recitation of the Holy Qur'an from the beginning of a Surah (outside Salaah) to recite 'Tasniyah': بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ("Bismillāh-ir-Rahmān-ir-Rahīm" - "Allah in the Name of, the Most Affectionate the Most Merciful") is Sunnah.
- If one has started the recitation not from the beginning of a surah but from the middle of a surah, then upon commencing the recitation to recite both 'Ta'awwuz' and 'Tasniyah' is Mustahab. [Bahar-e-Shari'at - Vol. 1]
- If one has commenced reciting from Surah al-Tawbah (al-Bara'ah) then one should recite both 'Ta'awwuz' and 'Tasniyah'. If however, surah al-Tawbah comes in the duration of one's recitation then one should continue and not recite the 'Tasniyah'. The commonly misunderstood ruling that if one starts the recitation from Surah al-Tawbah (al-Bara'ah) there is still no need to pray 'Ta'awwuz' or 'Tasniyah' is wrong. The other misunderstood ruling is that Surah al-Bara'ah (al-Tawbah) comes in the middle of one's recitation, then one should pray 'Ta'awwuz' but not 'Tasniyah' is also wrong. [Bahar-e-Shari'at - Vol. 1, Chapter 3, Pg. 309]

p) Many who have memorised the Holy Qur'an off-by-heart (have become hafiz) recite the Holy Qur'an in such a hastily manner that one cannot differentiate between the letters, let alone the words! Such that one can only hear the *ya'min* and the *ta'min* and the rest of the words are not recited correctly at all! On top of this, the common folk feel pride in these halfaz saying that "such and such a person can recite the Surah in a minute!" To recite the Qur'an in such a hastily manner is strictly unlawful and Haram. [Bahar-e-Shariat - Vol. 3 Pg. 306]

q) It is permissible, without any disapproval, to recite the Holy Qur'an in those times in which to perform salah is Makruh-e-Tehrimi. These times are:

1. Approximately twenty-minutes after sunrise.
2. At zawaal time (mid-day) till the beginning time for Zohar.
3. Approximately twenty-minutes before sunset.

However, it is better that one does not recite the Holy Qur'an in these times. One should recite durud sharif (invoke blessings and salutations upon the Messenger of Allah ﷺ) instead.

[Bahar-e-Shariat Vol. 3 Pg. 230, al-Bahr al-Ra'iq Vol. 1 Pg. 251, Radd al-Mohhtar Vol. 1 Pg. 262]

Chapter Seven

کتاب الحج

The Book of Hajj

THE BOOK OF HAJJ

Hajj (The Greater Pilgrimage)

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: يا أيها الناس ارجعوا إلى الله تعالى فكلوا من ثمره ولا تأكلوا من ثمره حتى يبلغه الشهر، من فعل ذلك لم يضر الله تعالى شيئاً ولا ينقص من أجره شيئاً. (مسند أحمد، 2/447)

- Hadrat 'Abdullah ibn 'Abbas ؓ reported that the Messenger of Allah ؓ has stated, "O People! Allah has made Hajj incumbent upon you." Hadrat Aqra' ibn Habis ؓ stood up and enquired, 'O Messenger of Allah ؓ! Is it incumbent each year?' The Messenger of Allah ؓ said, 'If I say 'yes' then it would be made obligatory and incumbent upon you each year, and if it was to be made incumbent each year you would not be able to fulfil this religious duty. Thus, Hajj is only once in the lifetime and those who exceed this (do more than once) then it is Nafl."

Note

From this we understand that the Holy Prophet ؓ has full power, control and authority on Shari'ah and Sacred Islamic Laws. If the Messenger of Allah ؓ desired, he could have made Hajj obligatory and incumbent each year.

[For a detailed treatise on this topic please read: *Munyah al-Labib Anna al-Tashri'a biyah al-Habib* (1311 A.H.)— by Imam Ahmad Raza Khan – which is at the end of the Imam's book "*al-Amm wa al-'Ula Li-Na'it al-Mustafa bi Dafi' al-Bala'*" – Pages 207 onwards]

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: من أراد الحج فليحج في شهر ذي الحجة أو في شهر ذي القعدة أو في شهر ذي الحجة أو في شهر ذي القعدة. (مسند أحمد، 2/447)

- Hadrat 'Abdullah ibn 'Abbas ؓ reported that the Messenger of Allah ؓ said, "He who intends to perform Hajj should hasten to do so."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: يا أيها الذين آمنوا إذا حجتم أو أصغرتم فلا تأكلوا أموالكم من بين أيديكم، ولا تأكلوا أموالكم من بين أيديكم، ولا تأكلوا أموالكم من بين أيديكم. (مسند أحمد، 2/447)

- Hadrat 'Abdullah ibn Mas'ud ؓ reported that the Messenger of Allah ؓ said, "Make the Hajj and the Umrah follow each other closely, (wear the Ihram for Qiran, in which the intention of Hajj and 'Umrah is done or perform both the Hajj and 'Umrah consecutively) for they remove poverty and sins as a furnace removes impurities from iron, gold and silver, and for the Hajj which is accepted, its reward is Paradise."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: من حج عاباً أو متعمداً أو عزيراً أو ثوباً في طريقه حجته لله الأجر العزير والحج المتعمد (الصحیح، مشکوٰۃ)

- Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؓ said, "Anyone who went out (of his house) with the intention of performing Hajj, 'Umrah or fighting in the Path of Allah and then passed away as he was on his way, then Allah the Most Exalted shall forever write for him the reward of a Hajj, one who performs 'Umrah and a Mujahid."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: ارجعوا إلى الله تعالى فكلوا من ثمره ولا تأكلوا من ثمره حتى يبلغه الشهر، من فعل ذلك لم يضر الله تعالى شيئاً ولا ينقص من أجره شيئاً. (مسند أحمد، 2/447)

- Hadrat ibn 'Abbas ؓ reported that the Messenger of Allah ؓ has stated, "Performing 'Umrah in the month of Ramadan equals (in reward) a Hajj."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: من أراد الحج فليحج في شهر ذي الحجة أو في شهر ذي القعدة أو في شهر ذي الحجة أو في شهر ذي القعدة. (مسند أحمد، 2/447)

- Hadrat Abu Razin al-'Ugayli ؓ came to the Messenger of Allah ؓ and asked, "My father is very old, he cannot perform Hajj and Umrah himself; nor can

he ride on any conveyance. He said, "Perform Hajj and Umrah on behalf of your father."

عن ابن عباس قال أتى رجل النبي صلى الله تعالى عليه وسلم فقال: أريد الحج فقلت أنت حجج وأنت معك فقال صلى الله تعالى عليه وسلم: أتوك قال: قال نعم قال: فأفوض بك إلى الله فلهو أنتي بالفتاوى - (البحارى . مسلم)

7. Hadrat ibn 'Abbas ؓ reported that: A man came to the Holy Prophet ﷺ and said, "My sister vowed to perform the Hajj but she died (before fulfilling it)." The Holy Prophet ﷺ said, "Would you not have paid her debts if she had any?" The man said, "Yes." So, the Holy Prophet ﷺ said, "So pay Allah's Rights, as He is more entitled that His rights be fulfilled."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: لأنت أفوضك المرأة لأوتعتها وموتت -
(البحارى . مسلم)

8. Hadrat ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ said, "Never should any woman travel (even if it be for Hajj) without her mahram (to which she cannot marry: i.e. marrying to him is Haram)

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: من طافت لثا ورا ورا حجة فميتت على بيت الله ولو حججك فلا عقبة لك فموتت بموتها أو تضررتا ورايت آف الله تعالى يقول: حوز لله على الناس حجج آتيت من أنتطاع إليه سبيلا - (الترمذى)

9. Hadrat 'Ali ؓ reported that the Messenger of Allah ﷺ said, "If anyone possesses enough provision and an animal to mount on (or any other conveyance) to take him to the House of Allah and (despite this) does not perform the pilgrimage, there is no difference whether he dies as a Jew or a Christian. This is because Allah the Most Exalted has stated, 'Pilgrimage to the House is a duty men owe to Allah, those who can afford the journey'."

Notes

- a) To perform Hajj to "show off" to others or preference or to perform Hajj from wealth which is Haram (such that it was gained from Haram means) then it is Haram to do so. [al-Durr al-Mukhtar, Radd al-Muhar, Bahar-e-Shari'at Vol. 6 Pg. 719].

- b) To take a photo or a picture for a passport or for a Hajj visa is impermissible⁵⁵, whether the Hajj is obligatory or optional. This is because to prevent oneself from committing any sin is greater and more important than gaining any reward. [Fatawa-e-Raddawiyah Vol. 3 Pg. 729, with reference from al-Ashbah wa al-Nada'ir]

- c) If Makkah al-Mukarramah is situated at a distance of three days or more (normal walking distance which equals to approximately 57 ½ miles or 92 kilometres) from the place of residence of a woman who intends to perform Hajj then she must, (irrespective of being young or old,) accompany her husband or a "Mahram" (those relatives to whom it is Haram for the woman to marry, whether this prohibition is because of a blood-relation such as the son, brother, father or because of a foster relation or the in-laws, such as the father-in-law, or the son of his husband from his previous wife). [Bahar-e-Shari'at]

⁵⁵ This was the ruling and the verdict of the great Shayukh, who were at the pinnacle of *fiqh* (Great scholars of Indo-Pak who were also great *muftehin* such as Hadrat 'Alama Arshad al-Qadiri, and Hadrat Mufti Sharif al-Haq al-Qadiri al-Arnajadi and many others bore witness that the author - Hadrat 'Alama Mufti Jalal al-Dan Ahmad al-Qadiri - was a God-fearing, righteous and an obedient servant of Allah - See: Fatawa-e-Barakayah - Pg.14 and A'yaib al-Fiqh - Pg. 15.) Those Shayukh who came after have stated that it is permissible to take photos for an ID card, passport, ration card, and other items for which it is a necessity to take a photo. [Asteria Magazine - Oct 2004 - Mufti Nizamuddin sahib - Pg. 6]

Hadrat 'Alama Mufti Aimal Shah sahib has written a few answers to the question as regards taking photo for a passport in order to go for the obligatory Hajj. This fatwa was given in 1950/1370 A.H. He states: "Now, it has been made a necessity by the government to take a photo if one wants to go to perform Hajj." [Pg. 729] on Pg. 74 he states: "One is compelled to take a photo to perform an obligatory Hajj so that this religious duty can be accomplished." The Shaykh further states on pg. 745 that "taking a photo has become a law imposed by the government on all those who want to travel to perform Hajj." There are little chances that such a law be abrogated, as every single individual is obliged to take a photo in order for the government to legally allow him to go on a journey to perform Hajj. Therefore, because of such a necessity (without which it is quite impossible for one to accomplish this religious duty) taking a photo to perform an obligatory (Fard) Hajj has been allowed. [al-Fatawa al-Ajmiyyah/Almaul Fatawa - Vol. 2, Pgs. 739-745]

- d) The husband or the 'Mahram' with whom the woman can go to perform Hajj has to be sane, mature and not a *fasiq* (transgressor). One cannot perform Hajj with an insane, immature or a *fasiq*. ['Alamgiri, al-Durr al-Mukhtar, Bahar-e-Shari'at]
- e) It is Haram for a woman to go to perform Hajj without her husband or any 'Mahram'. If she does so, then she has accomplished the religious duty. However, a sin shall be written on every step she takes [to and fro]. [Fatawa-e-Radawiyah, Vol. 4, Pg. 691]
- f) Some women go to perform Hajj with her spiritual guide (Pir) or a very old man (who are Chayr Mahram for them). This is also unlawful and Haraam.
- g) If there is no husband or 'Mahram' to accompany the woman, then it is not Wajib for the woman to perform nikah (in order for a valid person such as her husband to accompany her to go to perform Hajj). [Bahar-e-Shari'at]
- h) If one has an amount of money sufficient for him/her to perform Hajj, but not enough to bring gifts and souvenirs for friends and relatives on return, then to perform Hajj is still incumbent (obligatory) upon him/her. Not to perform Hajj because of the insufficient amount of money to bring gifts and toys is Haram. [Bahar-e-Shari'at]
- i) The table below shows the rulings of each aspect of Hajj for a Mutammati', which is Fard (obligatory), Wajib (necessary), Sunnah, or Nafl (optional):

No	Action Aspect	Ruling	Date and Ruling
1	Ihram	Fard	8th Dhul Hijjah or before in Masjid Haram or in Haram.
2	Stay in Mina	Sunnah	To perform Zohar, 'Asr, Magrib, 'Isha and Fajr in Mina.
3	Stay in Arafat	Fard	On the 9th of Dhul Hijjah after Zawaal till Sunset.
4	Stay in Muzdalifah	Wajib	From the 10th of Dhul Hijjah from Fajr beginning till Sunrise.
5	Pelting the Large Pillar	Wajib	10th of Dhul Hijjah in Mina, before Zawaal.
6	Qurbani (Sacrifice)	Wajib	From the 10th of Dhul Hijjah till Sunset of the 12th of Dhul Hijjah.
7	Shaving or Trimming Hair	Wajib	In Mina after having pelted the Large Pillar. From the 10th of Dhul Hijjah till the 12th of Dhul Hijjah until Sunset of that day.
8	Tawaf-e-Ziyarat (Ifadah)	Fard	After having performed the Qurbani (sacrifice). The Wajib time for this is from the Fajr beginning of the 10th of Dhul Hijjah till the sunset of the 12th of Dhul Hijjah. It is better to do it on the 10th of Dhul Hijjah, but can be performed in any time during this Wajib period. If performed after the sunset of the 12th of Dhul Hijjah, the Fard shall be accomplished, but a dam (sacrifice) shall have to be performed for missing the Wajib period.
9	Sa'ee of Tawaf-e-Ziyarat	Wajib	The same time period for Tawaf-

			e-Ziyarat. Has to be performed after the Tawaf.
10	Pelting all Three Pillars	Wajib	On the 11th and the 12th of Dhul Hijjah in Mina. If one stayed. It is Wajib to pelt all three pillars after Zawaal, on the 11th, 12th (and the 13th if one had stayed in Mina at the time of Fajr beginning on the 13th of Dhul Hijjah).
11	Tawaf-e-Wada' (Rukhsat)	Wajib	For a non-resident of Makkah al-Mukarramah, prior to returning from this blessed city.
12	Ihram	Fard	8 th Dhul Hijjah or before in Masjid Haram or in Haram.
13	Stay in Mina	Sunnah	To perform Zohar, 'Asr, Magrib, 'Isha and Fajr in Mina.
14	Stay in Arafat	Fard	On the 9 th of Dhul Hijjah after Zawaal till Sunset.
15	Stay in Muzdalifah	Wajib	From the 10 th of Dhul Hijjah from Fajr beginning till Sunrise.
16	Pelting the Large Pillar	Wajib	10 th of Dhul Hijjah in Mina, before Zawaal.
17	Qurbani (Sacrifice)	Wajib	From the 10 th of Dhul Hijjah till Sunset of the 12 th of Dhul Hijjah.
18	Shaving or Trimming Hair	Wajib	In Mina after having pelted the Large Pillar. From the 10 th of Dhul Hijjah till the 12 th of Dhul Hijjah until Sunset of that day.
19	Tawaf-e-Ziyarat (Ifadah)	Fard	After having performed the Qurbani (sacrifice). The Wajib time for this is from the Fajr beginning of the 10 th of Dhul Hijjah till the sunset of the 12 th of Dhul Hijjah. It is better to do it on the 10 th of Dhul Hijjah, but can be performed in any time

			during this Wajib period. If performed after the sunset of the 12 th of Dhul Hijjah, the Fard shall be accomplished, but a <i>dam</i> (sacrifice) shall have to be performed for missing the Wajib period.
20	Sa'ee of Tawaf-e-Ziyarat	Wajib	The same time period for Tawaf-e-Ziyarat. Has to be performed after the Tawaf.
21	Pelting all Three Pillars	Wajib	On the 11 th and the 12 th of Dhul Hijjah in Mina. If one stayed. It is Wajib to pelt all three pillars after Zawaal, on the 11 th , 12 th (and the 13 th if one had stayed in Mina at the time of Fajr beginning on the 13 th of Dhul Hijjah).
22	Tawaf-e-Wada' (Rukhsat)	Wajib	For a non-resident of Makkah al-Mukarramah, prior to returning from this blessed city.

j) The 5 days of Hajj (in brief):

1st Day - 8th Dhul Hijjah

1. Go to Mina.
2. Perform the Zohar, 'Asr, Maghrib, 'Isha Salaah in Mina
3. Stay in Mina the whole of the night.

2nd Day - 9th Dhul Hijjah

1. After performing Fajr in Mina, go to Arafat.
2. Perform Zohar in Arafat.
3. Stay in Arafat.
4. Perform 'Asr in Arafat.
5. Stay at the time of sunset, but do not perform Maghrib prayer.

6. Go to Muzdalifah.
7. Perform Maghrib and Isha in Muzdalifah at the time of Isha.
8. Stay in Muzdalifah the whole night.

3rd Day - 10th Dhul Hijjah

1. After having performed Fajr in Muzdalifah, go to Mina.
2. Pelt the Large Pillar.
3. Perform Qurbani.
4. Shave/trim hair.
5. Perform Tawaf-e-Ziyarat.
6. Come back to Mina and stay there the night

4th Day - 11th Dhul Hijjah

1. In Mina, after Zawal pelt the Small Pillar.
2. Then, then Middle Pillar.
3. Then the Large Pillar.
4. If Tawaf-e-Ziyarat not performed yesterday do it today.
5. Stay in Mina.

5th Day - 12th Dhul Hijjah

1. In Mina, after Zawal pelt the Small Pillar.
2. Then, then Middle Pillar.
3. Then the Large Pillar.
4. If Tawaf-e-Ziyarat not performed do it today before Sunset.
5. Return to Makkah before Sunset. If one left Mina in the night (before Fajr beginning), it is permissible without giving any compensation.
6. To leave Mina after Sunset is disliked.
7. If one stayed in Mina till the Fajr beginning of the 13th, then it is Wajib to pelt (stoning) all three pillars.
8. One can pelt the Three Pillars before Zawal (but is is Makruh). It is Sunnah to do it after Zawal till sunset of that day

k) A woman who is in her menstrual cycle (*haiz*) cannot perform Tawaf-e-Ziyarat (Tawaf-e-Ifada) on the 10th of Dhul Hijjah. If she cannot perform this Tawaf on this date due to her menstrual cycle, then if she becomes 'clean'

after this date until the sunset on the 12th of Dhul Hijjah, it is obligatory on her to perform this tawaf. If even after these dates, the woman has not become 'clean', but has become clean after these dates, then it is obligatory for her to perform this Tawaf.

l) If a woman who is in her periods (menstrual cycle) can take tablets to terminate the menstrual cycle, then she can do so. However, doing this shall cause harm to one's health. Therefore, it is advisable not to do it. [Fatawa-e-Markazi Dar-ul-Ifta - 11th Year - 2006 - Pg. 35]

m) If a female can change her return date back to her country, in order for her to become 'clean' and thereafter perform this Fard Tawaf, then she should do so. Otherwise, if she returned back to her place of residence, not having performed this Fard Tawaf, then her Hajj is incomplete. She shall have to return in the "Months of Hajj" which are Shawwal, Dhul Qa'dah, first 10 days of Dhul Hijjah; and then perform the Fard Tawaf (Tawaf-e-Ziyarat). She will also have to sacrifice an animal in the *haram* boundaries, as atonement for returning to her destination without having performed this obligatory Tawaf. [Fatawa-e-Faqih-e-Millat - Vol. 1 Pg. 349]

n) Those who have been blessed with performing Hajj and visiting the shrine of the Holy Prophet ﷺ should (on return to their places) draw people closer towards religion; by giving them gifts which helps them to do so. Such gifts include giving books of the Ahl al-sunnah wa al-jama'ah, Islamic lectures, Islamic CDs and so on. Unfortunately, however, most Hajjis bring with them radios for their friends and relatives by which they, most of the time, listen to music; gaining sins upon sins upon sins, not only in their Book of Deeds but also in the Book of Deeds of the one who initially gave it to them. This same ruling applies to those people who bring gold rings and/or chains or any other jewellery item for men to wear. This is because it is unlawful (Haram) for males to wear any kind of jewellery (whether it comes from the two Holy Sanctuaries or any other place) made out of any metal whatsoever, except for one silver ring which has to have one stone, and which does not weight more than 4.23 grams.

Allah Most High states:

وَتَقَرَّبُوا عَلَى آلِهِ وَالْقَرِيبَى وَلَا تَقْرَبُوا عَلَى الْإِيْمَةِ وَالْقَرِيبَى

"and help one another in (matters of) virtue and piety and do not mutually cooperate in what is sinful and wicked..."
[Surah: 5 – al-Ma'idah, Verse: 21]

- o) A person who performed Hajj with pure Halal money (which was gained from Halal means), had a sincere intention (to perform Hajj solely for seeking the pleasure of Allah and His Beloved Messenger ﷺ), did not fight, quarrel or argue in it, protected himself from all disobediences and sins, and thereafter passed away (after having performed Hajj), but did not have the time to fulfil all of the Rights of Allah (*Huququ'llah*) or the Rights of His slaves (*Huququ'l-'ibad*), then in the situation of his/her Hajj being accepted, there is a high hope that Allah Ta'ala forgives all of His rights and through His mercy He shall forgive the rights of His slaves. There is also hope that on the Day of Resurrection Allah shall please all those whose right was upon the shoulders of this person, and protect this slave of His from contention as regards to the rights being unfulfilled. [“*A'jab al-Imdad fi mukaffirati Huquq al-'Ibad*” – Imam Ahmad Raza Khan Rehnatullahi ‘alayh – Falawa-e-Radawiyah – Vol. 24, Pgs. 459-476]

- p) If a person stayed alive after having performed Hajj, and then as much as his/her capability, tried to fulfil the rights of Allah and the rights of His slaves; such as paying the Zakat which he/she did not pay for years that preceded; or performed the Qaza of prayers that were missed; or the fasts that had not been kept; or fulfilled the rights of those who owned that right by repaying the owner of the right or his/her next of kin, asked for forgiveness from the person to whom he/she had caused problems or had troubled; those who passed away before their rights were fulfilled, then he/she gave charity on behalf of them [to the poor]; if anything remained unfulfilled from the rights of Allah and His slaves, then he did a wasiyah (leave by will) near the time of death that the rights be fulfilled by taking that share from his/her own wealth and then giving it to the owner of the right. Conclusively, he/she tried their best to fulfil all the rights that were left

unaccomplished, then there is even a greater hope for the forgiveness of such people. [A'jab al-Imdad]

- q) Yes however, if one was neglectful in fulfilling these rights after having performed Hajj, and hence, he/she did not fulfil these rights then all these sins shall start to be written in his/her Book of Deeds. This is because prior to performing Hajj, the rights of Allah and His slaves still remained on his/her responsibility to fulfil, but they delayed in fulfilling these rights and on top of this, they neglected these rights even after performing Hajj. Thus, the Hajj performed will not be sufficient to eliminate these rights that have remained on his/her responsibility. This is because, yes, Hajj does remove the sins of not performing salah and keeping fasts in their prescribed times. However, Hajj does not eliminate the obligation of performing the qaza of the prayers that have been missed; or keeping fasts that have been missed.

- r) A sign of a person's Hajj being accepted is that the Hajj becomes more 'religious' after Hajj than was before. [A'jab al-Imdad]

- s) Nowadays, many people have become heedless of fulfilling the rights of Allah and His slaves for many years; such as they have not performed the qaza for their missed prayers; or not kept the fasts that they had broken or not kept; or not paid the Zakat for their previous years. This is why we see them killing one another; seizing each others property; stealing other people's wealth; causing problems and giving distress to others. It is a great misunderstanding for such people to think that after having performed Hajj all of their sins have been eradicated. If the Rights of Allah and the Rights of His slaves have been left unfulfilled, even after having performed Hajj, then they have to be accomplished as soon as possible.

We ask Almighty Allah that He gives us the tawfiq and guidance to fulfil His rights and those of His slaves...Ameen.

Visiting the Blessed Mausoleum of the Messenger of Allah

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم: من نزل قبري وجئت له ففعلتني

(الدار قطنى، البيهقى)

1. Hadrat Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "Whoever visits my grave, my intercession is guaranteed for him."

[al-Sunan al-Daraqutni (2:278) al-Kuna wa al-Asma' al-Dulani (2:64), Majma' al-Zawaid Haythami (4:2), al-Talkhis al-Habir Ibn Hajar al-Hafiz (2:267), Kanz al-'Ummal (15:651), Jadhb al-Qulub - Shaykh 'Abd al-Haq al-Dehlwi al-Muhaddith (204)]

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم: من جاء القبر لم يجز له عاقبة إلا يزىرني كأنه حيا

عقوبت آكون له فبقية لوزة الجنة - (الدار قطنى، المسجد الطبرانى)

(اللهم ارزقنا شفاعة حبيبك المحطفى ونبيك المحيى عليه التحية والسلام)

2. Hadrat Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "Whoever visits me without any avowed purpose other than my visit, it is incumbent upon me to be his intercessor on the Day of Resurrection."

[Narrated by al-Tabarani in al-Awsat and al-Kabir (12:291) and al-Daraqutni and Majma' al-Zawaid al-Haythami (4:2) and Ithihaf al-Sa'dah al-Mutaqin Sharh Ihya' 'Ujum al-Din al-Zubaidi (4:416) and Tafsir al-Durr al-Manthur al-Suyuti (1:237) and Kanz al-'Ummal Mutaqi al-Chishti al-Shadhili al-Hindi (Hadith no. 34928 (2:256) all references from Jamī' al-Ahadith - Imam Ahmed Rida Khan, compiled by Shaykh Muhammad Hanif Khan Razvi Bareilly - V.2 Pg. 268].

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم: من جاء قبري بغير عذر ولا يقربني

عقوبت - (الدار قطنى، الطبرانى)

3. Hadrat Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "Whoever makes pilgrimage then visits me after my death it is as if he visited me in my life."

[Narrated by al-Tabarani in al-Kabir (12:310) and al-Daraqutni (2:278) and al-Baihaqi in his al-Sunan al-Kubra (5:286) and in Mishkat al-Masabih Tabrezi (2756) and in al-Jami' al-Saghir Suyuti (2:523) and Jadhb al-Qulub - 'Abd al-Haq Dehlwi (205) and Ithihaf al-Sadah Zubaydi (4:416) and Kanz al-'Ummal (5:135) and Majma' al-Zawaid Haythami (4:2)]

4. The Messenger of Allah ﷺ said, "Whoever visits my grave after my death is as those who visited me in my life." [Narrated by al-Tabarani in al-Kabir (12:406) and al-Awsat (1:94) and al-Daraqutni (2:278)]

5. Hadrat Anas Ibn Malik ؓ said that the Messenger of Allah ﷺ said, "Anyone who visits me in Madinah for the sake of Allah is near me and I will intercede for him on the Day of Rising."

[al-Baihaqi and others as mentioned by Imam Qadi al-'Iyad in al-Shifa - Section 9 - "Concerning visit to the Prophet's grave..."]

6. Hadrat Nafi' ؓ said, "I saw that Hadrat ('Abdullah) Ibn 'Umar ؓ used to come to the grave a hundred times or more. He would say, 'Peace be upon the Prophet ﷺ, may Allah bless him and grant him peace. Peace be upon Abu Bakr ؓ.' Then he would leave. Ibn 'Umar ؓ was also seen to put his hand on the seat of the Prophet at the mumber and then place his hand on his face [for blessings and Barakah].

[Narrated in al-Shifa' - Section 9, and mentioned by Imam Ahmad Rida Khan - the great Muhaddith and Mufassir and the Reviewer of the Islamic sciences - in his treatise "Abr al-Maqal - p.3 and Jamī' al-Ahadith - Vol. 2 Pg. 268]

7. Hadrat 'Abdullah Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ said, "Whoever visits me (my grave) after my death is as he has visited me in my life and I shall be an intercessor and witness for him on the Day of Resurrection."

[Mithab al-Sadah (4:416) and al-Mughni Zain al-Din al-Traqi (1:259) and Jadh al-Qulub 'Abd al-Haq al-Dehlawi (205)]

Notes

- a) To perform the *ziyarat* (visit) of the blessed shrine of the Messenger of Allah ﷺ is near to *Wajib* (being necessary). [Falawa-e-Radawiyah, Bahar-e-Shari'at]
- b) To perform Hajj and not to visit the blessed shrine of the Beloved Prophet ﷺ is a sign of wretchedness.

The Prophets are Alive

عن أبي اللؤلؤة قال قال رسول الله صلى الله عليه وسلم: أربع الأرض بعثة الأنبياء فبقي الله على خير خلقه - (رواه ابن ماجه - مسند)

1. Hadrat Abu al-Darda' ؓ reported that the Messenger of Allah ﷺ said, "Indeed Allah has made it Haram (forbidden) upon the earth to eat the bodies of the Prophets. Thus, the Prophets of Allah are alive and are given their sustenance."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehli" states under the commentary of this Hadith that:

The Prophets of Allah are alive in their graves, just as they were alive in this world. [Ash'ah al-Lam'at – Vol. 1 Pg. 576]

Imam Mulla 'Ali al-Qari states under the commentary of this Hadith that: *There is no difference between the life of the Prophets after their demise and the life of them in this world. This is why it has been stated that the Awliya (Friends of Allah, the Most Exalted) do not die, but in fact, move from one place (the world) to another (the Hereafter).* [Mirqat – Vol. 2 Pg. 212]

عن أوس بن أوس قال قال رسول الله صلى الله عليه وسلم: أربع الله عز وجل على الأرض بعثة الأنبياء - (رواه ابو داود والبيهقي وابن ماجه كلهم عن اوس بن اوس رضي الله تعالى عنه - مسند)

2. Hadrat Aws ibn Aws ؓ narrated that the Messenger of Allah ﷺ said, "Allah has made the (eating of the) bodies of the Prophets Haram (unlawful) upon the earth."

Commentary

Hadrat Mulla 'Ali al-Qari states under the commentary of this Hadith: *Indeed the prophets are alive in their graves.* [Mirqat – Vol. 2 Pg. 209]

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehli" states under the commentary of this Hadith:

The Prophets are alive and everyone believes that they are alive; there is no disagreement in this. Their life (in their graves) is the real, physical life (which they possessed in this world); not like the martyrs whose life is only spiritual. [Ash'ah al-Lam'at – Vol. 1 Pg. 574]

Notes

- a) The Prophets are alive in their graves living their 'real' and physical life which they used to live in this world. This is why on the Night of Ascension when the Messenger of Allah ﷺ reached Bayt al-Maqdis (Jerusalem), he lead the prayer in which all the Prophets stood behind him. If the Prophets were not alive after their death, then how would have they come to perform Salah in Bayt al-Maqdis (Jerusalem) behind the Final Messenger ﷺ?

- b) The life of the Prophets in their graves is the real, physical life which they used to live in this world. It is not merely a 'spiritual' life like that of the martyrs. This is why the wealth left in inheritance by the Prophets is not distributed; nor can their wives marry anyone else after them. Contrary to this, the wealth left in inheritance by the martyrs can be distributed and their wives can marry anyone after their death.

c) The life of the Prophets in their graves is not *barzakki* (inter-spatial life) but it is the 'real', 'physical' life they had in this world. The only matter of the fact is that we are not able to see them.

This has been stated by the great Imam Shaykh Hasan ibn 'Ammar Shurunbulali in the commentary of his famous book "Noor al-Idah" entitled "Maroqiy al-Falah" on Page 447:

It is well known fact among the great scholars that the Messenger of Allah ﷺ is alive in his blessed grave (the life which he used to spend in this world). The Messenger of Allah ﷺ is given sustenance; takes benefit from everything which he desires; and gains the pleasure and joy of worshipping (as he had in this world). However, those who have not reached close proximity to Allah are unable to see him.

It has been stated in Nasim al-Riyadh sharh al-Shifa Qadi 'Iyadh:

The Prophets are alive in their graves living the 'real' life which they had in this world. [Vol. 1 Pg. 196]

In al-Mirqat sharh Mishkat, Imam Mulla 'Ali al-Qari states:

Undoubtedly, the Messenger of Allah ﷺ is alive; presented with sustenance; and one can ask from him any kind of assistance whatsoever. [Mirqat sharh Mishkat – Vol. 1 Pg. 284]

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehli states in his book "Suluk Agrab al-Subuli bi al-Taawujjuh ila Sayyid al-Rasul" (published by Rahimiyah – Deoband – India Pg. 161):

Despite the increasing disagreement and disputes amongst the scholars of this Ummah, there is no disagreement in this fact that the Messenger of Allah ﷺ is alive in his grace; he is present there. There is not even a slightest thought of saying that this life is not real (but mojiz - metaphoric). The Holy Prophet ﷺ is Hadhir-o-Nadhir (present and witnessing) seeing the actions of his Ummah and being presented with them. Those who seek assistance from the Messenger of Allah ﷺ, and those who draw close to Him, he blesses them and is their mentor.

d) The Holy Qur'an states: "Surely you are to die, and they too are to die." [Surah: 39 – al-Zumar, Verse: 30]. This means moving away from this world (to the Hereafter). The meaning of the word *hayat* (life) is the real physical life after death.

Chapter Eight

كِتَابُ الْبَيْعِ

The Book of
Business & Trade

THE BOOK OF BUSINESS AND TRADE

Lawful Earning

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم على كسب الخلال فربما يفتن بك القرينة -

(البيهقي، مشكوة)

1. Hadrat 'Abdullah ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ has said, "Lawful earning is obligatory in addition to the obligatory duties."

عن ابن بكير أن رسول الله صلى الله عليه وسلم قال لا يدخل الجنة حتى لا يفتن بك القرينة -

(البيهقي، مشكوة)

2. Hadrat Abu Bakr ؓ reported that the Messenger of Allah ﷺ has said, "The body nourished with what is unlawful will not enter the Paradise."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم لا يدخل الجنة حتى لا يفتن بك القرينة -

(البيهقي، مشكوة)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "A time will come to mankind when a man will not care whether what he is getting is coming from a lawful or unlawful source."

Notes

- a) People who refine and mill the wheat into flour take a priton of 30 or 40 grams from a kilo after having milled the wheat saying that this is "jurti" (what has burnt from the initial amount of flour that was refined). This is prohibited, in fact it is Haraam, as in this amount the flour does not burn. The evidence for this is the fact that those who refine wheat or grain have an extra 5 or 10 kilos of flour left with them each day (thus, all of the flour has not burnt).

- b) If those refining wheat or any other grain fix their wage as some money and some flour (which they have refined) then this is also impermissible as this comes under the ruling of Qafez Tiham. It has been stated in Bahar-e-Shari'at that, "someone was hired to work, and it was fixed by the one who hired him, that he (hired person) takes his x-amount of wage from the product of his work. Then, such an jirah (hiring a person's service) is invalid. For example, Person A gave Person B (the one whose service is hired) some cotton to weave and said, "Take half of the woven cloth as your wage", or Person A said to Person B, "carry these bags of grain to such and such a place and take 4 kg of what is in it as your wage", or Person A hired some livestock (cows, ox and so forth) from Person B to plough up the ground (or any other aspect of cultivating or ploughing) and to grind wheat stacks to collect the seeds. Person A fixed the rent (to be paid to Person B) for these animals as being an x-amount of the seeds that have been taken out of the wheat stacks by the cows, and ox that have been hired from Person B; or Person A hired Person B to harvest the crops, and fixed a wage of an x-amount from the harvested crops... then all these forms of hiring another person's service is impermissible. [Bahar-e-Shari'at - Vol. 3, Chapter 14. al-Durr al-Mukhtar, and Fatawa-e-'Alamgiri - Vol. 4, Pg. 429]

Yes, however, if prior to refining the wheat and barley seeds, Person A separated an x-amount as a wage for Person B, then this is permissible.

The way of making all the previously mentioned ways of hiring another person and fixing a wage permissible, is to first of all separate whatever is to be given as wage to Person B; it should be specified and told to Person B that, "This is your wage." For example, Person A gave cotton to Person B and said, "This (pointing towards the specified x-amount of cotton) is your wage," and then gave another batch of cotton, and said, "Weave this." This is permissible.

Another example is that Person A took some (e.g. 5 kg) corn or any type of grain from a sack and said to Person B, "This is your wage, and take this sack to such and such a place." This is also permissible. Those who fry and parch grains and seeds, if they separate some grains from the sack and specify them as their wage - prior to frying them - then this is permissible.

- c) Some hire other to harvest their crops and say, "upon every 120 square feet harvested; or each day, we shall give you 5 kg of rice (as a wage)." This is permissible because they do not fix that the wage will be given from these crops which have been harvested. Now, whether they give the wage from

the crops that the hired person harvested or not, it is all permissible. [al-Durr al-Mukhtar]

- d) Person B was given a garment to sew, and so, he cut some of the garment for himself; or was given some cotton to spin but took some of it for himself; or was given some cotton to weave into a cloth, but took some of it for himself; or was given a piece of cloth to have it embroidered but took some of it for himself, then all this is unlawful (Haram).

It is quite a saddening fact, to see many Muslims earn their wealth through unlawful means, yet they do not show the slightest consideration that what they are earning is unlawful (Haram) money.

Not only are the common folk indulged in this, but so are those who are looked up with respect in society. Such people should ponder upon the torment that has been prescribed for those who earn unlawful money, as a result of gaining it through unlawful means.

A Good Businessman

عن أبي بصير قال قال رسول الله صلى الله عليه وسلم اتواجر الله على البيع والحق والوفاء
والصدق - (الترمذي)

1. Hadrat Abu Sa'id ؓ reported that the Messenger of Allah ﷺ has said, "The truthful and trustworthy merchant will be with the Prophets, the upright and the martyrs."

عن أبي بصير بن وقاعة عن أبيه عن النبي صلى الله تعالى عليه وسلم قال البيهقي يفتخر بكونه يبيع
من ألقى ربك وصدقك - (الترمذي، ابن ماجه)

2. Hadrat 'Ubaid ibn Rifa'ah ؓ reported from his father who informed that the Holy Prophet ﷺ has said, "The (dishonest) merchants (businessmen) shall be

raised on the Day of Resurrection as the defiant, except those who fear Allah, are pious (do not take a false oath) and are truthful."

عن أبي بصير بن أبي بصير عن أبيه عن النبي صلى الله عليه وسلم قال قال رسول الله
صلى الله عليه وسلم اتواجر الله على البيع والحق والوفاء والصدق - (الترمذي)

1. Hadrat Wasilahn ibn al-Asqa' ؓ reported: I heard the Messenger of Allah ﷺ say, "Whoever sells a thing which has a defect in it without disclosing it (to the purchaser), he remains under the wrath of Allah", and "the angels persistently curse him."

Notes

- a) It is not permissible to sell or take benefit whatsoever from the fat of a dead being; neither can one use it as a form of 'wax' to burn in a candle, nor can one use it to heat the skin of animals. [Radd al-Mukhtar Vol. 4 Pg. 120, Bahar-e-Shari'at Chapter 11 Pg. 578]

b) It also not permissible to sell the skin of a dead being. It is permissible to sell the skin (of an animal) which has not been heated but tanned, and it is also permissible to make use of it in any shape or form. [al-Durr al-Mukhtar, Bahar-e-Shari'at]

c) There are three ways of tanning the skin of an animal:

- 1 By placing salt, any acidic substance or any chemical, and then heating it up.
- 2 By heating it up and thus, drying it, via sunlight.
- 3 Drying it by wind, air; such that all the excess moisture left on the skin dries up, and the smell evaporates.

d) It is permissible to sell the skin and fat of dead, unslaughtered animal to a *Harti kafir* (a non-Muslim at war with Muslims).

e) Some people give cattle; such as she-goats, cows e.t.c. on rent, but fix that however many offspring shall be born, both (the one who owns the livestock and the one who uses it) shall have an equal share of it. Such a form of

renting is invalid and impermissible. The offspring are for the owner of the she-goat, cow etc. The other person shall only receive the wage for his service. [Bahar-e-Shari'at, Radd al-Muhlar - Vol. 3, Pg. 361, Falawa-e-'Alamgiri - Vol. 4 Pg. 430]

1) Person A gave some chicken to Person B specifying that however many eggs it shall lay, both of them shall share the equal amount: Such a form of renting is also invalid. The eggs are for the person who owns the chicken. [Falawa-e-'Alamgiri - Vol. 4 Pg. 430, Bahar-e-Shari'at - Chapter 14, Pg. 142]

2) It is permissible for the seller to ask the purchaser to pay a high price for an item, then to ask for less than that price, then to ask for even less than that. This is not regarded as lying.

h) To give someone a pond, reservoir or a lake on contract for fishing (as is quite common in India) is not permissible. This is because the fish: its type, the quantity of fish in the water, the size of the fish etc. is unknown and not specified. [al-Durr al-Mukhtar, Bahar-e-Shari'at]

Usury

عن علي بن أبي طالب رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم إن أكل الربوا ولو كونه و كاتبه و كاد عليه و قال عدو الله - (مسند الباقلي)

1. Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ has cursed the devourer of usury (one who takes it), its payer, its scribe (one who writes it), and its two witnesses and said that they are all alike (in sin)

عن عبد الله بن حنبله - تحصيل الصلوات - قال قال رسول الله صلى الله عليه وآله وسلم ذموا ربوا ربوا الله الرجل ولو لم يركبوا أكل من الربوا و كاتبه و كاد عليه و قال عدو الله (مشكوة)

2. Hadrat 'Abdullah son of Hanzalah ؓ - the one washed by the angels - reported that the Messenger of Allah ﷺ has said, "A dirham of usury which a

man knowingly devours (one who takes it) is more severe than thirty six acts of fornication."

عن أبي حمزة ثمال بن أثير قال قال رسول الله صلى الله عليه وآله وسلم ذموا ربوا ربوا الله الرجل ولو لم يركبوا أكل من الربوا و كاتبه و كاد عليه و قال عدو الله (مشكوة)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Usury has seventy parts; the least of which is like a man fornicating with his own mother."

عن أبي إسحق قال قال رسول الله صلى الله عليه وآله وسلم ذموا ربوا ربوا الله الرجل ولو لم يركبوا أكل من الربوا و كاتبه و كاد عليه و قال عدو الله (مشكوة)

4. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ has said, "When anyone of you gives a loan and the borrower sends him a gift or provides an animal for him to ride, he should not ride on it or accept the gift unless it is a practice they followed previously."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states: Every loan from which the lender takes benefit is usury. [Ashi'ah al-Lam'at - Vol. 3, Pg. 25]

Notes

a) Usury is unlawful (Haram). This ruling has been derived from such sources which are free of speculative content - the Holy Qur'an and the Sunnah of the Messenger of Allah ﷺ. Anyone who denies that usury is unlawful becomes a kafir. Anyone who, despite acknowledging its unlawfulness still takes/devours usury is a Fasiq (deviant and a transgressor). The testimony of such a person is discarded, and thus, not accepted.

b) It is not prohibited to earn money from a harbi kafir through an invalid transaction i.e. such a transaction which is unlawful between two Muslims, but is permissible between a Muslim and a harbi kafir. However, the condition is that the benefit of such a transaction lies on the side of the

Muslim. For example, a Muslim sells one rupee to a *harbi* and receives two rupees in return; or a Muslim sold an animal not slaughtered through an Islamic procedure to a *harbi*. All of these transactions are unlawful if carried out between two Muslims, but permissible between a Muslim and a *harbi kuffir*. [Radd al-Muhtar, Bahar-e-Shari'at - Chapter 11, Pg. 153]

- c) India is *Darul Islam* (Muslim land), thus it is incorrect to state that it is *Darul Harb* (Enemy land). However, the *harbi kuffir* who reside in India are neither *dhimmi*²⁶ nor *mushtar'imin*²⁷. This is because to give *dhiyima* (contract or treaty of protection for the non-Muslims living in Muslim lands) to a *dhimmi* and guarantee of safety to a *mushtar'imin*, it is necessary that there is an Islamic Ruler. Therefore, a Muslim (residing in India) can gain money from the *kuffir* residing there, through invalid transactions; on the condition that there is no breaching of any trust; no breaking of any promises made; no cheating or deceitfulness.

[See Imam Ahmad Raza Khan's treatise "*Talim ul-A'lam binna Hindistan Dar ul-Islam*". Also in, Bahar-e-Shari'at - Chapter 11, Pg. 153]

- d) It is not permissible to gain money from *kuffar* who reside in India (or any other *Darul Islam*) through stealing, robbery, deceitfulness, *farud* or deception.
- e) It is not permissible to give benefit (give extra money) or to borrow money from such Indian banks, which stipulate the borrower paying extra money (as interest) on top of the initial amount of money borrowed.
- f) Taking interest (usury) from Indian or any other banks run by non-Islamic government; or from a *harbi kuffir* is not classed as usury. Likewise, the benefit (interest) on funds that the Muslim employees have in such non-Islamically-run banks or from a *harbi kuffir* is not usury. Yes, however, taking interest from banks run by Muslims or an Islamic Government is usury. [Fatawa-e-'Aziziyah - Vol. 1 Pg. 39]

²⁶ *Dhimmi* = non-Muslim living under the protection of the Islamic government, on the condition that he pays *fitra* - 4 dirhams/40 dirhams - annually.
²⁷ *Mushtar'imin* = one guaranteed safety and protection.

Bay'e-Salam (Payment in Advance) and Rahan (Putting up a Collateral)

عن ابن عباس قال سئل رسول الله صلى الله عليه وسلم الدينونة وطهر البقرات في الشاة العنة والنعنة
 وقال: نعم. من اشرك في شيء فليبد في كفن مظلوم أو رزق مظلوم إلى أجل مظلوم - (البحار، ص 10)

1. Hadrat Ibn-e-'Abbas reported that when the Messenger of Allah came to al-Madinalah, they used to pay one, two and three years in advance for the fruits. He said, "Those who pay in advance for anything should do so for a fixed measure and fixed weight for a fixed time."

عن ابن عباس قال سئل رسول الله صلى الله عليه وسلم قال لا تحطق الوطن الوطن من حاجبه الذي رعد له
 غنمه وغنمه غنمه - (مشكرة)

2. Hadrat Sa'id ibn al-Musayyib reported that the Messenger of Allah has said, "Putting up something as a collateral does not terminate the ownership of the one who put it up. Taking benefit from it (the increase in its value) is for him (the owner) and the loss (decrease in value) is (also) upon him."

Notes

- a) Bay'e-Salam means the sale of a described merchandise, which is the seller's obligation to deliver to the buyer at a certain time.
 For example, Person A gave (purchaser) gave £100 to Person B (the seller) in advance. It was fixed that after two months Person B will give 50 kg of rice to Person A in exchange of the £100 that were paid in advance.
- b) For Bay'e-Salam to be valid, there are some conditions: if all are fulfilled then such a transaction is permissible, otherwise not. These conditions are:
1. The merchandise bought in advance should be determinedly known; which kind is it e.g. wheat, barley and so on.
 2. It should also be known what type it is e.g. brown wheat or white.

3. The specific quality of the merchandise should also be known e.g. Good, whole wheat or stale, broken wheat; the quality of the wheat: low, medium, or high.
 4. The kind of money to be given should also be known e.g. Pound sterling, euros, gold or silver e.t.c.
 5. The type of money should also be known if many currencies are used.
 6. The characteristic of such money should also be known e.g. £1 coins, £2 coins, £5 notes, £20 notes e.t.c.
 7. The quantity of merchandise to be bought equivalent to the amount of money, both should be known e.g. 10 kg for £20.
 8. The time-period should also be known (in which the seller has to give the merchandise to the buyer). This should be no less than a month.
 9. The location in which the merchandise shall be delivered should also be known.
 10. The price of the merchandise, which is to be given to the seller, should also be paid when the agreement is first made. [Fatawa-e-Arnajadia - Sadrush Shari'ah al-Shaykh Arnajad 'Ali - Vol. 3 Pgs. 180-181]
- c) The common practice of keeping a piece of land which is put up as a collateral by the person who owes money, on such a condition that the seller (to whom this financial obligation is to be paid) shall take benefit from it, and shall also pay the governmental tax on it. Thereafter, when the financial obligation is paid, the land shall be returned to its owner. Such a transaction is unlawful, as all types of lending from which one gains benefit is usury, which is unlawful. It has been stated in a Hadith that, "Every loan from which the lender takes benefit is usury." Yes however, such a transaction is permissible between a Muslim and a harbi kafir, as gaining money from a harbi kafir through invalid transactions is permissible.
 - d) *Rahn* means a piece of saleable property put as a security for a financial obligation to cover the amount if it should prove impossible to repay.
 - e) Some people put up a piece of land as a collateral, so that the person to whom the land is given as a collateral (*amrathin*) can sow, harvest, cultivate and take benefit from that piece of land. The rent for such a piece of land is fixed as, for example, £1000 annually, and it is also agreed that this money (rent) will be subtracted from the total price value of the land. When all of the

price value of the land is given (via money which is paid as rent) the land shall be returned to its owner.
So, in such a transaction there is no apparent defect or disapproval, though the rent was agreed less than what it should have actually been. Such a transaction is permissible because it is included in *ijrah* (renting); to rent a piece of land for an x-amount of money for an x-period of time, and the rental fee was paid beforehand (is permissible). [Bahar-e-Shari'at - Chapter. 17, Pg. 39]

Granting Respite

عن أبي هريرة قال سمعت رسول الله صلى الله عليه وسلم يقول: من أظن نفسه را أو وضع عنه أجزء الله من

كرب يومه أجزءه - (مسلم)

1. Hadrat Abu Qatadah ؓ reported: I heard the Messenger of Allah ؓ say, "Whoever grants respite to the one (the indebted) who is in hard circumstances; or forgives his debt will be saved by Allah from the fear of the Day of Resurrection."

عن أبي هريرة بن عتبة قال قال رسول الله صلى الله عليه وسلم من كان له على رجل حق فمضى له

كأن له بكل يوم صدقة - (المصنوع، مشكور)

2. Hadrat 'Imran ibn Husain ؓ reported that the Messenger of Allah ؓ has said, "When anybody has something due to him from another, and he allows time to him (for its repayment), he is credited with charity for every day."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم ترضى المؤمن نفسه بدينه حتى يقضى عنه

الصدقة الترمذي. ابن ماجه. الدارمي

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؓ has said, "A believer's soul remains hanging with his debt till it is paid."

عن عبد الله بن عمرو أن رسول الله صلى الله عليه وسلم قال بلغني الطيبون على أنفسهم إلا الموت. (مسلم)

4. Hadrat 'Abdullah ibn 'Amr ؓ reported that the Messenger of Allah ﷺ said, "All sins of a martyr, except his debt are forgiven."

Taking Property Unlawfully

عن سالم عن أبيه قال قال رسول الله صلى الله عليه وسلم من أخذ من الأرض فيما يقول عليه لحق به
بوزر القبيحة لم يمتع الأجرين. (البخارى)

1. Hadrat Salim ؓ reported from his father that the Messenger of Allah ﷺ said, "Whoever takes any land unlawfully will be sunk down into the depths of the seven earths on the Day of Resurrection."

عن حميد بن زيد قال قال رسول الله صلى الله عليه وسلم: من أخذ بغير إذن الأرض طامناً فإنه يطوقه
بوزر القبيحة من سبع الأرضين. (البخارى، مسلم)

2. Hadrat Sa'id ibn Zaid ؓ reported that the Messenger of Allah ﷺ has said, "Whoever took a span of land by oppression, (land to) its extent from seven earths will be tied round his neck on the Day of resurrection."

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم: ألا تأكلون من الآلات على الميراث
بطلب نفس قتله. (البيهقى)

3. Hadrat Abu Hurrah al-Raqashi ؓ reported from his paternal uncle who informed that the Messenger of Allah ﷺ said, "Behold! You should never oppress anyone and another man's property should not be taken (is not lawful for you to use) except with his consent."

Chapter Nine

كِتَابُ النِّكَاحِ

The Book of Marriage

marriage payment for most of his wives was twelve *Uqiyahs*⁶⁰ and a *Nash*. She asked: Do you know what a *Nash* is? I said: No. She said: It is half an *Uqiyah*; that is five hundred dirhams.”

Notes

1 *Uqiyah* equals 40 dirhams and the *Nash* = 20 dirhams. Hence, 12 *Uqiyahs* and one *Nash* = 500 dirhams.

The calculation is as follows: 12 *Uqiyah* x 40 dirhams = 480 dirhams.

480 dirhams + 1 *Nash* (20 dirhams) = 500 dirhams.

The Marriage Payment of Sayyidah Fatimah Al-Zahra RadiyAllahu ‘anha

The *mahr* for Sayyidah Fatimah was 400 *mithqal*.

Mithqal into Dirhams: 400 *Mithqal* was equal to 568. 18 Dirhams (1750g divide by 3.08 grams silver) or 1 *Mithqal* silver was equal to 1.42 Dirhams. So, in essence 400 *mithqal* silver that Hazrat Ali gave equals more than 500 dirhams, which the Beloved Prophet gave.

Mithqal into weight: So 1 *mithqal* = 0.375 tola, so 400 *mithqal* is 150 Tola/1750 grams.

So any person wishing to give *Mehr e Fatima* should multiply the current price of 1 tola of silver/11.667 grams into 150 = 400 *Mithqal*.

So, *Mehr e Fatima*: 400 *mithqal* silver is equal to 150 tola silver.

400 *Mithqal* silver was given to Hazrat Fatima = 568. 18 dirhams or 150 tola silver or 1750grams.

⁶⁰ 1 *Uqiyah* = 40 dirhams

Notes

a) The minimum amount of money to be paid in the marriage payment (*mehr*) is 10 dirhams. [al-Durr al-Mukhtar]

b) There is no maximum limit for the marriage payment; one can fix 1,000 or 10,000 in fact even 40,000 as the marriage payment, or even more than this. However, to fix a large amount in the marriage payment is not favourable to do so.

c) There are 3 types of marriage payment:

1. *Mu'ajjal* (immediate payment) – that marriage payment which has been fixed to be given before the sexual intercourse.
2. *Mu'ajjal* (delayed payment) – that marriage payment for which there is a specific time for when it is to be paid
3. *Mutlaq* (unrestricted) – that marriage payment which was not fixed to be paid neither before the sexual intercourse nor was there any date fixed for when the payment is to be made (this is the common type of marriage payment in Asia).

d) The wife may refuse to have sexual intercourse until her husband gives her the marriage payment that is *Mu'ajjal* (to be paid immediately). She can refuse her husband after the set date for paying the marriage payment if it is *Mu'ajjal*; she cannot refuse before the set date. However, if the marriage payment is *Mutlaq* then she can never refuse.

e) It is common in parts of Asia that when the woman is on her death bed, they (husband's relatives) try to persuade the woman to remit the marriage payment from the husband. This common practice happens despite the ruling that when the wife is in such an illness that leads to her death, she is not allowed to remit the marriage payment (*mehr*) without the permission of her next of kin [heirs]. This means that even if the wife has remitted the marriage payment, it shall still not be valid until the heirs do not give permission.

Wedding Feast (Waimah)

عن ابن أبي عمير قال: أوردني أبو بكر (البخاري، مسلم)

1. Hadrat Anas ؓ reported that the Holy Prophet ﷺ saw the trace of yellow colour on Hadrat 'Abd al-Rehman ibn 'Awf ؓ and asked, "What is this?" He said, "I have married a woman for a nawat (weight of 5 dirhams) weight of gold." The Beloved Prophet ﷺ said, "May Allah bless you! Hold a wedding feast, even though the feast may be of one goat."

عن ابن مبرزة قال قال رسول الله صلى الله تعالى عليه وسلم: من ألقى الفداء طعمه أوفيت به يدعي أقال الأختبار و
يخبرك الفقهاء - (البخاري، مسلم)

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "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 ﷺ."

عن عبد الله بن عمر قال قال رسول الله صلى الله تعالى عليه وسلم: من ألقى فداء طعمه فقد عصى الله ورسوله و
من عصى على غير دعوة وكل عاقبها خرج من بيته - (ابن ماجه)

Hadrat 'Abdullah ibn 'Umar ؓ reported that the Messenger of Allah ﷺ has said, "Whoever is invited to a wedding feast but does not accept the invitation (without any valid excuse) he has disobeyed Allah and His Messenger ﷺ; and he who enters without an invitation, enters as a thief and goes out as a raider."

Mutual Relationship between the Husband and the Wife

عن ابن مبرزة قال قال رسول الله صلى الله تعالى عليه وسلم: لو لم يكن لغير الأختبار الأختبار
أنت تشبهك أبو بكر - (الترمذي)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "If I were to order anyone to prostrate himself before anyone besides Allah the Almighty, I would have commanded a woman to prostrate herself before her husband." (However, since it is Haram to prostrate to anyone besides Allah, a woman cannot prostrate in front of her husband. Rather, she is commanded to obey her husband, as clearly emphasised in this Hadith).

عن أبو سلمة قالت قال رسول الله صلى الله تعالى عليه وسلم: أيها الرجل انظر نفسك ورسولك
التي - (الترمذي)

2 Hadrat Umm-e-Salmah Radiyah 'Alayha Salam reported that the Messenger of Allah ﷺ has said, "Any woman who dies while her husband is pleased with her will enter Paradise."

عن ابن مبرزة قال قال رسول الله صلى الله تعالى عليه وسلم: أكل الرجل من ثمنه أكل من ثمنه و
جاءكم نساء أبوهم - (الترمذي)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "The most perfect of faith among the believers are those who have the best disposition (who possess more good characters than anyone else); and the best of you are those who are best to their wives."

عن عبد الله بن عمر بن الخطاب قال قال رسول الله صلى الله تعالى عليه وسلم: قال: أنت
ظلمت المرأة طومت، وتكلمت مع الرجل الكسبت، ولا تطرب الأوبه ولا تطيب الأني البيت -
(ابن ماجه، مشكور)

4. Hadrat Hakim ibn Mu'awiyah al-Qushari ؓ reported from his father who said: I asked: "O Messenger of Allah ﷺ, what right does a wife have upon her husband among us?" He said, "That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face and do not revile her or separate from her except within the house."

عن ابن عمر عن النبي صلى الله تعالى عليه وسلم قال: إذا كنت عند الرجل المرء فقل: قد فعل بيتهما
جاء يؤمر الصائمة وطيلة ساكفة - (مسكوة)

5. Hadrat Abu Hurairah ؓ reported that the Holy Prophet ﷺ has said, "When a man has two wives and does not treat them equally, he will come on the Day of Resurrection with a side of his body separated from the rest."

Secrecy

عن ابن عباس قال قال النبي صلى الله تعالى عليه وسلم: أوزف أحدكم إذا أرا أنك يأتى الله قال "يسر الله
الله جنتنا الأيعلاف وحبس الأيعلاف ما زلفتنا" فقلت إن ألكم بيتهما ولا في البيت لربى
تيعلاف ألكم - (ابن مارد، مسكوة)

1. Hadrat ibn-e-'Abbas ؓ reported that the Holy Prophet ﷺ said, "When any of you desires to go to his wife (to have sexual intercourse), then he should say the following supplication:

يسر الله الزمىن الرجوى - الله جنتنا الأيعلاف وحبس الأيعلاف ما زلفتنا

'O Allah! Protect us from Satan, and protect whatever children You bless us, from the evil of Satan.'

Then, if there is a child decreed for them to be born through that intercourse, the Satan will never be able to harm the child."

عن ابن عباس قال أوجت إلى رسول الله صلى الله تعالى عليه وسلم: فوسأؤكم خرف لكم فأتوا خرفكم
أنى ينتمى (الاية) أويل وأويل وأنى اللكر والأيعف - (الترمذى)

2. Hadrat ibn-e-'Abbas ؓ reported that the Messenger of Allah ﷺ received a revelation: "Your wives are a tith to you, so come into your tith..." This means from in front or behind, but avoid the anus and the menstruation."

عن ابن عمر عن النبي صلى الله تعالى عليه وسلم قال: أرف الله لا يبتغى من الطبي لا يأتى الواسم
فى ألكم وول - (الحمد، الترمذى)

3. Hadrat Khuzaimah ibn Thabit ؓ reported that the Holy Prophet ﷺ has said, "Allah is not ashamed of (making apparent) the truth. Do not have intercourse with women through the anus."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: لا يفتخر الله ل رجل أن يعلأ أو المرء أرفى
اللكرى - (الترمذى، مسكوة)

4. Hadrat ibn-e-'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Allah will not look (with mercy) at such a person who had intercourse with a man or a woman through the anus."

عن ابن عمر عن النبي صلى الله تعالى عليه وسلم: ألكم وول - (الحمد، الترمذى)

5. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Whoever has intercourse with his wife through her anus is cursed."

Not Permissible to Look

عن ابن عمر عن النبي صلى الله تعالى عليه وسلم قال: ألسة عورة فولا كرجب ألسة فولا الأيعلاف -
(الترمذى)

1. Hadrat 'Abdullah ibn Mas'ud ؓ reported that the Holy Prophet ﷺ said, "A woman is *satr* (to be kept concealed). When she goes out, the Satan looks at her" (i.e. looking at a woman is the work of Satan)

eat, drink, walk, or sit with them; nor greet them; break all Islamic relations and ties with them until they repent and abstain from the sin they were indulged in. If the Muslims do not do this, then they shall also be sinful.

b) The one who commits sodomy is also liable for a physical punishment, such that Hadrat 'Ali ؓ burnt them alive. Sayyidunah Hadrat Abu Bakr al-Siddiq ؓ made a wall fall on them; and according to one narration, the Messenger of Allah ؓ ordered that they be killed. From this we understand that this is such an evil enormity that is even worse than committing fornication.

In this day and age (when there is no Islamic government in India and many other parts of the world) then the Islamic ruling as regards to those who commit sodomy or command others to do it, is that all the Muslims break any ties with them; they should stay away from them; and the Muslims should try their utmost to prevent and stop such people committing such a malicious and evil act which is totally against the *fitrah* – the natural disposition of humans. If Muslims remained silent; neglecting the right of enjoining what is good and forbidding evil, then they shall all be sinful.

Divorce

عن ابن عمر أن النبي صلى الله تعالى عليه وسلم قال: أبعث الخليل إلى الله الطلاق (ابن ماجه)

1. Hadrat ibn-e-Umar ؓ reported that the Holy Prophet ؓ has said, "The most detestable of lawful things near Allah is divorce."

عن يزيد بن أبي رباح قال قال رسول الله صلى الله تعالى عليه وسلم: أبعثوا المرأة التي تفرق بيننا وبينكم كقربانكم علينا أو تحية الجحيم - (الترمذي، ابوداود)

2. Hadrat Thawban ؓ reported that the Messenger of Allah ؓ has said, "If any woman asks divorce from her husband without (lawful) reason, the fragrance of Paradise is forbidden to her."

عن عبد بن أبي رباح قال قال رسول الله صلى الله تعالى عليه وسلم عن رجل قال يا رسول الله ما لي أجد في نفسي مني شيء فقال يا أيها الرجل واليا بيننا وبينك كقربانك علينا أو تحية الجحيم (الترمذي)

3. Hadrat Mehmud ibn Labid ؓ reported that the Messenger of Allah ؓ was informed about a man who gave three divorces to his wife at the same time. He arose in anger and said, "Is mockery being played with the Book of Allah Most Exalted and the Glorious while I am among you?" A man got up and said, "O Messenger of Allah, shall I not kill him?"

Commentary

From this we understand that to pronounce (give) divorce thrice - at one time - is Haram (strictly forbidden). [Mirqat al-Mafatih]

عن عائشة قالت: جاءت المرأة رقاعة الشخيرة إلى رسول الله صلى الله تعالى عليه وسلم فقالت: إن لي عليك رقاعة فقلت: فبنت طلق فترجعت بيدها عبد الرحمن بن الزبير وما عهد إلا بطل فلهذا التوب فقال: كبريوني إن كبريوني إن كبريوني إن رقاعة؟ فقالت: نعم قال لا حتى تطلق ففعلت ذلك ففعلت - (البخاري، مسلم)

4. Hadrat A'isha Radiy/Allahu 'anha reported that the wife of Rifā'ah al-Qurazi came to the Messenger of Allah ؓ and said, "I was married to Rifā'ah but he divorced me by giving an irrevocable (three-fold irreversible) divorce. Then I married 'Abd al-Rehman ibn Zubair ؓ, but all he possesses (his private part) is like the fringe of a cloth." (He is incapable of having sexual intercourse). The Messenger of Allah ؓ asked, "Do you wish to return to Rifā'ah?" She said, "Yes." He said, "You cannot until you taste his sweetness (of intercourse) and he tastes your sweetness (of intercourse)".

Notes

a) There are three types of *talāq* (divorce):

1. *Raj'i* – the husband can take back the divorced wife who is in her waiting period from an unfinalised, non-threefold divorce to the state of marriage.

whether the wife is pleased or not. After the waiting period ('iddah) the husband can marry his divorced wife with her permission, there is no need for *halalah*.

2. *Ba'in* – the husband can marry the divorced wife with her agreement and permission even when she is in her waiting period ('iddah). There is no need of *halalah* after the termination of the 'iddah.

3. *Mughallazah* – this is the unlawful innovation. It means that the husband cannot return to her divorced wife without *halalah*.

b) The method of *halalah* is that if the divorced wife had sexual intercourse or was secluded with the husband in such a way that there was nothing to prevent them from having sexual intercourse (*khaliwat-e-sahha*), then after the termination of the waiting period ('iddah) she marries another man, and this other husband has sexual intercourse with her. Now, after the second husband dies or gives a (three fold) divorce, the woman shall pass the waiting period, and upon the termination of the 'iddah she can now marry the first husband.

c) If the husband did not have sexual intercourse with the wife, nor was there *khaliwat-e-sahha* between the two, then immediately after the husband has given her the divorce she can marry another person. This is because there is no waiting period ('iddah) for the woman with whom her husband has not had sexual intercourse or between whom there was no *khaliwat-e-sahha*. [Alamgiri, Bahar-e-Shari'at]

d) The meaning of the Hadith in which the male and female are who do *halalah* are cursed, is that the condition of doing *halalah* (making the first wife permissible for the first husband) has been made in the *ijab* and *qabul*. If this condition was not made in the *ijab* and the *qabul* then there is no harm. In fact, if it (marrying the divorced wife) is for a good intention then one shall be rewarded.

It has been stated in al-Durr al-Mukhtar Vol. 2 Pg. 559:

The curse (as mentioned in the Hadith) upon the male and female doing *halalah* is only in the case in which the condition of doing *halalah* has been

made in the *ijab* and *qabul*. For example, the man says to the divorced woman, "I have married you so that you become halal (permissible) for your first husband." (Then this is forbidden).

If however, the intention of *halalah* is in the heart (but it is not mentioned during the process of *ijab* and *qabul*) then there is no harm or disapproval in this. In fact, if *halalah* is done with the intention of resolving (uniting both the divorced wife and her first husband), then it is an act of reward.

e) It is permissible to give divorce, but without any valid reason, it is prohibited by Shari'ah.

f) If there is a valid reason according to Shari'ah, then to give divorce is *mubah* (neither a reward nor a sin). In fact, if the wife causes problems and is a nuisance to the husband or other people or does not perform *salaah* then it is *Mustahab* (act of reward) to give her divorce. [Bahar-e-Shari'at]

g) If the husband is impotent (so weak and feeble that he cannot have sexual intercourse with his wife) or someone has done black magic on him such that he can not have sexual intercourse, and such that there is no way that he can recover from this state (of impotency) then it is *Wajib* for him to give divorce to the wife. If he does not give divorce then he shall be sinful. [Bahar-e-Shari'at with reference from al-Durr al-Mukhtar and so on.]

'iddat – Post-marital Waiting Period

عن السنن ابن خزيمة كره منبذة الأكلية تؤبذت بعد وقتها بقال فجاءت النبي صلى الله تعالى عليه وسلم فبذرتها فبذرت بتركها فأبوت لها ففكحت - (البخاري)

1. Hadrat Miswar ibn Makhramah ❖ 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 marry. He gave her permission and she married.

Notes

a) From this we understand that the [termination of the] *'iddah* for a pregnant wife whose husband has died is when she gives birth as stated by the great scholar Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi". [Ashi'ah al-Lam'at - Vol. 3 Pg. 184]

b) If the wife of the deceased husband is not pregnant, then her waiting period is 4 months and 10 days, regardless of whether she normally menstruates or not and regardless of whether the husband has had sexual intercourse with her or not. This has been stated in the Holy Qur'an:

وَالَّذِينَ يَتَّبِعُونَ بِرُءُوسِهِمْ أَزْوَاجًا وَيَتَوَدَّوْنَ أَزْوَاجًا بِيَدِهِمْ وَأَمَّا الَّذِينَ لَا هُمْ وَأَزْوَاجُهُمْ فَلْيَرْجِعْ بَيْنَهُمَا فِي طَهْرٍ وَأُولَئِكَ يَتَرَوْنَ الْآحْسَالَ إِذَا أُحْجِلْنَ فِيهَا وَتَعْلَمْنَ

"and those of you who die and leave behind wives, let those wives wait for a period of four months and ten days..."

[Surah: 2 - al-Baqarah, Verse: 234]

c) A pregnant woman who has been divorced, then her waiting period terminates when she gives birth as stated in the Holy Qur'an:

وَأُولَئِكَ الْأَحْسَالُ إِذَا أُحْجِلْنَ فِيهَا وَتَعْلَمْنَ

"...and the waiting period for pregnant women is till they have given birth to the child."

[Surah: 65 - al-Talaq, Verse: 4]

d) If a woman is divorced, and had sexual intercourse, or was in isolation with her husband such that there was nothing which would prevent them from having sexual intercourse (*Khilwat-e-sahihah*)⁴¹, but does not menstruate, as she is prepubescent (she has not reached the age of puberty) or postmenopausal (reached the age of 55 years or above) then her waiting period is 3 months, as stated in the Holy Qur'an:

وَأَلْفَى بَيْتِنَ مِنَ الْمَحْجُوزِ مَنْ نَسِيَ بَكَرًا أَنْ يَنْبَغِيَ لَهَا أَنْ تَكُونَ مِنْهَا شَهْرًا وَأَلْفَى لَمْ يَنْبَغِيَ

"And as to those of your divorced women who have no hope of menstruation, if you are in doubt, then their prescribed period is three months, and similarly of those too who have not yet menstruated."

[Surah: 65 - al-Talaq, Verse: 4]

e) If a divorced woman with whom her husband has had sexual intercourse, or both were secluded such that there was nothing to prevent them from having intercourse (*Khilwat-e-sahihah*), is not pregnant, nor prepubescent nor is she postmenopausal; meaning that she does menstruate, then her waiting period ends after three menstrual cycles have elapsed (not the interval in between the menstruations); whether these three menstruations terminate in three months, or three years or more than that. This has been stated in the Holy Qur'an:

وَأَلْفَى بَيْتِنَ مِنَ الْمَحْجُوزِ مَنْ نَسِيَ بَكَرًا أَنْ يَنْبَغِيَ لَهَا أَنْ تَكُونَ مِنْهَا شَهْرًا وَأَلْفَى لَمْ يَنْبَغِيَ

"And the divorced women will remain in waiting for three menstrual cycles."

[Surah: 2 - al-Baqarah, Verse: 228]

f) A divorced wife who has not had sexual intercourse with her husband, nor were they both isolated such that there was nothing to prevent them from having sexual intercourse (*Khilwat-e-sahihah*), then there is no waiting period for her, as stated in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا كُنْتُمْ تُؤْتُونَ الْمَوْتُونَ مِنْ قَبْلِ أَنْ يَسْمَعُوا فَمَا

كَلِمَةً عَلَيْهِمْ مِنْ عَذَابٍ تَعْتَدُونَ

"O you who believe! When you marry believing women, and then divorce them before you have touched them, in their case there is no waiting period..."

[Surah: 33 - al-Ahzab, Verse: 49]

⁴¹ For a detailed explanation as regards to *khilwat-e-sahihah* and the rulings which pertain to it, please refer to *Fatawa-e-Kazawiyah* Vol. 13 Pgs. 291, 293, 307, 309, 320, and also *Fatawa-e-Arnajadiyah* - Vol. 2 Pg. 290, footnote 1.

[Fatawa-e-Radawiyah – Vol. 12 Pg. 122 and Pg. 193 with reference from al-Majma' al-Anhur, and also in Fatawa-e-Radawiyah – Vol. 13, Pg. 293]

Note

The common misunderstanding that the waiting period for a divorced woman is three months and thirteen days is totally wrong and without any proof, which has no foundation in the Shari'ah (the Islamic law).

Additional Notes:

- There is a common misunderstanding that the woman who is in her waiting period [‘iddat] cannot look up to the sky, or cannot sleep in her own bed, or cannot enter her bedroom. This is baseless and completely wrong.
- If a woman on her waiting period was at one place, but whilst passing through this period she moves to another place, then the waiting period will not start again. In fact it shall continue from where the waiting period had started. Changing or moving places shall not affect the waiting period.

Chapter Ten

كِتَابُ الصَّيْدِ وَالذِّيْحَةِ

The Book of Hunting & Slaughtering

THE BOOK OF HUNTING AND SLAUGHTERING

Lawful and Unlawful Animals

1. Hadrat Jabir ؓ reported that on the day (battle) of Khaybar the Messenger of Allah ؓ declared tamed asses, the flesh of mules, every beast of prey and every bird which preys with its talon to be unlawful.

عن جابر قال: حذر رسول الله صلى الله تعالى عليه وسلم بيوت بني نضير حذر البعير العربية وحذور البغال وكل ذي ناب من السباع وكل ذي منقب من الطير - (الترمذي)

عن ابن عباس قال: أكلت مع رسول الله صلى الله تعالى عليه وسلم قدر جباري - (ابن ماجه)

2. Hadrat Safinah ؓ reported, "I ate with the Messenger of Allah ؓ the flesh of a bustard." (a bird with a long neck, a long beak, grey-coloured, looks like a goose in its appearance - al-Mu'jam al-Wasit - Pg. 151).

عن ابن عباس قال: رأيت رسول الله صلى الله تعالى عليه وسلم يأكل قدر البجارج - (البخاري، مسلم)

3. Hadrat Abu Musa ؓ reported, "I saw the Messenger of Allah ؓ eating poultry."

عن أبي قتادة رأى رجلاً واحداً يقتل دجاجة فقال رسول الله صلى الله تعالى عليه وسلم: على منك من ثمنه حتى يأه قال: نعمتاً رجلاً فأخذها فأكلها - (البخاري، مسلم)

4. Hadrat Abu Qatadah ؓ reported that he saw a white antelope and killed it. The Holy Prophet ؓ asked, "Have you any of its flesh?" They said, "We have a leg." The Messenger of Allah ؓ was offered a piece, which he accepted and ate.

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: أكلت كافر يعلب و ذئب. البعير المحرق والجذاء والدمع الكبد والطحال (احمد، ابن ماجه، مشكوراً) -

5. Hadrat Ibn-e-'Umar ؓ reported that the Messenger of Allah ؓ has said, "Two dead creatures and two bloods have been made lawful for us. The two dead creatures are fish and locust and the two bloods are liver and spleen."

عن جابر قال قال رسول الله صلى الله تعالى عليه وسلم: ما أكلناه البحر وحذر عنه الداء وكلوا وما مات فيه رطلان ولا نأكلوا - (ابن ماجه، ابن ماجه)

6. Hadrat Abu al-Zubair ؓ reported from Hadrat Jabir ؓ who reported that the Messenger of Allah ؓ has said, "What the sea throws up and is left by the tide (i.e. the fish) you may eat. But what dies in the sea and floats you must not eat."

عن جابر عن ابن عباس قال لا تأخذوا الأرواح الميتة إلا ما كانت بالبحر رطلان أو رطلين وقال من ذبحه من غير ذبحه فإنه ميتة - (ابن ماجه، ابن ماجه، مشكوراً)

7. Hadrat 'Ikramah ؓ reported from Hadrat Ibn-e-'Abbas ؓ - saying he was sure that he transmitted it back to the Holy Prophet ؓ - that he used to order snakes to be killed and he used to say, "Whoever leaves them fearing that they might come to take revenge does not belong to us." (is not on our path)

عن أبي هريرة أن رسول الله صلى الله تعالى عليه وسلم قال: من قتل ذئباً أو كلباً أو ثعباناً لم يرهقه عنه ذئب ولا كلب ولا ثعبان - (ابن ماجه، ابن ماجه، مشكوراً)

8. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؓ has said, "Whoever kills a gecko with the first blow one hundred virtues are recorded for him; and less if he kills it with the second; and even less if he kills it with the third."

Notes

- a. It is Haram to eat *Chiurub al-Abqa'* - a type of crow that eats the dead (like a vulture) as stated in al-Durr al-Mukhtar on Pg. 642 and also in al-Mu'jam al-Wasit Pg. 647.
- b. *Maliukat* - a crow-like bird which resembles a cuckoo in its features is Halal [Radd al-Mohtar]. This is because the latter eats only grains and seeds whereas the common crow eats dead carcasses. [al-Bahr al-Rai'iq - Vol. 8, Pg. 313, Fatawa-e-Razawiyah - Vol. 20 Pgs. 319-320, Firoz-ul-Lughat - Pg. 1364]
- c. All sea creatures except fish are all Haram, such as a crab or a crocodile, an eel and so on. [al-Durr al-Mukhtar - Pg. 642]
- d. There is disagreement amongst the scholars as regards prawn - is it considered in the group of fish or not? Thus, it is best to avoid it.
- e. If someone placed a substance (a chemical for example) by which the fish died, and it is known that the fish died due to the cause of placing that substance in water, then that fish is still Halal [al-Durr al-Mukhtar - Pg. 642]
- f. It is Halal to eat a Rabbit. [al-Hidayah Pg. 425, al-Durr al-Mukhtar Pg. 642]

⁶¹ The great Imam Ahmed Raza Khan has stated that the *Churub al-Zar'* eats only grains, and is small and has a red/orange coloured beak. [Fatawa-e-Razawiyah - Vol. 20, Pg. 320]. The common crow is classed as *hathith* (evil) in a Hadith. Even modern day experts state that "of all birds the carrion crow is the most detested by gamekeepers and country people who rear flocks of poultry, because it is the craftiest of egg thieves. Wild birds also suffer acutely from its depredations." [www.birdsocietyain.co.uk] It has also been mentioned on this website that, "outside the breeding season, crows often patrol the water-side, picking up carrion and attacking wounded birds in the shooting season. Some of them haunt beaches and estuaries where they eat shore-crabs and mussels; whose shells they crack by dropping them from a height." There is another species of the "crow" family called the American Crow or *Corvus Brachyrynchos*. "American Crows eat a wide variety of foods, including: fruits, grains, nuts, acorns, snails, mussels, small birds, eggs, rabbits, mice, toads, crayfish, snakes, lizards, salamanders, rats, grasshoppers, cutworms, Junebugs, grubs, weevils, and other insects." [http://www.fcps.edu/StratfordLandingES/Ecology/pages/common_crow.htm]. It is quite surprising to see that there were and still are some who call themselves as "scholars", yet they declare things to be Halal which the Messenger of Allah declared Haram! Take for example, the "scholars", who declare things to be Halal which the Hadith narrated by Ibn Majah in his Sunan on the authority of Hadrat 'Abdullah ibn 'Umar [Sunan Ibn Majah - Vol. 2 Pg. 294 - Hadith: 1036] and also in the same book there is also the Hadith narrated on the authority of Hadrat 'Aisha in which the crow is named as *fasiq*, and cannot be eaten. [Sunan Ibn Majah - Vol. 2, Pg. 293, Hadith: 1037]. Despite all this, such "scholars" have issued *fatwa* that to eat the common crow is Halal! [see Fatawa-e-Rashidiyah - Pg. 296 and the *Nawa-e-Waqi* newspaper - 6th and the 7th of August 1976]

Hunting and Slaughtering

عن عبد بن حنبله قال بائنا رسول الله أن أكلنا أكلنا ميتا أو قوتس ميتة أو ميتة بل ضرورة روية
 ألقاها. فقال أمير المؤمنين بغير ميتة وإن أكلوا لحم الله - (الرواد، التلوي، مشكوة).

1. Hadrat 'Adi ibn Hatim ؓ reported: I asked, "O Messenger of Allah ؑ! When anyone of us catches a game and has no knife, can he cut its throat with a flint and a splinter of a stick?" He said, "Let the blood flow with whatever you like and mention the Name of Allah."

عن عبد بن حنبله قال: ما عقلت من كلب أو بئير أو كراة كلفه ولا كراة أسير
 الله فكل وما ماتت ميتة فإنت ذاب. قال: إنما كلفه ولا يملك منه ذنبا أو يؤذي أسنكته عليه -
 (الرواد، مشكوة)

2. Hadrat 'Adi ibn Hatim ؓ reported that the Holy Prophet ؑ has said, "Eat whatever is caught for you by a dog or a hawk (but the prey is not devoured by themselves) which you have trained and set off after mentioning the Name of Allah. I asked: "Even though it kills it (i.e. the animal)?" He said, "When it kills it without eating anything of it, because it has caught it for you."

عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم من أكل من أسنكته أو ذنبا أو يؤذي أسنكته
 من أجور كل يوم وقيل لا - (البخاري وسلم)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؑ has said, "Whoever keeps a dog, except a sheepdog or a hunting dog or a farm dog, a *qirnat* of his reward is deducted daily."

عن عبد الله بن عمرو بن العاص أن رسول الله صلى الله عليه وسلم قال: من قتل من خلق الله ذنباً أو نوقياً
 بينك وبيننا لم يدر الله عن قلبه قولاً يا رسول الله بما خلفها قال: أن لا ينجس ذنبها ولا يقطع رأسها ولا يذبحها.
 (احمد، السنن، مستدرق)

4. Hadrat 'Abdullah ibn 'Amr ibn al-'As ؓ reported that the Messenger of Allah ﷺ has said, "Whoever kills a sparrow or any creature larger than that, Allah will question him about killing it." It was asked: "O Messenger of Allah ﷺ, what is the right of (these) birds?" He said, "To cut its throat (sacrifice it) and eat it, but not to cut off its head and throw it away."

عن عبد الله بن عمرو بن العاص أن رسول الله صلى الله عليه وسلم قال: من قتل من خلق الله ذنباً أو نوقياً
 بينك وبيننا لم يدر الله عن قلبه قولاً يا رسول الله بما خلفها قال: أن لا ينجس ذنبها ولا يقطع رأسها ولا يذبحها.
 (احمد، السنن، مستدرق)

5. Hadrat 'Aisha Radiy>Allahu 'anha reported that (some) people said, "O Messenger of Allah ﷺ, there are people here who have recently reverted 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, "Mention the Name of Allah yourselves and eat it."

عن عائشة بنت أبي بكر عن رسول الله صلى الله عليه وسلم قال: إذا ذبحتم فاحذروا الذنب ولا يقطع رأسه ولا يذبحه
 ولا ينجس ذنبه (مسلم)

6. Hadrat Shaddad ibn Aws ؓ reported that the Messenger of Allah ﷺ has said, "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."

Notes

a. There are four veins to be cut when slaughtering an animal; the windpipe (channel of breath), the gullet (channel of food and drink which lies beneath the windpipe), and the two carotid arteries which are two blood vessels on

the sides of the neck encompassing the windpipe, they are called *wandiqain*. [Bahar-e-Shari'at and al-Durr al-Mukhtar - Pg. 640]

b. If three from the four veins were cut or most part of each vein was cut, then the slaughtered animal is Halal.

c. It is Haram to eat an animal slaughtered by an infidel, a Wahhabi, an apostate, *Dahrriyah^a* or a Naichri, and every other heretic.

d. A Hindu said, "This animal has been slaughtered by a Muslim," then to eat the animal is not permissible. If the Hindu said, "I have bought this from a Muslim," then it is permissible to eat it. [al-Durr al-Mukhtar - Pg. 640]

e. If one did not mention the Name of Allah purposely, when slaughtering the animal, then the slaughtered animal has become Haram to eat. If one unintentionally forgot to pray it then it is Halal. [al-Hidayah Vol. 4 Pg. 419, Bahar-e-Shari'at]

f. Likewise, to slaughter in such a manner that the knife stroke reaches the cerebellum (the brain) or the head is chopped off then it is *Makruh* (offensive) to eat the meat, though the meat is lawful (the offensiveness is in the method of slaughtering not the meat). [al-Hidayah, Bahar-e-Shari'at]

g. There are twenty-two things which are not permissible (to eat) from a sheep, a cow, or any other animal slaughtered:

1. Guts
2. Intestines.
3. Bladder.
4. Testicles.
5. Penis (the sign of a masculine).
6. Vagina (the sign of a feminine).
7. Anus.
8. Blood in the arteries/veins.
9. The blood that is in the meat (which is left even after the animal has been sacrificed).

^a An atheist

10. The blood of the heart.
11. Blood of the liver.
12. Blood of the spleen.
13. Gall bladder.
14. The bile (yellow substance) that is excreted from the gall bladder.
15. The gland.
16. Spinal Marrow (nukha').
17. The two muscles/tendons of the neck which stretch till the shoulders.
18. The moisture that is in the rose.
19. Semen and sperm, whether the sperm of the male is found in the female (animal), or whether it is the animals own sperm/semen.
20. That blood which is created in the womb by seminal fluid.
21. That flesh which has formed in the womb by seminal fluid, wether the flesh has developed a body (with its parts) or not.
22. That animal which has been fully developed in the womb, but which came out (of the womb) dead, or died without slaughter.

h. It is permissible to eat the meat of an animal which has been sacrificed with the name of Allah Most High for the reward to be sent to any Friend (Wali) of Allah. The condition is that the Name of Allah is mentioned as such: "Bismillahi Allahu Akbar." This has been mentioned by Imam Muḥammad Ahmad Jīwan in his al-Tafsīr al-Ahmadīyah Pg. 42 the Second Chapter (of the Holy Qur'an) under the commentary of the verse:

وَمَا أَهْلُ بِهِ لَعْنَةُ اللَّهِ

- i. If a trained hunting animal brought down a game animal, then it is lawful to eat it (the game animal) on the following conditions:
 1. The hunting animal belongs to a Muslim and is also trained.
 2. The animal did not die due to the pouncing upon it of the hunting animal, but due to the wound made by the hunting animal.
 3. The trained hunting animal was set free to hunt after the one setting it free (hunter) mentioned the Name of Allah Most Exalted ("Bismillahi Allahu Akbar").
 4. The hunted animal reached the hunter before it dies, and thence, he mentioned the Name of Allah and then slaughtered it properly.

If any of the above conditions are not fulfilled, or if any condition is not found then the animal shall be unlawful to eat. [Khazā'in al-'Irān - Saḍr al-Atādhul al-Sayyid Na'im ad-Dīn al-Murābādī]

- j. The sign if an animal is for hunting or not is that if it is set free to hunt, then it shall run towards the prey (game), and if it is stopped then it stops. The trained hunting animal shall also leave the hunted animal (prey) for its owner, and shall not eat anything from it. This has been stated in Tafsīr al-Jalālin Pg. 93.
- k. If an animal which has been shot with a gun or with a bow arrow dies, then it is Haram to eat it. [Radd al-Mohtar, Bahar-e-Shari'at, Fatawa-e-Qadi Khan]
- l. Hunting for mere enjoyment, entertainment, or amusement is Haram, whether the animal is shot with a gun or an arrow and whether it is fishing occasionally, or rarely.
- m. When fishing, some people place fish or toads (both of which are still living) into the rod to catch large fish. This is prohibited as one is giving pain to the animal. Likewise, some people catch fish by placing live earthworms or maggots into the rod; this is also prohibited. [Bahar-e-Shari'at - Vol Chapter.17 Pg. 273]
- n. Some people feel that it is disliked to work as a butcher. This is wrong, as there is nothing transmitted from anyone to say that such an occupation is disliked. [Bahar-e-Shari'at with reference from Radd al-Muhtar]

Sacrificing an Animal

عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا، الْأَخْصَابِيُّ
قَالَ: سَأَلْتُ أَبَا بَكْرٍ الْوَدَّيْني عَنِ الْعِلَّةِ قَالَ: قَالَ: فَسَأَلْتُ أَبَا بَكْرٍ الْوَدَّيْني قَالَ: يَكُلُّ بِشَرِيحَةِ عَسَلَةٍ قَالُوا
قَالَ: وَالْوَدَّيْني يَأْتِي رَسُولَ اللَّهِ قَالَ: يَكُلُّ بِشَرِيحَةِ عَسَلَةٍ (راصد ابن ماجه)

1. Hadrat Zaid ibn Arqam ؓ reported that the Companions of the Messenger of Allah ؓ asked: "O Messenger of Allah ؓ, what is this sacrifice?" He said, "It is the practice of your father Abraham." They asked, "What is the reward

e) Some people think that, "It is Wajib only once in a lifetime to sacrifice an animal on one's behalf," this is farce and wrong, and has no basis to it; as it is Wajib upon a *Malik-e-Nisab* to sacrifice an animal on his behalf each year.

f) In villages, it is permissible to sacrifice animals on the 10th of Dhul Hijjah after the break of dawn (*Subb-e-Sadiq*). However, it is *Mustahab* to sacrifice it after sunrise. [Fatawa-e-'Alamgiri Vol. 5 Pg. 260]

g) It is not permissible to sacrifice animals before the Eid prayer in cities and towns. [Bahar-e-Shari'at]

h) Such a poor person - who cannot afford to sacrifice an animal - should also refrain from shaving or trimming hair and clipping nails; so as to resemble the pilgrims on the 10th of Dhul Hijjah.

i) It is permissible for a resident of a city or a town to send his animal to a person living in a village; and have it sacrificed before the Eid Prayer; and then have the meat sent back to him in the city or town. [al-Durr al-Mukhtar]

j) It is not permissible to give the skin or the meat of the sacrificed animal as the wage to the butcher or the one who has sacrificed the animal. [al-Durr al-Mukhtar]

k) It is not permissible to give the meat of a sacrificed animal to any infidel.

l) The method of sacrificing an animal is to lay it on its left, such that its face is towards the Qiblah and then place the right foot on its side and holding a sharp knife (concealed obviously) from the animal or if it is blind-folded then there is no harm) and then pray the following *du'a* [supplication]:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَرَأَيْتُ مِنَ
الْمَشْرُوكِينَ قُلُوبًا إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

And thereafter whilst reciting the following:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

the animal should be sacrificed using a sharp knife.

If the Qurbani is from one's own behalf, the following should be recited after the sacrifice:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

*Allahuṃma Taqabbal Minni Kama Taqabbal-Ta min Kinaceli-Ka Ibrahimna 'Alayhis
Salam wa Habeebi-Ka Saayidina Muhammadin SallAllahu Ta'ala 'alayhi wa
Sallam*

m) If the Qurbani has been performed on behalf of someone who has passed away, then the meat cannot be eaten by the person himself nor can it be given to a rich person. It is *Wajib* to give all the meat to the poor as *sadaqah*. [Bahar-e-Shari'at]

n) The animal's skin, reins, saddle etc should all be given in *sadaqah*, one can use the skin for their own usage, such as to make the skin into a leather bag or a prayer mat. However, one cannot sell the skin to someone else, and then use the money for their own benefit. If this has been done, then the money received should be given as *sadaqah*.

o) Nowadays, people give the animal skin to *Madressahs* and other Islamic institutions. This is perfectly permissible. If one sells the skin with the intention of giving the money received to the *Madressa*, then this is also permissible. [‘Alamgiri, Bahar-e-Shari’at]

p) The skin of the sacrificed animal cannot be given to the Imam as his wage. Yes, however, it can be given to him as a gift or for his benefit. [Bahar-e-Shari'at]

q) A camel must be at least five years old; a buffalo should be at least two years old; and a sheep, lamb or a goat should be at least one year old. [al-Durr al-Mukhtar]

f) The animal intended to be slaughtered should be big and healthy, and should be free from any faults or defects. If there is a minor defect in the animal, then the Qurbani will count, but it is Makruh. If there is a major defect, then the Qurbani will not count. [al-Durr al-Mukhtar, Radd al-Muhar, Fatawa-e-'Alamgiri].

g) Some think that sacrificing one animal will suffice for one whole household; all of whom are *Malik-e-Nisab*. This is wrong. Each and every person from such a household should sacrifice an animal on their own behalf. Yes, however, a household can share seven parts from a 'large' animal such as a camel, cow, buffalo etc.

The 'Aqiqah

عن عائشة بنت عامر بن العجمي قال: سمعت رسول الله صلى الله عليه وسلم يقول: مع الأكره عقيقة قاله أبو داود وعنده رواه - (البيهقي)

1. Hadrat Salman ibn 'Amir al-Dabbi ؓ reported: I heard the Messenger of Allah ؓ say, "An 'aqiqah should be performed when a male child is born. So sacrifice an animal on his behalf."

عن ابن عباس أن رسول الله صلى الله عليه وسلم على من الحسن والحسين عقيقة
(رواه أبو داود وعنده رواه - البيهقي)

2. Hadrat ibn-e-'Abbas ؓ reported that: The Messenger of Allah ؓ sacrificed a ram on the seventh day for both Imam Hasan ؓ and Imam Husain ؓ [Nasa'i's report states two rams each.]

عن عمرو بن شعيب عن أبيه عن جده قال قال رسول الله صلى الله عليه وسلم: من ولد له ولد
لأحبه أن يهديه عنده يقبلك عن الأكره عقيقة وعن الجارية تأكل - (أبو داود)

3. Hadrat 'Amr ibn Shu'ab ؓ reported from his father who said that his grandfather reported that the Messenger of Allah ؓ was asked about the 'aqiqah. He said, "Whoever has a newborn child and wishes to (offer a) sacrifice on its behalf, he should sacrifice two goats for a boy and one for a girl."

Notes

a. It is better to perform the 'aqiqah on the 7th day after the birth of the child. If one cannot do it on the 7th, then whenever it is possible they can do it; the Sunnah shall be accomplished.

b. An ewe (male) should be slaughtered when the child is male and a sheep (female) if the child is female. So a male animal for a male and a female for a female. This is more appropriate. However, if one slaughtered a sheep (female) on the birth of a boy and an ewe (male) on the birth of a girl then there is no harm. [Bahar-e-Shari'at]

c. What is common amongst the people that, "the meat of the aqiqah cannot be eaten by the child, his/her parents, paternal grandfather/mother, or the maternal grandfather/mother" this is wrong. There is no proof to support this. [Bahar-e-Shari'at]

d. To slaughter an animal for aqiqah, lay the animal on its left side, such that its face is towards the Qiblah. Before slaughtering recite the following du'a [supplication]:

اللهم هذا الفدية لأبي ولقدي وأخيه وعظمتي وجيلي وأولادك وقبلي وقبلي
باعتقالي فداء لأبي من النار ولكم ولجنتك ولجنتك ولجنتك ولجنتك ولجنتك
علاقتي وأنتي وسجاتي وسجاتي وسجاتي وسجاتي وسجاتي وسجاتي وسجاتي وسجاتي

اللهم يديك وأنت الله أكبر

e. If the child (boy) is one's own then in the du'a one should mention his name after the words: *(libni)* in place of the words *(filani)*. If the child

(daughter) is one's own then one should say: *ابنتي* (*ibnatī*) instead of *ابن* (*ibnī*) and mention the name of the daughter. If the child (boy) is someone else's then instead of *ابن فلان* (*ibni fulānī*) one should mention the name of the child and his father's name.

f. In the *aqiqah* of a boy, the following should be read (pronouns in the masculine gender): *ابنك وبنيتك*

g. In the *aqiqah* of a girl the following should be read (pronouns in the feminine gender): *ابنتك وبنيتك*

Chapter Eleven

كِتَابُ الْأَدَابِ

The Book of Islamic Manners & Etiquettes

THE BOOK OF ISLAMIC MANNERS AND ETIQUETTES

Good and Bad Names

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم: زان أحب أسماء لكل من الله عز وجل
وعبد الرحمن - (مسلم)

1. Hadrat Ibn-e-'Umar ؓ reported that the Messenger of Allah ﷺ has said, "The most pleasing of your names to Allah are 'Abdullah and 'Abdur Rehman."

عن أبي المثنى قال قال رسول الله صلى الله عليه وسلم: زيد عروب يوزع الجنة ويسلم كل من أسماؤه فيكم
فأعجبوا أسماء الكعبة - (احمد، ابوداود)

2. Hadrat Abdur'd Darda' ؓ reported that the Messenger of Allah ﷺ has said, "On the Day of Resurrection you will be called by your names and the names of your fathers. So give yourselves good names."

عن أبي وجيه قال قال رسول الله صلى الله عليه وسلم: تسمى بأسماء آبائك - (ابوداود)

3. Hadrat Abu Wahab al-Juthami ؓ reported that the Messenger of Allah ﷺ has said, "Name yourselves with the names of the Prophets."

عن جابر قال قال رسول الله صلى الله عليه وسلم: تسمى بأسماء - (بخارى ومسلم)

4. Hadrat Jabir ؓ reported that the Holy Prophet ﷺ has said, "Name (yourselves) after my name..."

عن عبد الله بن عباس قال قال رسول الله صلى الله عليه وسلم: من يؤدبني فإني أدبته وأمن يؤدبني فإني أدبته
أسماءاً أفقدها يقول - (الطبراني في المعجم الكبير)

5. Hadrat 'Abdullah ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Whoever has three children, but has never named any one of them as Muhammad, then surely he is ignorant of the etiquettes of faith and love."

عن عائشة قالت: أراه النبي صلى الله عليه وسلم كان يذبح الأضحية - (الترمذي)

6. Hadrat 'Aisha RaddyAllahu 'anha reported that the Holy Prophet ﷺ used to change a bad name.

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم: لا تأخذوا بأسماء آبائكم ولا تأخذوا بأسماء أمهاتكم ولا تأخذوا بأسماء إخوانكم ولا تأخذوا بأسماء إناجيتكم ولا تأخذوا بأسماء إناجيتكم ولا تأخذوا بأسماء إناجيتكم - (مسلم)

7. Hadrat Ibn-e-'Umar ؓ reported that Hadrat 'Umar ؓ had a daughter called 'Asiyah (sinful) but the Messenger of Allah ﷺ (changed it and) named her Jamilah (beautiful).

Notes

a. A person who is named 'Abd al-Rehman, 'Abd al-Khalq, 'Abd al-Ma'bud, 'Abd al-Quddus, or 'Abd al-Qayyum, then it is haram to call them "Rehman" or "Khaliq" or "Ma'bud" or "Quddus", "Qayyum". This is because these words cannot be used for anyone besides Allah the Most Exalted. Yes, if the name of a person is "Abd al-Rahim", "Abd al-Karim", "Abd al-'Aziz" and so on, then to call them "Rahim", "Karim" or "Aziz" is permissible as these words are also used for those besides Allah the Most Exalted.

b. It is permissible to keep names such as 'Abd al-Mustafa, 'Abd al-Rasul, 'Abd al-Nabi and so on, as by keeping these names the intention is to respect and rever the link - The Messenger of Allah. Being a person who worships in its real meaning is not intended here. To mention the words 'abd (meaning: "the slave of...") as a prefix to someone besides Allah Subhanahu wa Ta'ala has been proven from the Qur'an and the Sunnah. [Bahar-e-Shari'ah]

c. It is permissible to keep names in which there is an adjunction of "being a slave" to a Prophet, Companion or any Wali of Allah the Most Exalted (Wali), such as: Ghulam-e-Muhammad, Ghulam-e-'Ali, Ghulam-e-Hasan,

Chulam-e-Husain and so forth. Likewise, to add the suffix "Baksh" after the names of any Prophet Companion, or Wali and to name oneself with the name is also permissible, such as: Muhammad Baksh, Nabi Baksh, Pir Baksh, 'Ali Baksh, Husain Baksh etc. [Bahar-e-Shari'at]

d. It is Haram to keep names such as: Muhammad Nabi, Ahmed Nabi, Muhammad Rasul, Rasullallah, Nabyiyullah, Nabyiyuz zaman, as in reality here one does not claim to be a prophet by keeping such names. Otherwise (if done with the intention of claiming prophethood) it shall be pure disbelief (kufr). However, such words do express a form of claiming prophethood, and this is certainly Haram. [Ahkam-e-Shari'at, Bahar-e-Shari'at]

e. Nowadays, many families do not name their daughter after the blessed and exalted names of the wives of the Prophets, and the wives of the Awliyas and their daughters; as well as not naming their daughters after the names of the female Companions of the Holy Prophet ﷺ. In fact, they name their daughters with 'peculiar' names such as: Najmah (the star), Thurayyah (Pleiades), Mushari (Jupiter) and Parween (Pleiads) and so on. They should not do this. Rather, they should name their child after the names of the Beloveds of Allah.

Food and Etiquettes of Eating

عن عائشة قال قال رسول الله صلى الله تعالى عليه وسلم: إنا أأكل من أكل من غير أن لا يأكل من الله

عقوبه - (مسلم)

1. Hadrat Hudhafa ؓ reported that the Messenger of Allah ﷺ has said, "The Satan considers food lawful for him," when the Name of Allah is not mentioned over it."

عن ابن عمر قال قال رسول الله صلى الله تعالى عليه وسلم: إنا أأكل من أكل من غير أن لا يأكل من الله تعالى عليه وسلم: إنا أأكل من أكل من غير أن لا يأكل من الله تعالى عليه وسلم

عقوبه - (مسلم)

2. Hadrat ibn-e-Umar ؓ reported that the Messenger of Allah ﷺ has said, "When anyone of you eats, he should eat with his right hand; and when he drinks, he should drink with his right hand."

عن ابن عمر قال قال رسول الله صلى الله تعالى عليه وسلم: إنا أأكل من أكل من غير أن لا يأكل من الله تعالى عليه وسلم: إنا أأكل من أكل من غير أن لا يأكل من الله تعالى عليه وسلم

عقوبه - (مسلم)

3. Hadrat ibn-e-Umar ؓ reported that the Messenger of Allah ﷺ has said, "None of you should eat with his left hand or drink therewith, because the Satan eats with his left hand and drinks therewith."

Note

One should also not drink tea/coffee, or smoke with the left hand.

عن عائشة قال قال رسول الله صلى الله تعالى عليه وسلم: إنا أأكل من أكل من غير أن لا يأكل من الله تعالى عليه وسلم: إنا أأكل من أكل من غير أن لا يأكل من الله تعالى عليه وسلم

4. Hadrat 'Aisha RadiyAllahu 'anha reported that the Messenger of Allah ﷺ liked sweet-meats and honey.

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dahlwi" states under the commentary of this Hadith that: The name halwa (sweet-meats) is given to an item which is prepared with a certain and specific way and which is a mixture and combination of both sweet and oil. This has been stated in Majma' Bihar al-Anwar. [Ash'ah al-Lam'at - Vol. 3 Pg. 491, Majma' Bihar al-Anwar - Vol. 1 Pg. 553]

Hence, to translate the word halwa as anything sweet is incorrect.

عن ابن عمر قال قال رسول الله صلى الله تعالى عليه وسلم: إنا أأكل من أكل من غير أن لا يأكل من الله تعالى عليه وسلم: إنا أأكل من أكل من غير أن لا يأكل من الله تعالى عليه وسلم

عقوبه - (ابو داود)

5. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "When a fly falls in the vessel (or a container of food or drink) belonging to 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."

عن أبي هريرة قال: ما علمت النبي صلى الله تعالى عليه وسلم طعاما قط إلا فرغ منه كله وإن كان فيه ذبابة فليطعمها. (البخاري)

6. Hadrat Abu Hurairah ؓ reported that the Holy Prophet ﷺ never spoke ill of food. If he liked it, he ate it; and if he disliked it, he left it.

عن أبي هريرة قال: رسول الله صلى الله تعالى عليه وسلم: إذا أكل أكله ورمى رماه على عذابه فليقل بشو الله أوله وأخوه. (الترمذي)

7. Hadrat 'Aisha Radiyah>Allahu 'anha reported that the Messenger of Allah ﷺ has said, "When anyone of you eats and forgets to mention (the Name of) Allah over his food, he should say: *Bismillah* 'Allah in the Name of, at the beginning and at the end of it'."

عن أنس بن مالك قال: كان رسول الله صلى الله تعالى عليه وسلم إذا فرغ من طعامه قال الحمد لله الذي أطعمنا وسقانا وجعلنا من المسلمين. (الترمذي، ابوداود)

8. Hadrat Abu Sa'īd al-Khudri ؓ reported that when the Messenger of Allah ﷺ finished his food, he used to say, *Bismillah* من المسلمين. "Praise be to Allah Who gave us food and drink and made us Muslims."

Note

On some food mats (*dastarkhwan*s – piece of cloth placed on the floor or on the table upon which items of food are placed) there are some couplets written. It

is prohibited to lay such a cloth and eat on it. [Bahar-e-Shari'at – Vol. 3 Pg. 367]

The Etiquettes of Drinking

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: لا يشربوا واحدا ككرب البعير ولكن تشربوا على ثلاث وسعير إذا الشرب شربتم وانما الشكر ففضلتم. (الترمذي)

1. Hadrat ibn-e-'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Do not drink in one breath as a camel does, but divide your drink into two or three sections and mention the Name of Allah ﷻ when you drink and praise Him *al-hamd* when you finish."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم: يتكلم في الشرب ثلاثا (متفق عليه وزاد مسلم في رواية): الله الأرى وأجود وأكرم. (متفق)

2. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ used to take three breaths in the course of a drink. In a version, Muslim added that he used to say, "It (drinking in this manner) is more thirst-quenching, more conducive to health and more wholesome."

عن ابن عباس قال: حتى رسول الله صلى الله تعالى عليه وسلم أن يكلم في الشرب أو يشرب فيه. (ابوداود وابن ماجه)

3. Hadrat ibn-e-'Abbas ؓ reported that the Messenger of Allah ﷺ prohibited breathing or blowing into a vessel.

عن ابن عباس عن النبي صلى الله تعالى عليه وسلم أنه حتى أن يشرب الرجل قاتورا. (مسلم)

4. Hadrat Anas ؓ reported that the Holy Prophet ﷺ prohibited that a man should drink standing.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: لا يدرى أمتكم وتذكروا فقيلوا نعم يا سيدي
فليس يتقى - (مسكوة)

5. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "None of you should ever drink standing and if anyone forgets, let him vomit."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states under the commentary of this Hadith that: *If the ruling to vomit is given to a person who forgetfully drinks standing up, then this ruling applies even more to a person who intentionally drinks while standing.* [Ashū'ah al-Lam'at – Vol. 3 Pg. 522]

Clothes

عن سعد بن أبي وقاص قال قال رسول الله صلى الله عليه وسلم: قال: أبيض الخبيث الأبيض والظلمة والظلمة (مسكوة)

- 1) Hadrat Samurah ؓ reported that the Holy Prophet ﷺ has said, "Wear white clothes, because they are purer and better; and shroud your dead in them."

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم: عليكم بلبس البياض فإنه خير البياض كله (مسكوة)

- 2) Hadrat 'Ubadah ؓ reported that the Messenger of Allah ﷺ has said, "Keep to (putting on) turbans, because they are the signs of the angels, and let (their ends) hang down behind your backs."

عن ابن عمر بن الخطاب قال قال رسول الله صلى الله عليه وسلم: إن من ألبس قميصاً أبداً لم يلبس به - (الترمذي)

- 3) Hadrat Abu Hurairah ؓ reported that when the Messenger of Allah ﷺ put on a shirt, he used to begin with the right side.

عن أبي بصير قال قال رسول الله صلى الله عليه وسلم يقول: أروا لئلا أروا من ألبس العنق
عاقبة لا يفتح عليه فتيان بيته وتبين الكعبة من ألبس من ألبس الكعبه (قال أروا لئلا أروا من ألبس العنق)
وتعلم الله بوزن ألبس من ألبس الكعبه - (ابن ماجه)

- 4) Hadrat Abu Sa'id al-Khudri ؓ reported: I heard the Messenger of Allah ﷺ say, "The lower garment of a believer is upto halfway down his legs. He is guilty of no sin if it comes halfway between that and the ankles. But that which comes lower than that is in the Fire (of Hell) (saying that three times). On the Day of Resurrection Allah will not look at a person who trails his lower garment out of pride."

عن عمرو بن شعيب عن أبيه عن جده قال قال رسول الله صلى الله عليه وسلم: ألبس الله ليلج آت
فربى أمر يفتنه على جده - (الترمذي)

- 5) Hadrat 'Amr ibn Shua'ib ؓ reported from his father who reports from his grandfather that the Messenger of Allah ﷺ has said, "Allah likes that the signs of His favours be seen on His servant" (through wearing nice clothes, and having a good appearance in general)

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states under the commentary of this Hadith:

From this we understand that one is not allowed to conceal and hide the favours that Allah has bestowed upon him; it is as though one is not giving thanks upon receiving a blessing (from Allah Most High). [Ashū'ah al-Lam'at – Vol. 3 Pg. 548]

عن عائشة أن أم سلمة ربت أبي بكر وعلمت علي رسول الله صلى الله عليه وسلم وعقبتا بيعة، وقال
 في مرض عائشة وقال: يا أسماء أرايت أهدأ الناس منك من أهدأ الناس من أهدأ الناس من أهدأ الناس
 إلى زوجة وكفيرة - (ابوداود، مشكوة)

6) Hadrat 'Aisha RadiyAllahu 'anha reported that Hadrat Asma' RadiyAllahu 'anha - daughter of Hadrat Abu Bakr ؓ - came to the Messenger of Allah ؓ wearing thin clothes. He turned away from her and said, "O Asma! When a woman is old enough to menstruate, it is prohibited that any part of her body be seen except this and this (pointing to his face and his hands)."

عن عائشة بن أبي علقمة عن أمية قالت: وكنت حنفية بنت عمرو الرضوي على عائشة وعلمت رسول الله
 عائشة وكنتها بيعة كحيفة - (الموطأ للنسائي، مشكوة)

7) Hadrat 'Alqamah ibn Abi 'Alqamah ؓ reported from his mother who said that Hadrat Hafsa RadiyAllahu 'anha - daughter of Hadrat 'Abdur Rehman ؓ - visited Hadrat 'Aisha RadiyAllahu 'anha wearing a thin shawl (piece of cloth to cover the head, neck, shoulders and chest). Hadrat 'Aisha RadiyAllahu 'anha tore it and put a thick shawl on her.

Notes

- a) Nowadays, many women wear very tight and thin clothing that reveal most parts of their body. It is Haraam for women to wear such clothing.
- b) It is also common to see, nowadays, that males also wear very tight and thin trousers by which the colour of their skin becomes apparent. Furthermore, this type of clothing does not even act as a 'sari' for them. Hence, to wear such clothing is Haraam for men. Some even perform salah wearing such clothes. Their namaaz is invalid and void as 'sari' (covering parts of the body) is one of the 6 prerequisites of salah (if the prerequisite is not fulfilled then Salaah has not even commenced yet!)
- c) Some even wear a dhoti (cloth tied around the leg and fastened behind). This is the way of the Hindus and it also cannot be used as a 'sari', as whilst

walking the back of the thigh becomes apparent. It is necessary for Muslims to prevent themselves and others from wearing such clothes.

d) To wear shorts that do not cover both the knees⁴ is also Haraam to wear.

Wearing Shoes

عن جابر قال كنا مع النبي صلى الله عليه وسلم في سفر فقال: أجزوا من الثعلب قلوب الرول لا يزال
 راجعاً مما الثعلب - (ابوداود)

1. Hadrat Jaber ؓ reported: I heard the Holy Prophet ؓ say in a battle, "Make general practice of wearing shoes, because a man (is as though he) keeps riding as long as he wears shoes."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إذا لبسنا ألبسنا باليمين واليسار
 وليتأ باليسار - (البخاري، مسلم)

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؓ has said, "When anyone of you puts on shoes, he should begin from the right side; and when he takes them off, he should begin from the left side."

عن فضالة بن عبيد قال كنت ألبس النبي صلى الله عليه وسلم عتيقاً أبيضاً - (ابوداود)

3. Hadrat Fudala ibn 'Uбайд ؓ reported that the Holy Prophet ؓ would occasionally command us to stay barefooted (take our shoes off).

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم
 ألبسنا من الثعلب - (ابوداود)

⁴Most footballers and sportsmen wear such type of clothing. It is Haraam for them to wear such clothing as to look at another person's 'sari' and also to wear such clothing that does not cover the 'sari' is Haraam.

4. Hadrat Abu Mulykah ؓ reported that someone said to Hadrat 'Aisha Radiy>Allahu 'anha that a woman wears shoes that resemble a man's. She stated: "The Messenger of Allah ؓ cursed the woman who resembles a man."

Wearing a Ring

عن ابن عمر عن النبي صلى الله تعالى عليه وسلم أنه قال عن عاترة الملقب - (مسلم)

1. Hadrat Abu Hurairah ؓ reported that the Holy Prophet ؓ forbade (men) from wearing a gold ring.

Commentary

Imam al-Nawawi states in his commentary: *It is the unanimity of all the Muslims that it is permissible for women to wear a gold ring. As for men, then it is Haram.* [Vol. 2, Pg. 195]

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states: *To wear the gold ring is Haram for men, but permissible for women.* [Ash'rah al-Lam'at - Vol. 3 Pg. 559]

عن عبد الله بن عباس أن رسول الله صلى الله تعالى عليه وسلم رأى عاترة بنى نهب في يده خاتم فنهى عنه النبي صلى الله تعالى عليه وسلم فقال النبي صلى الله تعالى عليه وسلم: *لا والله لا أجد أمة أبداً أو قد طرعه رسول الله صلى الله تعالى عليه وسلم - (مسلم)*

2. Hadrat 'Abdullah ibn 'Abbas ؓ reported that the Messenger of Allah ؓ saw a gold ring on the hand of a man. He pulled it off and threw it away and said, "One of you is making for him a coal from the Fire (of Hell) and putting it on his hand." When the Messenger of Allah ؓ departed, someone said to the man, "Take your ring and get some profit from it." He said, "No, by Allah! I shall never take it when the Messenger of Allah ؓ has thrown it away."

عن يزيد بن عمار الذي صلى الله تعالى عليه وسلم قال إن الرجل عليه خاتم من ذهب: ما لك أبعد وقت ربة الأسماء فطرعه كربة بجمه و عليه خاتم من ذهب فقال: ما لك أنى عرفت جملة أهل النار فطرعه فقال: يا رسول الله من أين عرفت الجملة قال: من أوزي وألجمه وشقالاته - (الترمذي)

3. Hadrat Buraidah ؓ reported that the Holy Prophet ؓ said to a man who was wearing a ring made of yellow copper, "How is it that I feel the odour of idols from you?" He threw it away and came wearing a ring made out of iron. The Messenger of Allah ؓ said, "How is it that I see you wearing the adornment of the inhabitants of the Fire (of Hell)?" He threw that away (as well) and asked: "O Messenger of Allah ؓ, from which material should I use to make the ring?" He said, "Silver, but do not let it weigh as much as a *mithqaṭ*."

Note

It is forbidden for men to wear more than one ring, or a ring which has no stone, or a ring which has more than one stone, even if it is made out of silver [Bahar-e-Shari'at]

Shaving and Trimming Hair

عن ابن عمر عن النبي صلى الله تعالى عليه وسلم: *الصلوة خمس الأوقات والأربعون سنة وأربع الف سنة وتقليم الأظفار وتقليم الإبط - (البخاري، مسلم)*

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؓ has said, "Five things are from the natural habits (the habits or the natural disposition of all the Prophets of Allah): circumcision, shaving hairs of the private parts, trimming the moustache, clipping the nails and shaving the hairs of the armpit."

6 4.235 grams.

عن ابن عباس قال رؤيت لآبي فقص الكراب وتغير الأظفار وتغير الأربط وحلق العنقوان لا يترك الكرمين
أربعين ليلة - (مسلم)

2. Hadrat Anas ؓ reported: "The time appointed for us to trim the moustache, clip the nails, shave the hairs of the armpits and shave the pubes is (that we are) not to leave them for more than forty days."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" has stated under the commentary of this Hadith:

It should not exceed forty days (in which one does not shave his hair or trim his nails). If one shaves it under the forty days, then this is more favourable. It has been stated (in authentic sources) that the Messenger of Allah ؓ used to trim his nails and shave his hair each Friday, and every twenty days he used to shave the hair below the navel, and under forty days he used to pluck the hair below the armpits. [Ashi'ah al-Lam'at - Vol. 3 Pg. 569]

عن علي رضي الله عنه قال سمى رسول الله صلى الله عليه وسلم أرف، وحلق العنقوان لا يترك الكرمين
أربعين ليلة - (مسلم)

3. Hadrat 'Ali ؓ reported that the Messenger: of Allah ؓ prohibited that a woman shaves her head.

Notes

- a) The following manner has been cited in the Hadith as regards how the Messenger of Allah ؓ used to trim his blessed nails: start from the index finger of the right hand, and end trimming on the little finger (of the right hand). Then one should start from the small finger of the left hand and end on the thumb (of the left hand) and end by trimming the thumb of the right hand. [Bahar-e-Shari'at]

Nowadays, many women shave or trim the hair of their head to imitate males. This is strictly forbidden and an act of great sin. The Holy Prophet ؓ has cursed those women who imitate men as stated in many Ahadith.

- b) It is sunnat that men shave all of their head or keep all of the hair long and part the hair in between. [Fatawa-e-'Alamgiri Vol. 5 Pg. 312, at-Tafsirat al-Ahmadiyyah - Pg. 31]

- c) To have a 'wedge' cut done by many of today's young Muslims, who try and imitate the non-Muslims is also prohibited.

The Beard and the Moustache

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم: حلقوا المبطركين، أو قروا اللبي وحلقوا الكراب
وأنفقوا اللبي - (البخاري، مسلم)

1. Hadrat Ibn-e-'Umar ؓ reported that the Messenger of Allah ؓ has said, "Do the opposite of what the polytheists do; let the beard grow long and clip the moustache." A version has, "cut the moustache down and leave the beard."

عن زيد بن أرقم قال قال رسول الله صلى الله عليه وسلم قال: من لم يأخذ من قاربه فليس وقا
(الترمذي، النسائي)

2. Hadrat Zaid ibn Arqam ؓ reported that the Messenger of Allah ؓ has said, "Whoever does not take something off his moustache is not one of us (not on our path)."

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم: حلقوا الكراب ورا حلقوا اللبي حلقوا الكرمين
(مسلم)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Cut the moustaches and let the beards grow long: (by doing this) do the opposite of the fireworshippers."

Notes

- a) Many of our Muslim brothers keep their beards as a fashion; many completely shave it off and some leave a bit on the chin. Some keep their beards only two inches long, and believe that they are following the sharī'ah, despite the fact that those who shave all of their beards and those who shave it to less than one fist are all the same in sin in the eyes of sharī'ah.

It has been stated in Bahar-e-Shari'at:

To grow the beard is the Sunnah of the Prophets. To shave it all or to less than a fist is Harām.

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehli" has stated:

To shave the beard is Harām, and the way of the English, the Hindus and monkey-dancers. It is Waajib to leave the beard to grow to one fist. Those fuqaha (scholars) who have stated that to keep the beard one fist is sunnah, then this is not because according to them to keep the beard to one fist is not Waajib, but in fact "sunnah" in this context means the Islamic way, or because the wujub (necessity) of keeping a beard one fist has been proven from the Sunnah (the Ahadith – Prophetic Traditions), just as the Eid prayers have been called sunnah, despite the fact that they are Waajib.

It has been stated in al-Durr al-Mukhtar (Vol. 2 Pg. 116), Radd al-Mukhtar (Vol. 2 Pg. 117), al-Bahr al-Raiq (Vol. 2 Pg. 280), Fath al-Qadir (Vol. 2 Pg. 270), Tahawi (Pg. 411) that [and the words quoted here are of Tahawi's]

According to the unanimous opinion, to shave the beard less than a fist as is the way of some westerners and effeminate persons who are fond of make-up like women, is not permissible. With regards to shaving the whole of the beard, then this is the way of the Jews of India and the fire-worshippers of Iran.

- b) It is permissible to grow the beard more than the sharī' limit of one fist. However – according to our Imams and scholars – to let the beard grow such that it becomes extremely out of proportion, and which shall make people point fingers and make humour out of that person, is offensive and disapproved of.

[*Lum'ah ad-Duha fi I'ya al-Luha*] – Imam Ahmad Raza Khan. See also: Fatawa-e-Razawiyyah – Vol. 22 Pgs – 571-573]

- c) About combing the beard – see footnote⁴⁶.

Dyeing Hair

عن أبي حنيفة قال قال رسول الله صلى الله عليه وسلم: غفر والله لرجل يصبغ رأسه بالحناء أو بالزيت

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Change (dye) grey hairs (of old age) and do not imitate the Jews."

2. Hadrat Abu Dhar ؓ reported that the Messenger of Allah ﷺ has said, "The best things by which grey hairs should be changed are Henna and Kalam⁴⁷."

⁴⁶ Al-Hafiz Imam Jalal ad-Din as-Suyuti has written in his al-Hawi li Fatawi(a), ibn Ka'b has said: The Holy Prophet ﷺ has said, "Whoever combs the hair on his head and his beard, he shall be protected from all types of misfortune." The Holy Prophet ﷺ has also said, "Whoever runs his comb over his eyebrows, he shall be protected from calamities." Hadrat 'Ali ؓ narrates from the Holy Prophet ﷺ that he said: "Make use of combing your hair as it removes poverty, and anyone who combs the hair on his beard during the morning shall be in protection till he reaches the evening. This is because indeed, the beard is an ornament for the men and beauty for the face." Hadrat Walid ؓ has said: Anyone who combs his beard without wetting it, shall increase his worries, or does it whilst the beard is wet, then this shall decrease his worries... anyone who combs his beard whilst stood up shall be overpowered with debt, or if he does it whilst sitting down, then – if Allah wills – debt shall be removed from him... [al-Hawi li Fatawi Part 2, Pg. 38-9 – Dar al-Jil, Beirut p.1992, pg. 46-7 and Vol. 2, pub. Dar al-Fikr – Beirut, d. 2004]

عن ابن عباس عن النبي صلى الله تعالى عليه وسلم قال: يكلمون قلوبنا بالخبر الزميرين يخفونون بذلك القواد
 كما قالوا من المصائب لا يخلدوا من رائحة الجنة - (ابن ماجه، السنن، مسند)

3. Hadrat Ibn-e-'Abbas ؓ reported that the Holy Prophet ﷺ said that at the end of time, there shall be people who shall dye their hairs black like the wings of pigeons; such people shall never even smell the fragrance of Paradise."

[For further information on this topic, please refer to: Fatawa-e-Razawiyah - Vol. 9, Pg. 166 and also Vol. 23 Pg. 484, Jam'i-ul-Ahadith - Vol. 3, Pgs. 23-29]

Sleeping and Lying Down

عن جابر قال: سمى رسول الله صلى الله تعالى عليه وسلم آت لم يقع الرجل العلى ويخبر على الأذى وذكر
 رسولاً على ظهره - (مسند)

1. Hadrat Jابر ؓ reported that the Messenger of Allah ﷺ prohibited that a man places one of his legs on top of the other, when he is lying on his back.

Note

This ruling (of prohibition) is only when one leg is raised by which the satr is revealed. However, if both the legs are spread, and then placed on top of one another (without revealing the satr), then there is no harm.

عن ابن عمر قال: رأى رسول الله صلى الله تعالى عليه وسلم رجلاً قد طمأ على بطنه، فقال: إزارك ملو
 وضعت لا يحميها الله - (الترمذى)

¹⁰Leaves of the salam tree (nimosa flora). This dye applied with Henna to the hair is said to preserve its original colour. Kalam is also said to lighten the colour of the hair.

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ saw a man lying on his stomach and said, "This manner of lying is one which is disliked by Allah."

عن جابر قال: سمى رسول الله صلى الله تعالى عليه وسلم آت لم يقع الرجل العلى ويخبر على الأذى وذكر
 رسولاً على ظهره - (الترمذى)

3. Hadrat Jابر ؓ reported that the Messenger of Allah ﷺ prohibited that a man sleeps on a roof having no protection (from falling).

Notes

- It is Mustahab that one goes to sleep after having performed ablution. It is also Mustahab to lie on the right side having the right hand under the right cheek, facing towards the qiblah. Thereafter, one can change to the left side.
- When the son and the daughter reach the age of ten, then they should sleep separately.
- When the husband and the wife sleep on one bed, then they should not let a ten year old child sleep on it as well.
- It is disapproved to sleep in the early hours of the morning or between Maghrib and Isha. [Bahar-e-Shari'at]
- It is indeed permissible to sleep having the feet towards the direction of North in Pakistan or India. To say that this is impermissible is absolutely wrong.
- When one goes to sleep, he should say:

اللهم رب السموات والأرض
 Allahumma bismika amutu wa ahya

"O Allah! With Your Name do I sleep, and with Your Name do I awake"

g) When one awakens from sleep, he should say:

الحمد لله الذي أحيانا بعد ما ماتنا وتوفي بالقرن

Alhamdu lillahil ladhi ahyanā ba'da ma amātana wa ilayhin nushoor

All Praise is to Allah Who awoke us after He made us inactive, and to Him is the return.

[Bahar-e-Shari'at]

Dreams

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: الرؤيا الهايئة جزأون عشر وأربعون جزأون
التيوة (البخاري، مسلم)

1. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ has said, "A good dream is one part from forty-six parts of Prophecy."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: الرؤيا الهايئة من الله والهايئة من الشيطان
(البخاري، مسلم)

2. Hadrat Abu Qatadah ؓ reported that the Messenger of Allah ﷺ has said, "A good dream is from Allah and a bad dream is from Satan..."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم قال: من رأى في المنام رؤيا طيبة فلا يأكلها ولا
يتكلم في شؤونها (البخاري، مسلم)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "The one who sees me in a dream has indeed seen me because Satan cannot take my form."

عن جابر قال جاء رجل إلى النبي صلى الله عليه وسلم فقال: رأيت في المنام كأنك قد قطع قال:
فصحت النبي صلى الله عليه وسلم وقال: إن ألبس الأبطال بأحد طرفي فإني لأجوز به الألبس-
(مسلم)

4. Hadrat Jabir ؓ reported that a man came to the Holy Prophet ﷺ and said, "I have seen in a dream as if my head had been cut off." The Holy Prophet ﷺ smiled and said, "Whenever the Satan plays with anyone of you in a dream, he should not tell it to people."

عن جابر قال قال رسول الله صلى الله عليه وسلم: إن رأى أحدكم الرؤيا يرى فيها كشيء من قطع رأسه
نكأ أو يرمي به، يلبس من الأبطال، ففأولئك على من جنبه الذي كلفه عليه (مسلم)

5. Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ has said, "When anyone of you sees a dream which he dislikes, he should spit⁴ on his left side three times, seek refuge in Allah from the Satan three times and change the side on which he was lying."

Fore-telling

عن حفصة قالت قال رسول الله صلى الله عليه وسلم: من رأى في المنام كأنه قد قطع رأسه
أرجمت بآية (مسلم)

1. Hadrat Hafsa Radiyallahu 'anha reported that the Messenger of Allah ﷺ has said, "Whoever resorts to a fortune-teller and asks him about anything then his prayer is not accepted for forty days."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم: من أتى كاهنًا فتمسك يده فتمسك يده فتمسك يده فتمسك يده
عاقبها أو أتى امرأة كاهنًا فتمسك يده فتمسك يده فتمسك يده فتمسك يده (ابن ماجه، ابوداؤد)

⁴ Not taken in its literal meaning. Rather, it means to blow. [Majma' Bihar al-Anwar fi Chara'ib al-Ahādith wa al-Athar - Vol. 1 Pg. 188, and also in Vol. 4 Pg. 767]

- c) Some believe that sneezing is a bad omen. For example, one was going to accomplish a task and someone sneezed then the person thinks that the task shall not be accomplished. This is all ignorance and nonsense as there is no such thing as a bad omen. In fact, to sneeze in such a time and replying with the remembrance of Allah is an indication that the task is going to be accomplished successfully (it is a good omen). [Bahar-e-Shari'at]

Seeking Permission (to enter)

عن جابر قال أتيت النبي صلى الله عليه وسلم فقلت الجاب قائل: من لاه فقلت: أتانا فقال: كبرهات (البحارى، مسلم)

1. Hadrat Jabir ؓ reported: I went to the Holy Prophet ﷺ about a debt due against my father. I knocked at the door and he asked, "Who is there?" I said, "I am." He said, "I am, I am", as though he disliked it.

Note

This means that on reply to the question "Who is there?" One should state his full name. It is not enough just to say "me" or "I", as "me" and "I" is everyone!

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم إذا أتى باب قوم لم يستعمل الجاب ومن تكلم وجبهه ولكن من تكلموا الأخرى أو الأخرى - (الرواؤن)

2. Hadrat 'Abdullah ibn Busr ؓ reported that when the Messenger of Allah ﷺ came to anyone's door, he did not face it from the front but faced it from the right or left side of it and said, "Peace be upon you, peace be upon you."

عن عطاء بن يسار أنه رجلا سأل رسول الله صلى الله عليه وسلم فقال أنتأرت على أي أفتال تصد فقال الرجل: أتى معصفاً البيت فقال رسول الله صلى الله عليه وسلم أنتأرت عليها فقال الرجل أن

عابوفا فقال رسول الله صلى الله عليه وسلم: أنتأرت عليها أنتأرت كبرها غريفة؟ قال لا قال: أنتأرت عليها (الروحا اللامد، ملات، متكرة)

3. Hadrat 'Aṭa ibn Yaṣar ؓ reported that a man asked the Messenger of Allah ﷺ: "Should I seek permission to go to my mother?" He said: "Yes." The man said: "I live with her in the house." The Messenger of Allah ﷺ said, "Seek her permission." The man said: "I am her servant." The Messenger of Allah ﷺ said, "Seek her permission. Would you like to see her naked?" The man said: "No." The Messenger of Allah ﷺ said, "So seek her permission."

Greeting Another Muslim

عن ابن عمر بن عبد الله قال قال رسول الله صلى الله عليه وسلم إذا رأيتك على غيرك فقل ما التأمه بي تكلم - (مسلم)

1. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ has said, "You will not enter Paradise till you believe and you will not believe till you love one another. Shall I not tell you something by which you will love one another? Greet one another."

عن جابر قال قال رسول الله صلى الله عليه وسلم إذا التأمه قبل الكلام - (الترمذى)

2. Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ has said, "One should greet (give salam) before starting a conversation."

عن عبد الله عن النبي صلى الله عليه وسلم قال الأيق بالسلام تبرع من الكبر - (البيهقى)

3. Hadrat 'Abdullah ؓ reported that the Holy Prophet ﷺ said, "The one who is the first to give salutation (salam) is free from pride."

عن ابن عمر بن الخطاب عن النبي صلى الله تعالى عليه وسلم قال إذا نظر أحدكم إلى رجلين يجلسان فليقل قولاً أو قالوا
 يجلس فليجلس لهما إذا فله فليجلس - (الترمذي)

4. Hadrat Abu Huraira * reported that the Messenger of Allah ﷺ has said,
 "When anyone of you comes to a group of people, he should give a salutation
 (greet them with Salam); and if he feels inclined to sit down, he should sit
 down. Then when he gets up, he should give a salutation, because the former
 (salutation) is not better than the latter."

عن ابن عمر بن الخطاب عن النبي صلى الله تعالى عليه وسلم قال إذا نظرت إلى رجلين يجلسان فليقل
 عليك وعن أهل بيتك - (الترمذي)

5. Hadrat Anas * reported that the Messenger of Allah ﷺ has said, "O my son!
 When you go to your house, give Salam to your family; it will be a blessing
 both to you and to the inhabitants of your house."

عن عمر بن الخطاب عن أبيه عن جده أن رسول الله صلى الله تعالى عليه وسلم قال ليس بأمر من أمر الله
 يبوء نألاً ولا يفتنهما بالخزوة ولا بالعصاة فيكف تسمية الطهارة إلا تارة بالأصابع وتسير القعدة إلا تارة
 بالأصابع - (الترمذي، مشكوة)

6. Hadrat 'Amr ibn Shu'aib * reports from his father who reports from his
 grandfather that the Messenger of Allah ﷺ said, "That person who tries to
 resemble and imitate others in salutation is not from us. Do not imitate and
 copy the Jews and the Christians; the salutation of the Jews is (waving) with
 the fingers and the salutation of the Christians is (waving) with the palms."

عن علي بن عمر عن النبي صلى الله تعالى عليه وسلم قال أرأيت لو أن اليهود والنصارى
 عن علي بن عمر (ابن ماجه)

7. Hadrat Jabir * reported that the Holy Prophet ﷺ said, "If you meet a heretic
 (bad mazhab) then do not greet him."

Notes

- a) If a salutation has been written in a letter (or an email) then it is also Wajib to
 reply to that. There are two ways of replying to this: 1) one can either reply
 by the tongue or 2) reply by writing in the letter to be posted to the person
 who gave salaam initially [Bahar-e-Shari'at, al-Durr al-Mukhtar, Radd al-
 Muhtar Vol. 5 Pg. 275]
- b) Someone wrote in a letter, "send my salaams (greetings) to such and such a
 person", then it is not Wajib upon the receiver to send the salaam. If he/she
 does then they shall gain great reward.

- c) Someone said, "Send my salaams to such and such a person" and the other
 person promised that he/she shall do so, then to convey the salaam has
 become Wajib. If the latter does not then they shall be sinful. [Fatawa-e-
 'Alamgiri, Radd al-Muhatar]

- d) If someone sent you a greeting, then you should reply in such a manner that
 first of all you reply to the one who conveyed to you the salaams of that
 person, then to the person who initially gave you the greeting by saying:

عليك وعليه السلام

'alaik wa 'alahis salami

'May peace be upon you and upon him.' [Fatawa-e-'Alamgiri, Radd al-
 Muhtar]

Shaking with Both Hands

عن الزهراء بنت علي بن أبي طالب قال قال النبي صلى الله تعالى عليه وسلم ما من مسلمين يلتقيان
 فيصفا على بعضهما بعضاً إلا
 فيصفا على بعضهما بعضاً - (الترمذي)

1. Hadrat Bara' Ibn 'Azib ؓ reported that the Holy Prophet ﷺ said, "There are no two Muslims who meet and shake hands only that their sins are forgiven before they depart."

عن علي بن ابي طالب، القراءات الواردة في رسول الله صلى الله عليه وسلم قال صلى الله عليه وسلم: لا يجتمع اثنان من المؤمنين قبل ان يمشيا الا يغفر الله لهما ما بينهما من الذنوب (الترمذي)

2. Hadrat 'Afa al-Khurasani ؓ reported that the Messenger of Allah ﷺ said, "Shake hands with one another, rancour will depart; and send gifts to one another, there will be love and malice will depart."

عن نافع (ذكر كتاب في وفء غير العجم) قال قال قومه النابتة فيعتك بكم من كل واحد منكم قبل ان يمشيا
الله صلى الله عليه وسلم روى عنه - (ابو داود، مستدرق)

3. Hadrat Zari ؓ who was a member of the deputation of 'Abd al-Qais reported: "When we came to Madinah, we hastened with our conveyances (and quickly got off them) and kissed the blessed hands and the blessed feet of the Messenger of Allah ﷺ."

Notes

- a) It is permissible to kiss the hands and feet of a religious scholar or Shaykh (spiritual mentor).

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delwii" has stated that:

It is permissible to kiss the hands of a God-fearing scholar, and some scholars have stated that it is Mustahab (act of great reward). [Ash'ah al-Lam'at – Vol. 4 Pg. 21]

He further states under the commentary of the Hadith relating to the members of 'Abd al-Qais' delegation that:

From this Hadith the permissibility of kissing the feet has been proven.

It has been stated in al-Durr al-Mukhtar that: *Kissing the hands of a scholar or a pious person for the sake of gaining blessings is permissible.*

- b) It is permissible to shake hands after every Salah which has been performed with a congregation.

It has been stated in al-Durr al-Mukhtar in the Chapter of al-Hadr wa al-Ibahaat (the Prohibited and Lawful things): *Shaking hands is permissible even after the Asr prayer. The scholars who have stated that it is a "bid'ah" (innovation) when they mean that it is a Bid'at-e-Mubaha Hasanah (a good innovation), as stated by Imam al-Nawawii in his al-Adhkar.*

Under the commentary of the above, it has been stated in Radd al-Muhhtar Vol. 5 Pg. 252 that: *"Imam al-Nawawii has stated that shaking hands is sunnat upon every meeting (with another person). The tradition of shaking hands after the Fajr and 'Asr Salaah, has no foundation in Shari'ah. However, there is no harm in doing so. Shaykh Abu'l-Hasan al-Bakri has stated that, 'Imam Nawawii mentioning the two prayers – Fajr and Asr specifically is only because this was the habit of people in his time. Otherwise, shaking hands is permissible after every Salaah.'"*

- c) The Wahhabis and the Chayr Mugallidin⁴⁴ affirm that shaking with both hands is not permissible, and it is against the Hadith. This is their ignorance!

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delwii" states: *To shake hands when meeting a person is Sunnat, and it should be done with both hands. [Ash'ah al-Lam'at – Vol. 4 Pg. 20]*

- d) To use the singular form "yad" (hand) (as mentioned in the ahadith) as proof for shaking hands using only one hand is not correct. This is because things that are in pairs such as: hands, feet, eyes, leather socks, shoes, gloves and so on, whenever a singular form is used, then it means both and not just one. For example, "Zaid took hold of it with his hand" – which means both hands. "Zaid walked by foot" – which means that he used both his feet to walk. "Zaid saw with his eyes" – which means that he saw with both eyes.

⁴⁴ A deviant sect, which does not follow any one of the 4 Imams. Hence, this act of theirs is in total contradiction to the jma' – the unanimity of following one of the four Imams. Contradicting jma' is open blasphemy.

“Zaid wore his shoes” – which means he wore/put on both shoes [and so forth].

This kind of idiom and expression in the language is widely used in India, Pakistan, Iran, the Arab states, [and also in the UK and US as well]. If this kind of expression was not accepted, then the following Hadith “*The best income is a man working with his hand*” would mean that only the money earned by one hand is better, not the money earned by two hands (which is obviously incorrect!)

And the meaning of the famous Hadith “A Muslim is he from whose [evil of the] tongue and hand, the Muslims are safeguarded” would be: A Muslim with complete faith is he, from whose one hand other Muslims are safe and protected, whilst with the other, he inflicts pain! (which is also incorrect)

[“*Safā'ih al-Lujjān fi kawn al-Tasāfuh bi-Kaffay al-Yadain*” – by Imam Ahmed Raza Khan al-Qadri al-Hanafī ❀]

Chapter Twelve

کتاب الخفوق

The Book of Islamic Rights & Responsibilities

parents?" He said, "Yes, he abuses the father of a man who then abuses his father, and he abuses the mother of a man who then abuses his mother."

عن ابن ماجه بن عتيق قال قال رسول الله صلى الله عليه وسلم من لار فخر اوكيد او اعدو صان كل يوم يعبده
فوقه عقر الله لاله وكتبت يواله - (البيهقي في شعب الابطال)

7. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ said, "Any person who visits the grave of both or one of his parents every Friday, then Allah shall forgive his sins and he shall be written as a person who had good conduct with his father and mother."

The Rights of Children

عن جابر بن عتيق قال قال رسول الله صلى الله عليه وسلم لارك بؤرث الرجل ولله عيوبه من
ان يبعده في رجاغ - (الترمذي)

1. Hadrat Jابر ibn Samurah ؓ reported that the Messenger of Allah ﷺ said, "It is better for a man to teach good manners (*adab*) to his son than to give a *sa'a* as charity."

عن ابوبكر بن موسى عن ابيه عن جده انك رسول الله صلى الله عليه وسلم قال ما تحل واليك ولدا ومن
حل الفضل من اوس عتير - (الترمذي الصحيح، مستكره)

2. Hadrat Ayyub ibn Musa ؓ reported from his father that his grandfather informed that the Messenger of Allah ﷺ has said, "A father gives his son nothing better than good manners."

عن انس قال قال رسول الله صلى الله عليه وسلم من عال جاريتين حتى يتامتا جاء بهن يوم القيمة انا وولي
مكنا وضعنا اهل بيته - (مسلم)

3. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ said, "Whoever brings up two girls till they reach the age of puberty, he and I will come on the Day of Resurrection like this," (and he joined his blessed fingers.)

عن سراقه بن علقم انه قال قال رسول الله صلى الله عليه وسلم من اعلمك على الفقد فديتك موزونة
ايدي فليس لها كارب عتيرك - (ابن ماجه، مستكره)

4. Hadrat Suragah ibn Malik ؓ reported that the Holy Prophet ﷺ said, "Should I not guide you to the most excellent sadaqah (charity)? It is to provide for your daughter who is sent back to you (when divorced, or because her husband has passed away, and thus she returns to her family) and who has no one but you to support her."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم من عال بك بنات او فطمت من الاطفال
فاكرهن ورضعن حتى يفتحن الله ارحب الله له ايجته فقال رجل ان التبتين حتى توفاوا او
واجدها اقل واجدها - (شرح السنة، مستكره)

5. Hadrat ibn-e-'Abbas ؓ reported that the Messenger of Allah ﷺ said, "...and whoever brings up three daughters or a like number of sisters, training them well and showing kindness to them till Allah enriches them (i.e. till they reach the age of puberty), Allah will guarantee Paradise for him." A man asked: "O Messenger of Allah ﷺ! Does this apply to two also?" He said: "even to two." If they had asked whether to one also, the Messenger of Allah ﷺ would have said that, "even to one..."

Notes

- a) One should name their child with a good name, not with a 'bad' one, as bad names have a negative effect (on the child's life and character).
- b) Breast-feed the child for 2 years from its mother or from a pious God-fearing woman (who performs the obligations of Islam incumbent upon her, such as performing *salaah* in its prescribed time).

- c) Nourish the child by spending money which is Halal (as bringing up the child with earnings that have come from unlawful means, shall create immoral habits in the child).
- d) Give the child something to play with; such as toys (that are permissible in Shari'ah). Do not make false promises to the child in order to cheer him/her up.
- e) When the child starts to understand things, then teach him the etiquettes and manners of how to eat, drink, how to stand up, sit down, walk, how to respect one's parents and teacher.
- f) Take the child to a pious teacher so that he teaches them the Holy Qur'an (with its correct pronunciation of the vowels and the other letters of the alphabet); teaches them the general knowledge of Islam; and also the sunnahs of the Beloved Messenger ﷺ; teaches them the love of the Beloved Messenger ﷺ, as this is the fundamental criterion of one's Iman and Islam.
- g) When the child reaches the age of seven, insist and emphasise on him/her that they perform Salaah.
- h) When the child reaches the age of ten, then be strict when emphasising on him/her to perform Salaah, if they do not then strike them (gently).
- i) Teach them the rules and regulations of wudhu (ablution) and bathing (ghusl) - Its Fard, Sunnah aspects and how it becomes Wajib on a person - and the rulings of namaaz (its pre-requisites, obligatory aspects, how it becomes void, and so forth).
- j) Educate them how to read, write and swim.
- k) Teach them soldiering (how to combat an enemy).
- l) Prevent them from bad company (as this shall have a very negative influence on the child).

- m) Never ever let the child read love stories, magazines or novels [especially prevent them from reading newspapers or magazines which have nudity in them. The internet websites should be strictly controlled].
- n) When the child matures, marry him to a pious daughter of a high-lineage (prestige) family.
- o) Never exclude him from the inheritance.
- p) Teach your daughters how to knit and sew; how to cut cloth and how to cook.
- q) Teach them the teachings in Surah al-Nur.
- r) Never teach them how to write, as there is a greater chance of fitnah (mischiefs)⁷⁰.
- s) Try to please her more than you try to please your son.
- t) When she reaches the age of nine, pay careful attention and place more effort in her upbringing.
- u) Never ever let her go in wedding ceremonies where this is dancing and music being played.
- v) Never ever let her listen to music on the radio, [or on any other media appliance].
- w) When she reaches the age of puberty, marry her to a pious son of a high-lineage family. Never ever marry to a *fasiq* (transgressor) or a *bad madhhab* (heretic).

⁷⁰ In this day and age, most of the Ulama have allowed females to write. Nonetheless, Hafiz Ahmad bin Hajar al-Haytami al-Makki al-Shafi'i and many other scholars such as Imam Ahmad Raza were undoubtedly correct, as now we can see in front of our eyes the mischief that is being caused by some females of society. Whether at school, college or universities the *fitnah* caused by females is greater in comparison to males because of the increase in phone usage; text messaging; emails etc. may Allah guide and protect our younger generation...Ameen.

[Excerpts taken from "Mash'irat al-Irshad ila Hiraug al-Awlad" - Imnam Ahmed Rida Khan al-Qadri al-Hanafi]

The Rights of One's Brother

عن حنيفة بن ابي اسيف قال قال رسول الله صلى الله تعالى عليه وسلم على كبر الاخوان على صديقك ومن على الوالد على ابن عمك قال قال رسول الله صلى الله تعالى عليه وسلم على كبر الاخوان على صديقك ومن على الوالد على ابن عمك

1. Hadrat Sa'id ibn al-'As reported that the Messenger of Allah ﷺ said, "The right of the eldest brother upon the youngest is like the right of the father upon his son."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم ومن على كبر الاخوان على صديقك ومن على الوالد على ابن عمك قال قال رسول الله صلى الله تعالى عليه وسلم ومن على كبر الاخوان على صديقك ومن على الوالد على ابن عمك

2. Hadrat Ibn-e-'Abbas reported that the Messenger of Allah ﷺ said, "The one who does not show mercy to our young ones and does not respect our elders; who does not enjoin what is good and forbid what is evil, is not from among us."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم ومن على كبر الاخوان على صديقك ومن على الوالد على ابن عمك قال قال رسول الله صلى الله تعالى عليه وسلم ومن على كبر الاخوان على صديقك ومن على الوالد على ابن عمك

3. Hadrat Ibn-e-'Abbas reported that the Messenger of Allah ﷺ said, "Whoever provides food and drink for an orphan, Allah will guarantee Paradise for him unless he commits an unpardonable sin..."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم ومن على كبر الاخوان على صديقك ومن على الوالد على ابن عمك قال قال رسول الله صلى الله تعالى عليه وسلم ومن على كبر الاخوان على صديقك ومن على الوالد على ابن عمك

4. Hadrat Anas reported that the Messenger of Allah ﷺ said, "He from whose evil conduct his neighbour is not safe will not enter Paradise."

عن ابن عباس قال سمعت رسول الله صلى الله تعالى عليه وسلم يقول ليس المؤمن بالذي يبيع وجاره جارة بل جاره - (البيهقي، مشكاة)

5. Hadrat Ibn-e-'Abbas reported: I heard the Messenger of Allah say, "He is not a true believer: one who eats till he fills his stomach while his neighbour remains hungry."

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم والذى يبيع جاره لا يجيرها جارة ولا يجيرها جارة - (البيهقي، مشكاة)

6. Hadrat Anas reported that the Messenger of Allah ﷺ said, "By Him in whose control is my soul, a man does not become a true believer till he likes for his brother what he likes for himself."

Chapter Thirteen

كِتَابُ الْأَخْلَاقِ وَالْأَعَادِيبِ

The Book of
Moral & Immoral
Traits

THE BOOK OF MORAL & IMMORAL TRAITS
Theft and Drinking Alcohol

عن ابن عمر بن الخطاب عن النبي صلى الله عليه وسلم قال لعن الله السارق... (البيهقي، مسلم)

1. Hadrat Abu Huraira ؓ reported that the Holy Prophet ﷺ has said, "May Allah curse a thief who steals an egg and his hand is cut off, and steals a rope and his hand is cut off!"

عن فضالة بن عبيد قال ألقى رسول الله صلى الله عليه وسلم سارقاً فقطعت يدهما ثم ألقى يدهما في
عقوبة - (الترمذي)

2. Hadrat Fudalah ibn 'Ubad ؓ reported that a thief was brought to the Messenger of Allah ﷺ. His hand was cut off. Thereafter, he gave orders about it (the hand that was cut off) and it was hung up around his neck.

عن عبد الله بن عمرو عن النبي صلى الله عليه وسلم قال لا يدخل الجنة على ولا يورث ولا يورث
ولا يورث - (الترمذي)

3. Hadrat 'Abdullah ibn 'Amr ؓ reported that the Messenger of Allah ﷺ said, "The one who is disobedient to his parents; the one who gambles; the one who coughs up favours that he has done and the one who is addicted to (drinking) alcohol, shall not enter Paradise."

عن ابن أُمَيَّة قال قال النبي صلى الله عليه وسلم لعن ربك على من جلى بوجهه إلا بوجهه عبد من عبدي
جوراً من عبدي إلا عبدي ومن القدرين وكافها ولا يورثها ومن عاقبني إلا عبدي ومن جاحض اللسان -
(احمد، مشكوة)

4. Hadrat Abu Umamah ؓ reported that the Holy Prophet ﷺ has said, "...and my Lord the Great and Glorious has sworn, "By My Might, no servant of

Mine will drink a mouthful of wine but I will give him a similar quantity of pus to drink; and no servant of Mine will abandon it through fear of Me, but I will give him drink from the Holy Lakes."

عن وايل المخزومي قال قال النبي صلى الله عليه وسلم عن النبي صلى الله عليه وسلم قال لعن الله
أمة يورثها الله وأمة يورثها الله وأمة يورثها الله - (مسلم)

5. Hadrat Wa'il al-Hadrami ؓ reported that Hadrat Tariq ibn Suwaid ؓ sought permission from the Holy Prophet ﷺ to brew wine. The Holy Prophet ﷺ forbade him. He said: "I prepare it for medicine." The Holy Prophet ﷺ said, "It is not a medicine, but a disease."

عن جابر عن النبي صلى الله عليه وسلم قال لعن من شرب الخمر فباع يده وقلوب عاهة في الولاية
والولاية - (الترمذي)

6. Hadrat Jابر ؓ reported that the Holy Prophet ﷺ has said, "Whoever drinks alcohol then strike him with a whip; and anyone who drinks for the fourth time then kill him."

Notes

- a) If there is an Islamic state then the hands of the thief shall be severed, and the one who drinks alcohol shall be given 80 lashes.
- b) As regards to where there is no Islamic government, who execute such obligations upon them then it is incumbent upon each Muslim that he boycotts the thief/one who drinks alcohol – never engage in any relationships with them, even eating, drinking with them or meeting them should all be ceased, until they do not refrain from such evil acts through sincere repentance. If the Muslims do not do this (boycott) then they shall also be sinful.

Lying and Dishonesty

عن البراء بن عازب قال قال رسول الله صلى الله عليه وسلم لو قال رجل بقرتي أو بفرسي أو ببعيعة
ولاء الكذب فهو زور ولو الكذب فهو زور يورى إلى النار - (مسلم)

1. Hadrat 'Abdullah ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ said, "Adhere to truth, because truth leads to good deeds and good deeds lead to Paradise. If a man always speaks the truth and tries to speak the truth, he is recorded in the Presence of Allah as truthful. Avoid falsehood, because falsehood leads to wickedness and wickedness leads to Hell. If a man always speaks falsehood and tries to speak falsehood, he is recorded in the Presence of Allah as a great liar."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم إذا تكلمت بكلمة تجد أنك يجرها من عابجه
يهر - (الترمذي)

2. Hadrat ibn-e-Umar ؓ reported that the Messenger of Allah ﷺ said, "When a man tells a lie, the angel goes a mile away from him because of the stench of what he has produced."

عن صفوان بن يحيى قال قال رسول الله صلى الله عليه وسلم إذا تكلمت بالكلمة تجد أنك يجرها من عابجه
الجر - (البيهقي، مستدرج)

3. Hadrat Saifwan ibn Sulaim ؓ reported that the Messenger of Allah ﷺ was asked: "Can a believer be a coward?" He said, "Yes." He was asked: "Can a believer be a miser?" He said, "Yes." He was asked: "Can a believer be a great liar?" He said, "No."

عن البراء بن عازب قال قال رسول الله صلى الله عليه وسلم إذا تكلمت بكلمة تجد أنك يجرها من عابجه
ويجرى كالجوار - (البخاري، مسلم)

4. Hadrat Umm-e-Kalthum RadiyAllahu 'anha reported that the Messenger of Allah ﷺ said, "The great liar is not the one who puts things right between people, says what is good, and promotes what is good."
Backbiting and Mischief-making

عن عائشة بنت أبي بكر قالت سمعت رسول الله صلى الله عليه وسلم يقول لا يملك الجنة قلبك - (البخاري، مسلم)

1. Hadrat Hudhaila ؓ reported: I heard the Messenger of Allah ﷺ say, "A mischief-maker will not enter Paradise."

عن عبد الرحمن بن عوف قال سمعت رسول الله صلى الله عليه وسلم يقول قال نزار بن حنبله قال قال رسول الله صلى الله عليه وسلم
يا أيها الرجل من عصى الله صلى الله عليه وسلم فليس له الجنة - (مسند، الصحيح)

2. Hadrat 'Abd al-Rahman ibn Chanam ؓ and Hadrat Asma' bint Yazid RadiyAllahu 'anha reported that the Holy Prophet ﷺ has said, "The best servants of Allah are those who when they are seen, cause Allah to be remembered; and the worst servants are those who go about slandering who separate friends, and who seek to distress the righteous."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم قال الكذوب ما ألبسوا من الله ولا رسول الله صلى الله عليه وسلم
وذكرك أعماك بما يكبره وفي الأئمة إرب - كانت في أجيء ما أقول قال إرب - كانت فيه ما أقول فقد أفتيته و
إرب لم يركن فيه ما أقول فقد يفتك - (مسلم)

3. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ asked: "Do you know what backbiting is?" They said: "Allah and His Messenger ﷺ know best." He said, "It is saying something about your brother which he dislikes." Somebody asked: "Even if what he says about his brother is true?" He said, "If what you say of him is true, then this is backbiting; but if it is not true then this is slander (which is even greater in sin than backbiting)."

عن أبي سعيد وجابر قال قال رسول الله صلى الله عليه وسلم النبي إذا من الرثا قال ما أرسل الله رجلا
 النبي إذا من الرثا قال قال رسول الله صلى الله عليه وسلم النبي إذا من الرثا قال ما أرسل الله رجلا
 النبي إذا من الرثا قال قال رسول الله صلى الله عليه وسلم النبي إذا من الرثا قال ما أرسل الله رجلا

4. Hadrat Abu Saïd and Hadrat Jabr reported that the Messenger of Allah ﷺ said, "Backbiting is worse than fornication." They asked: "How is backbiting worse than fornication, O Messenger of Allah ﷺ?" He said, "A man commits fornication and returns [in repentance] and Allah accepts his repentance; but the backbiter is not forgiven until his Companion (the person whom he backbited) forgives him."

عن أبي سعيد وجابر عن رسول الله صلى الله عليه وسلم النبي إذا من الرثا قال ما أرسل الله رجلا
 النبي إذا من الرثا قال قال رسول الله صلى الله عليه وسلم النبي إذا من الرثا قال ما أرسل الله رجلا

5. Hadrat Balz ibn Hakim reported from his father who reported from his grandfather who reported that the Messenger of Allah ﷺ said, "Do you prevent yourselves from talking bad about a sinful (person)?! When shall people recognise him (that so and so is debauched and evil)? Mention his sins, so that people abstain from them (their company)."

Notes

- a) It is permissible to openly mention the sins of a *fasiq-e-mu'tin* (one who openly commits sins, e.g. shaves his beard e.t.c.) or a *bad maddi-hab* (followers of a deviant sect). In fact, if the intention (to openly mention their sins) is to protect people from their evil, then there is a hope for such a person earning reward. [Bahar-e-Shari'at with reference from Radd al-Muhhtar]
- b) If someone commits sins openly, and does not care about how people shall think (ill) of him, then to openly mention the evil of such a person is not backbiting. However, to disclose those things which are not committed in open, or are not so apparent is backbiting. [Bahar-e-Shari'at with reference to Radd al-Muhhtar]

c) Nowadays, many Wahhabis conceal that they are Wahhabis; and make apparent that they are from the Ahl-us-Sunnah wal Jama'ah. Whenever these people find a chance, they creep in their evil into society by which they corrupt others. Thus, to make apparent their 'true face' and their deviancy is not backbiting, as the intention is to protect people from their corruption and evil. If they (deviant people) do not conceal their deviancy, in fact, make it apparent in the open, then [to tell others about them] is also not backbiting, as such people are included in those who commit sins openly. [Bahar-e-Shari'at]

Controlling the Tongue and Remaining Silent

عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم من عمت فحما - (الرصدى)

1. Hadrat 'Abdullah ibn 'Amr reported that the Messenger of Allah ﷺ said, "The one who keeps silent remains safe."

عن ابن زبيرة قال سمعت رسول الله صلى الله عليه وسلم يقول أو بعدة خير من حبس الفم والحسب اللطيف
 خير من أو بعدة وإنما الفم خير من الكف والكف خير من الألف - (الصحاح)

2. Hadrat Abu Dhar reported: I heard the Messenger of Allah ﷺ say, "Solitude is better than an evil Companion; a good Companion is better than solitude; enjoining what is good is better than silence; and silence is better than enjoining what is evil."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم عيب العبد خير من عيب الناس - (الصحاح)

3. Hadrat 'Abdullah ibn Mas'ud reported that the Messenger of Allah ﷺ said, "To abuse a Muslim is transgression and to kill him is disbelief."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم أنا أملك القلوب تعيب الرجل والمسلمة أن تعيبوا - (الصحاح)

4. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ said, "When a *fasiq* [debauched] is praised, Allah shows His anger and (because of this) the Throne of the Almighty shakes."

Note

When the Divine Throne Allah the Almighty trembles due to a *fasiq* being praised, then how much would it be shaking when a *bad-deen* (infidel), or a *bad-madhhab* (followers of a deviant sect) are praised?!

Rancour, Animosity, Jealousy and Hatred

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَتَرَفَّضُ عَلَى الْعَمَلِ الْكَبِيرِ فِي كُلِّ جَمْعَةٍ مَوْجُودَةٍ يُؤْتَى
الْإِثْمَيْنِ وَيُعَذَّبُ الْفَاحِشِينَ فَتُحْتَضَرُ كُلُّ عِبْدٍ مُؤْمِنٍ مِنْ أُمَّةٍ إِلَّا عَمِلَ بِجَمْعَةٍ وَتُؤْتَى أَوْلِيَاءَ الْكُفْرَانِ مَا لَمْ يَكُنْ يَحْتَضِرُ
(مسلم)

1. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ said, "The deeds of people are submitted (to Allah) twice a week; on Mondays and Thursdays and every believer is forgiven, except those who have hatred between on another (in relation to a worldly matter). It is said (to the angels): "Leave them till they give up (rancour)."

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَى لَأَجْلِ الْمُؤْمِنِينَ أَنْ يُعْجَبَ بِمَنْ يَمُوتُ مِنْ قَوْمٍ مَعْرِفَتِهِ
لَنْ يُبْقِيَهُ فَيُعَذِّبُهُ عَلَيْهِ قَوْلُكَ رَكَ عَلَيْهِ التَّكَاوُرُ فَقَدْ أَخْبَرَنَا فِي الْأَجْرِ أَنَّ الْأَنْبِيَاءَ عَلَيْهِمْ السَّلَامُ يَمُوتُونَ بِأَنْبِيَاءِ
الْحَبَشَةِ مِنَ الْيَهُودِ وَالنَّبِيِّينَ (ابن ماجه، مشكوراً)

2. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ said, "It is not lawful for a believer to keep away from a believer for more than three days. If three days pass, he should meet him and give him salutation. If he replies to it, both of them will share in the reward; but if he does not reply, he will return with his sin and the one who gives the salutation will come out from the sin of keeping away."

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى الْإِسْكَانَ الْأَكْبَرَ فَيَتَكَلَّمُ فِيهِ الْبَشَرُ وَالْجِنُّ وَالْمَلَائِكَةُ
لَا تَقُولُ عَقْلٌ بِالْمَكْرِ كَمَا تَقُولُ الْكَلْبُ - (احمد، البرهان)

3. Hadrat Zubair ؓ reported that the Messenger of Allah ﷺ has said, "The disease of the previous nations, namely envy and hatred, has crept in to you, and it is shaving off. I do not say that it shaves off the hair, but it shaves off the religion."

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْمَطْلَبُ - (ابن ماجه)

4. Hadrat Abu Huraira ؓ reported that the Holy Prophet ﷺ said, "Avoid jealousy (covetousness) as it eats away good deeds just as fire eats away wood."

Notes

- a) A person who possesses a praiseworthy quality, then to desire that this good quality be eliminated from him/her and comes to himself (person desiring this) is called *Hasad*. *Hasad* is Haram. [Bahar-e-Shari'at]
- b) If one desires that this good quality be in himself as well (without having any desire for that good quality or characteristic being eliminated from the person), then this is called *rashk* - a feeling which is permissible to have.

Love and Hatred for the Sake of Allah

عن أنس بن مالك قال سمعت عينا رسول الله صلى الله عليه وسلم يقول قال أنس بن مالك قال صلى الله عليه وسلم
قال صلى الله عليه وسلم قال أنس بن مالك قال صلى الله عليه وسلم قال أنس بن مالك قال صلى الله عليه وسلم
قال أنس بن مالك قال صلى الله عليه وسلم قال أنس بن مالك قال صلى الله عليه وسلم

1. Hadrat Abu Dhar ؓ reported that the Messenger of Allah ﷺ came to us and said, "Do you know which action is the dearest to Allah The Most High?" One man said, "Prayer and alms-giving" and another said, "Jihad." The Holy Prophet ﷺ said, "The action dearest to Allah the Most High is love only for the Sake of Allah and hatred only for the Sake of Allah."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" stakes under the commentary of this Hadith that

A question arises here that: How can love for the sake of Allah and hatred for the sake of Allah be more dearest to Allah than praying five times a day, giving Zakah, or performing Jihad, despite the fact that these actions are more virtuous than any other?

The answer to this is that a person who loves only for the sake of Allah shall love the Prophets, the Awliya (Friends of Allah) and the pious slaves of Allah Subhanahu wa Ta'ala. Therefore, he/she shall also, undoubtedly, follow and abide by their teachings (as obedience is necessary for loving another). Furthermore, such a person who has hatred only for the sake of Allah shall certainly hate the enemies of religion. So, it is as though the Messenger of Allah ﷺ has stated that the foundation of all actions and obligations is love for the sake of Allah and hatred for the sake of Allah. [Ash'ah al-Lam'at - Vol. 4 - Pg. 138]

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم لا يؤمن بالله حتى يحب الأهل والأحباب
رسوله أهله قال صلى الله عليه وسلم لا يؤمن بالله حتى يحب الله والرسول

2. Hadrat Ibn-e-'Abbas ؓ reported that the Messenger of Allah ﷺ said to Hadrat Abu Dhar ؓ, "Which of the aspects of faith is the most strong, O Abu Dhar?" He said, "Allah and His Messenger ﷺ know best." He said, "Having friendship for the Sake of Allah and love for the Sake of Allah and hatred for the Sake of Allah."

عن أبي زبير قال قال رسول الله صلى الله عليه وسلم قال أنس بن مالك قال صلى الله عليه وسلم
التي والأخيرة عقيدة يؤمن بها من آمن بالله وحده
التي والأخيرة عقيدة يؤمن بها من آمن بالله وحده

3. Hadrat Abu Razin ؓ reported that the Messenger of Allah ﷺ has said, "Should I not guide you to the root of the affair by which you will achieve the best of this world and the Hereafter? Frequently attend the gatherings of those who remember Allah; and when you are alone, make your tongue remember Allah as much as you can; and love for the Sake of Allah and hate for the Sake of Allah."

Anger and Pride

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم قال أنس بن مالك قال صلى الله عليه وسلم
كنا نؤذي الكفار العترة - (الصحاح)

1. Hadrat Babz ibn Hakim ؓ reported from his father who told him that his grandfather informed that the Messenger of Allah ﷺ has said, "Anger spoils faith as aloe spoils honey."

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم قال أنس بن مالك قال صلى الله عليه وسلم
عند الغضب - البعاض يفسد

the property of someone, shed the blood of someone and beaten someone. Then they (the oppressed) will be given his good deeds; and when his good deeds finish before he repays what he owes, some of sins of the oppressed will be taken and will be thrown on him and he will then be thrown in Hell-fire."

Notes

A person has two rights on them: (1) the rights of Allah (*Huququallah*), and (2) the rights of His slaves (*Huququ'l Bana*).

It is necessary to accomplish both these rights. However, *Huququ'l Thad* is more important, because if Allah desires He may forgive (a person who has not accomplished all of His rights) through His Generosity and Mercy; but, Allah shall never forgive the rights unaccomplished with regards to His slaves until the person (who is the owner of the right) does not forgive the other person (upon whom accomplishing the right was due). Thus, one should be haste in accomplishing the rights of the slaves as well as the rights of the Almighty, otherwise one shall have to face severe punishment on the Day of Reckoning - Allah forbid!

Greed of Wealth and Self-Esteem

عن ابن عباس عن النبي صلى الله تعالى عليه وسلم قال لو كانت لابن آدم آيات من آياتنا ولا يتأخروني ابن آدم إلا التراب - (البخاري، مسلم)

1. Hadrat Ibn-e-'Abbas ؓ reported that the Holy Prophet ﷺ has said, "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. Allah turns (in Mercy) to the one who turns (to Him) in repentance."

عن الحسن بن علي قال قال رسول الله صلى الله تعالى عليه وسلم ما تركت من آياتنا حتى تحو اليها ولا من جزع من امره على الحال والشرك البويهري - (الترمذي)

2. Hadrat Ka'b ibn Malik ؓ reported from his father who informed that the Messenger of Allah ﷺ has said, "(Even) two hungry wolves let lose among a flock (of goats) are not more destructive for them than the greed of man for property and self-esteem are for his religion."

عن أبي هريرة عن النبي صلى الله تعالى عليه وسلم قال لو أن أوص عبد الوهاب وأوص عبد الوزيع - (الترمذي)

3. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ has said, "Cursed is the slave of dinar and cursed is the slave of dirham."

عن أبي بصير قال قال النبي صلى الله تعالى عليه وسلم يذم ابن آدم ويذم وبه القلوب الخوض على الحال والخوض على النعمي - (البخاري، مسلم)

4. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ has said, "The son of Adam becomes old, but two things remain young in him: greed for wealth and greed for (longer) life."

The World and Its Reality

عن عبيدة قال قال سمعت رسول الله صلى الله تعالى عليه وسلم يقول عبد الدنيا رأس كل خبيثة - (مسند)

1. Hadrat Hudhaita ؓ reported: I heard the Messenger of Allah ﷺ say, "...love of the world is the root of every sin."

عن أبي موسى قال قال رسول الله صلى الله تعالى عليه وسلم من أحب الدنيا بالخرقة ومن أحب الدنيا بالخرقة يذمها فالدنيا ما يذمها على ما يذمها - (اصمد، مسند)

2. Hadrat Abu Musa ؓ reported that the Messenger of Allah ﷺ has said, "Whoever loves his world (such a love which is predominant to the love of Allah and His Messenger ﷺ) injures his Hereafter; and whoever loves his

Hereafter incurs a loss in his world. So, prefer what shall remain (the Hereafter) over what shall perish (the world)."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم لو كانت الدنيا تقبل من الله ما بيعت بدينار
من كذا وكذا (الترمذي)

3. Hadrat Sahi' ibn Sa'id ؓ reported that the Messenger of Allah ﷺ has said, "Had the value of the world been equivalent to the wing of a mosquito in the court of Allah, He would not have given the infidel even a drop to drink from it."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم قال الأرواح التي لم تؤمن بالله ما يبيعها إلا بوزن
من الأرواح والعلامة في ذلك (الترمذي)

4. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ has said, "Listen (attentively)! The world is cursed and cursed is what lies in it; except for the remembrance of Allah and those things which are beloved to Allah; or a teacher (of the sacred knowledge); or the student (learning the sacred knowledge)."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم الدنيا حزن المؤمن وحنه الكافر (مسلم)

5. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ has said, "The world is a prison of the believer and a paradise of the infidel (non-believer)."

When is a Long Life and an Increase in Wealth a Mercy?

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم أيسر أعمى القمل عند الله من مؤمن يعنى في الإسلام
فيسبحه ولا يكفره ولا يظلمه - (اصح. مستدرق)

1. Hadrat Ibn Shaddad ؓ reported that the Messenger of Allah ﷺ has said, "...no one is more excellent to Allah than a believer whose life is prolonged (has a long life) in Islam with glorifying and magnifying Allah, declaring His Praise and worshipping Him."

عن ابن شاذان رحمه الله قال قال رسول الله صلى الله عليه وسلم قال قال النبي صلى
قال من عمل غيباً وساء عمله - (الترمذي)

2. Hadrat Abu Bakrah ؓ reported that a man asked: "O Messenger of Allah ﷺ! Who is the best among people?" He said, "The one who has a long life and whose deeds are good." He asked: who is the worst among people?" He said, "The one who has a long life and whose deeds are evil."

عن أبي بكر بن أبي رافع قال قال رسول الله صلى الله عليه وسلم قال قال الأرواح الحية من المؤمن
والمؤمن في حقه زينته العزيمه - (البيهقي. مسلم)

3. Hadrat Abu Sa'id al-Khudri ؓ reported that the Messenger of Allah ﷺ has said, "The wealth of this world is fresh green and looks very appetising. So, whosoever gains it by lawful means and spends it in lawful places of expenditure, then that wealth is (one of) the best assistance."

عن رجل من أصحاب النبي صلى الله عليه وسلم قال قال رسول الله صلى الله عليه وسلم لا بأس
بالذي اتقى الله عز وجل والوجهة بين يدي حلو من الزينة وطيب النفس من الجيرة - (مسند)

4. Narrated from a Companion of the Holy Prophet ﷺ who reported that the Messenger of Allah ﷺ has said, "A person who fears Allah, then him being rich is not a problem, and for a God-fearing person health is much better than wealth and being cheerful is also one of the (greatest) bounties of Allah."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم قال الرب العزوف عيكر الزرك الأعمى قال
يا رسول الله وما الزرك الأعمى قال الرب العزوف - (صحيح)

5. Hadrat Sulyan al-Thawri ؓ said, "In previous times wealth was considered as Makruh (abominable) but nowadays it is a shield of the believer." He also said, "Had it not been for these dinars, these Kings would have belittled us." He (also) said, "The one who has any of these (dinars) in his hand should use it well (find ways to make profit from it, and to increase it), because this is a time, when in need, the first thing he will give is his religion." He (also) said, "What is lawful does not allow for wastefulness."

Hypocrisy and Ostentation

عن ابن عمر بن أبي ربيعة قال قال النبي صلى الله عليه وسلم قال الرب العزوف عيكر الزرك الأعمى قال
يا رسول الله وما الزرك الأعمى قال الرب العزوف - (صحيح)

1. Hadrat Mahmud ibn Labid ؓ reported that the Holy Prophet ﷺ said, "The thing I fear the most for you is lesser polytheism." They asked: "O Messenger of Allah ﷺ! What is the lesser polytheism?" He said: "Ostentation." (To perform any action in order to "show-off" to others).

عن عبد الله بن عمرو بن عبد العزيز قال قال رسول الله صلى الله عليه وسلم قال الرب العزوف عيكر الزرك الأعمى
يا رسول الله وما الزرك الأعمى قال الرب العزوف - (صحيح)

2. Hadrat 'Abdullah ibn 'Amr ؓ reported that he heard the Messenger of Allah ﷺ say, "Whoever lets people hear about his deed, Allah causes the ears of His creatures to hear of him (his hypocrisy) and shall scorn and humiliate him."

عن ابن عمر بن أبي ربيعة قال قال رسول الله صلى الله عليه وسلم قال الرب العزوف عيكر الزرك الأعمى
يا رسول الله وما الزرك الأعمى قال الرب العزوف - (صحيح)

3. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ has said, "When a man prays well publicly (in front of people) and prays well secretly (when he is alone), Allah the Most High says, "This is My true servant."

عن عبد الله بن عمر بن عبد العزيز قال قال رسول الله صلى الله عليه وسلم قال الرب العزوف عيكر الزرك الأعمى
يا رسول الله وما الزرك الأعمى قال الرب العزوف - (صحيح)

4. Hadrat Shaddad ibn Aws ؓ reported: I heard the Messenger of Allah ﷺ say, "Whoever has performed salah hypocritically (in such a way to show off to others) has associated a partner (partners) with Allah; whoever has kept the fast hypocritically has associated a partners (partners) with Allah; and whoever has given sadaqah (charity) hypocritically has associated a partner (partners) with Allah."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehliwī" states under the commentary of this Hadith that:

Any action undertaken to "show-off" to others is shirk (polytheism). Conclusively, shirk is of 2 types: (1) Jai (the greater) and (2) Khaif (the lesser). Worshipping idols is Shirk-e-Jai and a person who performs any action not for the sake of Allah, but to show others is also worshipping the idols concealingly (as he/she is performing actions for someone other than Allah). Thus, it is Shirk-e-Khaif. This reflects what has been stated that "Anything that prevents you from attaining closeness to Allah (by performing all actions solely for the sake of Allah) is your own idol."

Taking Pictures/Photos

عن ابن عمر بن أبي ربيعة قال قال النبي صلى الله عليه وسلم قال الرب العزوف عيكر الزرك الأعمى
يا رسول الله وما الزرك الأعمى قال الرب العزوف - (صحيح)

1. Hadrat Abu Talha ؓ reported that the Holy Prophet ﷺ has said, "The angels (of Mercy) do not enter a house in which there is a dog or pictures."

عن عبد الله بن عمرو قال سمعت رسول الله صلى الله عليه وسلم يقول إنكم اتقوا عتقا بنى الله
المعزوزات - (البخاري، مسلم)

2. Hadrat 'Abdullah ibn Mas'ud ؓ reported: I heard the Messenger of Allah ﷺ say, "Those who shall receive the severest punishment from Allah shall be to those who used to make (or take) pictures of living things (animate objects)."

عن ابن عباس قال سمعت رسول الله صلى الله عليه وسلم يقول من صور خلقا فصور الله معه على
يذبح فيه الروح وكفى بما يفتن فيها أيكلم - (البخاري)

3. Hadrat Ibn-e-'Abbas ؓ said: I shall not tell you except what I have heard from the Messenger of Allah ﷺ. I heard him say, "Whoever makes a picture, Allah will certainly punish him till he blows a soul into it; and he will never be able to do that."

عن ابن عباس قال سمعت رسول الله صلى الله عليه وسلم يقول إنكم اتقوا عتقا بنى الله
مخزوزا وفيه تلك الصور أولئك صور خلق الله - (مشكور)

4. Hadrat 'Aisha ؓ reported that when the Holy Prophet ﷺ was ill, someone from his wives (Hadrat Mariyah Radiyah/Allahu 'anha) mentioned about a church. Hadrat Umm-e-Salamah Radiyah/Allahu 'anha and Hadrat Umm-e-Habibah Radiyah/Allahu 'anha - who had emigrated to Abyssinia - described its beauty and the statues it contained. He raised his head and said, "What is it with the people of Abyssinia? Whenever a pious man among these people dies, they build a place of worship over his grave, then make pictures of those pious people. Those are the worst from the creation of Allah."

Notes

- a) Nowadays, many ignorant people who call themselves as "Sufis" and "peers" and who have claim to have some sort of "love" for the religion and its propagation, keep counterfeit pictures of Hudur Chawth-e-A'zam Shaykh 'Abdul Qadir al-Jilani, Hadrat Khwaja Charib Nawaz, Hadrat

- Mahbub-e-Ilahū, Hadrat Sabir Kalyari, Hadrat Kalimullah Shah Jahanaabadi, Hadrat Tajud-Din Naghपुरi, Hadrat Warith 'Ali Shah ؓ and many other pious saints in their houses and shops... this is strictly Haram (unlawful) and an act of great sin.
b) Some even stand or sit with respect in front of such photos. This totally resembles those who worship idols. In fact, by doing this, it is opening the doors of polytheism and idol-worshipping in Islam - which is Haram and a grave sin.

Caution and Forbearance

عن سهل بن عمرو السعدي قال سمعت رسول الله صلى الله عليه وسلم يقول من
المتعلقين - (الترمذي)

1. Hadrat Sahl Ibn Sa'd al-Sa'idi ؓ reported that the Holy Prophet ﷺ has said, "Forbearance comes from Allah and haste from Satan."

عن انس بن مالك قال سمعت رسول الله صلى الله عليه وسلم يقول من
عاقبته عاقبا فاقبته وراقبته عاقبا فراقبته - (شرح السنة، مشكور)

2. Hadrat Anas ؓ reported that a man said to the Holy Prophet ﷺ: "Give me some advice." He said: "Take to any matter with due consideration. Then if you think that it will bring a good result, carry on with it. But if you fear that the outcome of such an action will not be good then hold back."

عن فضيل بن عمرو عن ابي عبد الله قال لا تعش لا تعقل الا عن الله صلى الله عليه وسلم. قال الطبراني في
تبيينه وخبره الا في عتق الأخرق - (الوادعي)

3. Hadrat Mus'ab ibn Sa'd ؓ reported from his father who said: Hadrat A'mash ؓ stated: I know not but from the Holy Prophet ﷺ that he said,

"Delaying is virtuous in everything, except in a deed relating to the Hereafter."

Enjoining the Good and Forbidding the Evil

عن ابن جبير القديري عن رسول الله صلى الله تعالى عليه وسلم قال من رأى منكرا لم يذكره لم يذكره الله يومئذ
قال من رأى منكرا لم يذكره لم يذكره الله يومئذ قال من رأى منكرا لم يذكره لم يذكره الله يومئذ (مسلم)

1. Hadrat Abu Sa'id al-Khudri ؓ reported that the Messenger of Allah ؓ has said, "Whoever among you sees anything objectionable (against Shari'ah), he should change it with his hand; and if he is unable (to do so), he should do it with his tongue; and if he is unable (to do so), then (he should do it) in his heart (feel 'bad' about it), and this is the weakest form of faith."

عن ابن جبير القديري قال سمعت رسول الله صلى الله تعالى عليه وسلم يقول ان رأى منكرا فليغيره بيده او بلسانه او بقلبه فليغيره الله يومئذ (مسلم)

2. Hadrat Abu Bakr al-Siddiq ؓ said: I heard the Messenger of Allah ؓ say, "If acts of disobedience are done in front of any people and they do not change or eradicate such acts then it is near that Allah will punish them all."

عن أنس بن مالك عن النبي صلى الله تعالى عليه وسلم قال ان رأى منكرا فليغيره بيده او بلسانه او بقلبه فليغيره الله يومئذ (مسلم)

3. Hadrat 'Urs ibn 'Amirah ؓ reported that the Holy Prophet ؓ has said, "When a sin is committed in any place on the face of this earth, then the one who is present at that place but disapproves of it is like the one who is not present; and the one who is not present when it is done but approves of it is like the one who is present there."

عن جبير قال قال رسول الله صلى الله تعالى عليه وسلم ارفع الله عن رجل مال جازى عن غيره الكافر لو
أوليت عدوية كذا وكذا بالهبة فقال يا رسول الله فليغيره الله يومئذ قال فقال أنفذه
عليه وعقيدته مؤلف وجبهه لم يذكره الله يومئذ (البيهقي)

4. Hadrat Jabir ؓ reported that the Messenger of Allah ؓ has said, "Allah the Great and Glorious revealed to Gabriel: "Overthrow such and such a city with its inhabitants." He said, "My Lord, among them is Your servant such and such who has not disobeyed you even to the extent of the blink of an eye." He said, "Overturn it on him and on them, because his face never changed (to show anger and displeasure) for My pleasure."

عن أنس بن مالك قال قال رسول الله صلى الله تعالى عليه وسلم قال رأيت قبيلة أسرية يا رجل ألا تقرضون حياضهم
يقولون من أين لنا ذلك من هؤلاء يا جابر يقول قال هؤلاء لحظناهم من الكياف بالقرض والكفر بالقرض
ويسترون أنفسهم (شرح السنة، مشكوة)

5. Hadrat Anas ؓ reported that the Messenger of Allah ؓ has said, "During the night when I was taken up to the heavens (and above) I saw some men whose lips were being cut with scissors of fire. I asked Hadrat Jibra'il: "Who are these people?" He said: "They are the preachers of your Ummah who used to enjoin good to men but forgot to do so themselves."

عن أنس بن مالك قال قال رسول الله صلى الله تعالى عليه وسلم يخاف الله يومئذ الجاهل في النار
فإنه في النار فيطرح فيها كالحصى البياض يرميه الله فيحسب أهل النار عليه فتنفخون أي فلاه ما
تلك نفس تحسب أنهم من المؤمنين ولو لم يذكروا ولا أتوا ولا أتوا عنهم
المنكر والنجس (البخاري، مسلم)

6. Hadrat Usamah ibn Zaid ؓ reported that the Messenger of Allah ؓ has said, "A man will be brought on the Day of Resurrection and shall be cast into the Fire (of Hell). His intestines will pour forth in the Fire and he will go round (and round) in them as an ass goes round with its millstone. The inmates of

He'll will gather round him and say, "What has happened to you, O so and so! Did you not enjoin us the good and forbid the evil?" He will reply, "I used to enjoin you the good, but was not doing it myself; and I used to forbid you the evil, but was doing it myself."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states under the commentary of this Hadith that:
From this Hadith we understand that to enjoin others of good while not performing it oneself, is a cause of the punishment. However, this punishment is for not acting or performing the due obligations, not because of enjoining what is good and forbidding what is evil. This is because if such a person did not even do this (enjoin what is good and forbid what is evil) then he/she shall be liable of neglecting two obligations, which is a cause of an even more severe punishment. [Ash'ah al-Lam'at - Vol. 4 Pg. 175]
 Again, in the beginning of the Chapter on Enjoining what is Good and Forbidding what is Evil, he (Shaykh 'Abd al-Haq) states:

In the obligation of enjoining what is good, it is not a condition that the one who enjoins others to do good, acts upon the obligations himself. In fact, it is permissible for a person who does not act himself to enjoin what is good. This is because to enjoin what is good to oneself is one Wajib; the other Wajib is enjoining this good to others. Thus, if one Wajib is neglected then it is never permissible to neglect the other.

What has been stated in the Holy Qur'an that:

"Why do you say what you do not do (yourselves)?" [Surah: 61 - al-Saff, Verse: 2]

...Even if we accept this as a statement to prove the obligation of enjoining what is good and forbidding what is evil, then this scolding and rebuke is because of not performing what is good and indulging in what is evil. This reprimand is not for saying it (telling others to enjoin good and forbidding them from evil). Yes, there is no doubt in the fact that if a person, as well as telling others, acts upon it himself, then this is more virtuous; as the enjoining of good of a person who does not act upon it has no effect (contrary to the person who does act upon what he/she tells others).

Notes

1. There are a few ways of enjoining what is good and forbidding what is evil:
 - a) If there is a high certainty that the person shall accept his admonition and refrain from indulging in evil, then in this circumstance, to admonish others (give advice, enjoin what is good and forbid what is evil) is Wajib (compulsory); and thus, it is not permissible to remain silent.
 - b) If there is a high certainty that upon enjoining others to good and forbidding them from evil, people shall start scolding and rebuking or even cause pain by striking him which shall cause animosity and enmity, then in these circumstances it is best to remain silent.
 - c) If one remains patient on the pain that shall inevitably be inflicted upon him/her for enjoining what is good and forbidding what is evil, then he/she is a *mujahid* (a warrior of Islam). There is no harm for such a person to enjoin what is good and forbid what is evil.
 - d) If one knows that others shall not accept his/her admonition, and there is no fear of being inflicted with pain, then one has the option of either admonishing the heedless or remaining silent. However, it is most favourable and virtuous that one does admonish others in this situation, as stated in *Fatawa-e-'Alamgiri* Vol. 5, Pg. 309.
2. It is incumbent upon a person who sees wrongdoing to stop it even if he himself is indulged in that wrongdoing, as *Shariah* (the Islamic Law) has made it incumbent upon each person to prevent oneself as well as others from evil.
 Therefore, a person will not become free of this obligation if he/she forbids others from evil while indulging in it him/herself. [*Fatawa-e-'Alamgiri* (*Hindiyah*) Vol. 5 Pg. 309]

Reliance (trust) upon Allah

عن عمرو بن العاص قال قال رسول الله صلى الله عليه وسلم من توكل على الله كفله - (ابن ماجه)

1. Hadrat 'Amr ibn al-'As reported that the Messenger of Allah ﷺ has said, "whoever trusts in Allah, He suffices him..."

عن عمرو بن الخطاب قال سمعت رسول الله صلى الله عليه وسلم يقول أو التكلت على الله على توكله أو زفقتك كما يزني الظلمة فقلد وجعلنا وزيغ يطال - (الترمذى)

2. Hadrat 'Umar ibn al-Khattab reported: I heard the Messenger of Allah ﷺ say, "If you all rely upon Allah with due reliance, He would give you provision as He does for the birds; which go out hungry in the morning and come back with full stomachs in the evening."

عن ابن عمر عن النبي صلى الله تعالى عليه وسلم قال الرمة في المني في بيتي من الخيل ولا يضاعف العال ولكن الرمة في النيات لا تكوت يوافق ويكذب أو تك يوافق يوافق يوافق - (الترمذى)

3. Hadrat Abu Dhar reported that the Holy Prophet ﷺ has said, "Asceticism is not that one makes unlawful upon him what is lawful, or wastes money; abstinence from this world is, not to rely on whatever you have in your hands, but to rely on what is in the power of Allah the Most Exalted..."

عن عيسى بن علي قال قال رسول الله صلى الله تعالى عليه وسلم عينا لأكبر المؤمن أن يرى امرئ كلفه أنه يحبه وليس يترك لأحد إلا أنه مؤمن بآيات أصبغت من آيات شكر وكفاح عينا أنه قال أصبغت من آيات أصبغت من آيات أصبغت من آيات - (مسلم)

4. Hadrat Suhail reported that the Messenger of Allah ﷺ has said, "It is remarkable for a believer that in every affair there is good for him; and this applies only to a believer. If happiness reaches him, he gives thanks to Allah, and it turns out to be good for him; and if misfortune befalls him, he shows endurance and it turns out to be good for him."

عن سعد بن قال قال رسول الله صلى الله تعالى عليه وسلم من دعا إلى الرئوسه بما في الله له ومن دعا إلى الرئوسه انذر توكدها يدعاهة الله ومن دعا إلى الرئوسه بما في الله له - (الصد. الترمذى)

5. Hadrat Sa'd (ibn Abi Waqqas) reported that the Messenger of Allah ﷺ has said, "From the good fortunes of the son of Adam is his pleasure with what Allah has decreed for him; and of the misfortunes of the 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."

Gentleness, Modesty and Good Character

عن عائدة بنت ربيعة عن رسول الله صلى الله تعالى عليه وسلم قال إرف الله روفق بوجه الرئوسه - (مسلم)

1. Hadrat 'Aisha RadiyahAllahu 'anha reported that the Messenger of Allah ﷺ has said, "Allah is the Most Affectionate and likes (His slaves to be) affectionate..."

عن جبريل عن النبي صلى الله تعالى عليه وسلم قال من عجز عن الرئوسه بجزير العجز - (مسلم)

2. Hadrat Jarir reported that the Holy Prophet ﷺ has said, "He who is deprived of gentleness is deprived of good."

عن أبي هريرة قال قال رسول الله صلى الله تعالى عليه وسلم الجفاء من الأضلع والأضلع في الجنة والنساء من الجنة والنساء في النار - (الصد. الترمذى)

3. Hadrat Abu Hurairah reported that the Messenger of Allah ﷺ has said, "Modesty is (a part) of Faith and the one who has true faith shall enter Paradise; and obscenity is an evil deed and those who commit evil shall enter the Fire (of Hell)."

عن عثمان بن عفان عن النبي صلى الله تعالى عليه وسلم الجفاء عجزه - (البحارى. مسلم)

4. Hadrat 'Imran ibn Husain ؓ reported that the Messenger of Allah ﷺ has said, "Every kind of modesty is virtuous."

عن ابن عمر ؓ الذي صلى الله تعالى عليه وسلم قال ان الفجاءة والايامان قريظة جينا ذلنا ورفع لنا الفخار رفع
الأخضر - (الصحفي)

5. Hadrat 'Abdullah ibn 'Umar ؓ reported that the Holy Prophet ﷺ has said, "Modesty and faith are both Companions. When one is taken away, the other is (also) taken away."

عن مالك بن ينعمه آره وسلم قال صلى الله تعالى عليه وسلم قال بوطيك لا يفتخر بغيرك إلا فخرتك - (الزيوط. مشكوة)

6. Hadrat Malik ؓ reported that he heard the Messenger of Allah ﷺ say, "I have been sent to perfect good character."

عن أبي هريرة ؓ قال رسول الله صلى الله تعالى عليه وسلم قال اكمل المؤمنين ايماناً اتمهم خلقاً - (ابن مازن)

7. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Those among you who have the complete faith are those who have the best character."

Smiling and Laughing

عن ابن عمر ؓ قال رسول الله صلى الله تعالى عليه وسلم لا يكتمون انما الضحك قولك كثرته الاضحاب كويت
القلب - (الصحف. الترمذى)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Do not laugh much as laughing excessively ruins the heart (it becomes 'dead')."

عن ابن عمر ؓ قال قال ابو الفرج صلى الله تعالى عليه وسلم والذين تقى بينهم أو تكلموا ما علموا لا يجتنب كثير
والصحة قوله - (البحارى)

2. Hadrat Abu Hurairah ؓ reported that Abu al-Qasim (The Holy Prophet ﷺ) has said, "By Him in Whose Hand my soul is, if you know those realities which I know, you would weep much and laugh less."

عن علي ؓ قال ما رأيت النبي صلى الله تعالى عليه وسلم يبكي من حاجة حتى أرى وجهه لم يفرقه إلا كان
يتبسم - (البحارى)

3. Hadrat 'Aisha RadiyAllahu 'anha reported that I never saw the Holy Prophet ﷺ laugh to such an extent that the palet of his (blessed) mouth could be seen. He only smiled."

Chapter Fourteen

كِتَابُ الْفَصَائِلِ وَالْمَعَارِفِ

The Book of
Virtues & Merits

THE BOOK OF VIRTUES & MERITS
The Excellence and Superiority of the Holy Prophet ﷺ

عن ثوبان قال قال رسول الله صلى الله عليه وسلم أنا خير البرية لا يجيء بعدي -
(البرهان، الرمزي، مشكوة)

1. Hadrat Thauban ؓ reported that the Messenger of Allah ﷺ has said, "I am the Seal of all the Prophets; there is no prophet to come after me."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم خير مني البرية - (البيهقي، مشكوة)

2. Hadrat Abu Hurairah ؓ reported that the Holy Prophet ﷺ has said, "I have been given superiority over the Prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by awe [in the hearts of the enemies]; booties have been made lawful for me; the earth has been for me a place of worship and ceremonially pure; I have been sent to the whole of mankind; and the sequence of Prophets came to an end on me."

عن أبو هريرة عن رسول الله صلى الله عليه وسلم أنه قال إنني خير الله ومكتوب عليّ خاتم النبيين
وأول أمر ليعجل في خطيبي - (شرح السنة، مشكوة)

3. Hadrat 'Ibad ibn Saryah ؓ reported that the Holy Prophet ﷺ has said, "I was inscribed in the Presence of Allah as the Seal of the Prophets when Adam was still being created (from earth)..."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم وأنا خير البرية لا يجيء بعدي
أول ما خلقني في يدي - (البيهقي، مشكوة)

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "and once while I was asleep (I saw that) the keys of the treasures of the earth were brought before me and placed in my hand."

عن علي بن رضيف قال قال رسول الله صلى الله عليه وسلم سألت جبرئيل ما لنا بعدنا علم من الأنبياء قبل
نوح بن علي بن الرغب وأبو عبد الله - (احمد)

5. Hadrat 'Ali ؓ reported that the Messenger of Allah ﷺ has said, "I was given that which no other Prophet before me was given: I have been helped by awe and I have been given the keys of all the treasures of the earth."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم أنا سيد ولد آدم يوم القيامة وأول من يعقل الله
الكبر وأول ما يعطى - (مشكوة)

6. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "I shall be the leader of the descendants of Adam on the Day of Resurrection and the first for whom the grave will be cleft open (the first to resurrect from their grave), the first intercessor and the first whose intercession will be accepted."

عن جابر أن النبي صلى الله عليه وسلم قال أنا أول ما يعطى ولا فخر - (الداري، مشكوة)

7. Hadrat Jabir ؓ reported that the Holy Prophet ﷺ has said, "...and I shall be the first to make intercession and the first whose intercession is accepted, but I am not boastful about it."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم أنا أكبر الأئمة والأخيرة على الله ولا فخر -
(الرمزي، الداري، مشكوة)

8. Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "I am the Most Honourable in sight of Allah among those of the earliest and the latest times, and there is no pride."

عن جابر بن عبد الله قال رأيت النبي صلى الله تعالى عليه وسلم في ليلة الجمعة فوجدت الشكران رسول الله صلى الله تعالى عليه وسلم رسول القبر وعيبي على عذرة أمة كذا حدث جابر بن عبد الله عن النبي -
(الترمذي، الناري، مشكوة)

9. Hadrat Jaber ibn Samurah ؓ reported: I saw the Holy Prophet ﷺ on a cloudless night and began to look at the Messenger of Allah ﷺ and at the moon. He was wearing a red gown, and he appeared more beautiful than the moon”

عن أنس قال كانت رسول الله صلى الله تعالى عليه وسلم آخرة الزين. كانت عروقه اللؤلؤ وما كنت أرى بهجة ولا يحويها أنقى من ذلك رسول الله صلى الله تعالى عليه وسلم ولا تصبغ ولا تطهره أظيب من ذلك أمة النبي صلى الله تعالى عليه وسلم - (البخاري، مشكوة)

10. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ had a white shining complexion, his sweat was like pearls, and when he walked he inclined forwards. He (Hadrat Anas) said: "I have not touched brocade or silk softer than the blessed palms of the Messenger of Allah ﷺ, nor smelt musk or ambergris sweeter than the odour of the Messenger of Allah ﷺ."

عن جابر آرف النبي صلى الله تعالى عليه وسلم أنه عرفني في ليلة الجمعة فوجدت الشكران رسول النبي
عروقه، أو قال من رجع عروقه - (الناري، مشكوة)

11. Hadrat Jaber ؓ reported that the Holy Prophet ﷺ never walked along a road without one who came there afterwards knowing that he had walked along it because of his sweet odour. Or he said, "because of the fragrance of his blessed sweat”

Notes

The great Companion of the Messenger of Allah ﷺ, Sayyiduna Hassan ibn Thabit ؓ has beautifully stated:

واحسن منك لم تر قط عين
حلفت ميرا من كل عيب
واجل منك لم تله النساء
كأني قد حلفت كما تنام

“No eye has beheld anyone pre-eminent than you
No mother has given birth to anyone more beautiful than you
You have been created without any blemish
As though the Creator has created you according to your wishes.”

- 1 The blessed face of the Beloved Prophet ﷺ was round, smooth and beautiful. It was immensely radiant and bright in complexion that through many Ahadith we learn that it was as if the sun and the moon were floating on his blessed face – not only that but as if the sun and the moon were actually a reflection of his blessed face. And why shouldn't it be when everything including the sun and moon were created from his noor!
- 2 So exalted was his face that anyone who saw it only once with Iman (true faith) in his/her lifetime were blessed with the divine status of becoming a Sahabi/Sahabiya.
- 3 The Beloved Prophet's ﷺ blessed head was very exalted, upon which the pillar of excellence would be seen shimmering. His blessed head would always be lowered out of the fear of Allah the Most High.
- 4 The Beloved Prophet's ﷺ divine forehead was wide and large which was always shining like the early morning sun- what the people called 'a piece of a moon'. Blessed forehead was always engaged in prostration during the night in the remembrance of Allah and in making dua for his Ummah!
- 5 The Beloved Prophet's ﷺ blessed lips were beautifully fine and thin. They were red-rose in colour and much smoother than the petals of the rose. The lips were so blessed that when they were fashioned into a smile it melted the hearts, which were solid as rocks and transformed them into a candle, burned with his love and admiration.

- 6 The Beloved Prophet's blessed teeth would shine more brilliantly than pearls and diamonds – which at the time of his smile would project a ray of light, which would illuminate the whole surrounding.
- 7 The Beloved Prophet's blessed eyes were large which naturally had an appearance of having been beautified with Surma. The irises were dark and the white sections of the eyes were extremely white with a slight red thread like marks; these marks were a well-known sign of Prophecy amongst the Arabs. His blessed eyelids were beautified with large straight eyelashes. His eyebrows were fine and neatly separated- if seen from a far distance, then they would seem to be joined in the middle.
- 8 His blessed eyes had the capability to view near, far, back, front, right, left and all directions clearly, easily and similarly without any problem.
- The Messenger of Allah ﷺ states himself: "O people! Perfect your Ruku and Sujud (Bows and prostrations) as I swear by Allah that I see you clearly from behind as I do from in front."
- 9 He could witness the present and the unseen similarly without any problem. It was also these exalted divine pair of eyes from the entire creation, that had the ability and capability (in his physical lifetime) to see Allah the Most Exalted without any barrier.
- 10 His blessed ears were fine and suited his face. They had the capability of hearing both near and far, present and absent in the same way – clearly and easily. They had the ability to pick up and understand the language of all creation without any problem.
- The Messenger of Allah ﷺ states: "I see those things which you cannot see and I hear those things that you cannot hear." [al-Khasā'is al-Kubrāh – Imam Jalaluddin al-Suyuti VI. P67]
- 11 His blessed nose was beautifully fine and long. It was very radiant. If it was seen suddenly then it would look like a ray of light glittering on his blessed face.

- 12 His blessed beard was thick with black hair, which nicely framed his jaw and chin. It seemed as though the Holy Qur'an was placed on a *raheel* (Qur'an stand).
- 13 His blessed hair was somewhat curly and straight. They were smooth and shiny. When his blessed hair scattered on his divine face, they would become the commentary of:
- وَالصَّبِيُّ وَالْبَيْتُ إِذَا سَجَى
- "By the growing brightness of the rising morning,
And by the night when it covers everything in calm."
[Surah ad-Duha 93:1-2]
- 14 His blessed hair usually reached his divine shoulders. However, at "Hajjāhul Wada'" (the Farewell Hajj) he had his hair cut short.
- 15 He would apply oil and comb his blessed hair. During the latter years of his physical life in this world he made a parting in his hair through the middle. So blessed was his hair and beard that even at the age of 63 years, all of his hair were jet black – except for just about 20 white hairs in his blessed beard.
- 16 He was neither extremely tall nor short. However, when he was stood in the presence of other people he would appear to be the tallest.
- 17 His sacred body was of white divine complexion (noor), for this reason his shadow was never made under any light, not even under the sunshine or the moonlight!
- 18 His skin was much softer and smoother than natural silk.
- 19 His body always emanated a sweet fragrance, which would be more pleasant than any musk and perfume. Everything he touched or walked past was left with his unique sweet scent for days on end. The Companions could locate his whereabouts by the trail of his beautiful scent, which perfumed the path of his journey and its surroundings.

20 His blessed shoulders and chest were strong and wide. He had a smooth line of hair which ran from his chest, till his blessed navel. His blessed stomach was flat, in level with his chest.

21 His blessed chest was penetrated four times in his lifetime by Angels who filled it with the light of wisdom and knowledge. It was upon these blessed occurrences that the verses of Surah al-Nashr were revealed:

اللَّهُ أَنْزَلَ لَكَ صَدْرَكَ ۝ وَوَضَعْنَا عَنَّا وِزْرَكَ ۝

*"Have We not expanded your breast for you?
And We have taken off from you your burden."
[94:1-2]*

22 The four times his divine chest was penetrated and filled with wisdom were:

- At the age of about 3 – when he lived with Hazrat Haima. This was to prepare him to stay away from normal children's fun and plays.
- At the age of about 10 – This was to protect him from the natural desires of adolescence.
- Just before the first revelation – This was to prepare and strengthen his heart so that he could withstand, handle and comprehend the divine communication and revelations of Allah Most Exalted.

"Had We sent down this Qur'an on a mountain, you would certainly had seen it bow down in humility and split into pieces for awe of Allah." [59:21]

23 On the night of Mi'raj (Night of Ascension) – this was to give him the divine proficiency, ability, capability and wisdom to communicate, perceive and comprehend Allah Almighty, The Most Gracious and Most Merciful.

24 His blessed neck was fine and illuminated. It was narrated by Hadrat Abu Hurairah ؓ that the Beloved Prophet's ؐ blessed neck was so radiant, that it seemed as though it was covered and moulded in silver.

25 His blessed back was straight, smooth, clear and – like the rest of his blessed body – was of white radiant complexion which glimmered like silver.

26 On the upper part of his blessed back (between his two shoulders) there was the "Seal/Stamp" of Prophethood (Muhreh Nabuwwah). It was a raised part of skin in size of a pigeon's egg.

27 His blessed hands were wide and muscular. When anyone shook his blessed hands they were left with his beautiful scent. These were the very hands which Allah stated as His.

28 His blessed fingers were long and smooth, which were always spread out for generosity, giving charity, and assisting those who were in need. These were the fingers from which water used to flow when there was a great need for it, but it was no where to be found. These were also the very finger(s) by whose indication the moon split into two and the sun rose back once it had already set.

29 The Beloved Prophet ؐ had a very refined, clear, sweet and strong voice. It was so sweet that even an enemy would fall in love with it. If it was ever raised in a high tone when necessary then the voice would be echoed from the small alleyway of Madina to the rest of the world.

30 When the Messenger of Allah ؐ spoke to express affection and mercy, his voice would be very sweet and winsome that it would become the coolness for the heart and the comfort for the soul. However, when the same voice was used at the time of harshness and severity it would be so powerful, enough to shudder the mountains into dust.

31 He would weep a lot by the fear of Allah Almighty and for the affection that he held and still holds for his Ummah. His weeping was out of sincerity. It would make a soft but touching sound, any person who heard it would know that it is from the deepest of his divine heart. His ability and regularity of weeping was a physical sign that his heart was affectionate and compassionate.

32 His weeping would beautify his blessed eyes with pearls of tears that would roll down his blessed moonlit face and soak his blessed beard.

33 He would usually spend all night reciting just one verse of the Qur'an and crying over it, over and over again. He would also spend every moment of his day and night remembering his ummah and making rigorous consecrate duas and supplications in the court of Allah Almighty the Most Compassionate and the Most Merciful.

34 The Beloved Prophet ﷺ never forgot his Ummah ever in any step of his blessed life. From the very moment of his birth and throughout his life (even on the Night of Miraj at the time of conversing with the Creator, at the time of being lowered in his blessed mausoleum (Rawda-e-Anwar) after his physical departure from this world), he never forgot his Ummah, and even on the Day of Judgement he will be prostrating in front of Allah, making dua for the very Ummah he shed tears for throughout his life and it is through the mediation of the Messenger of Allah ﷺ that the doors of intercession shall open for all.

35 His unique and divine perspiration would smell more beautiful than the any musk and perfume ever created. So unique was it that when it was given to a bride, seven generations of her family were blessed by this scent so much so that it was as if they had it in their blood from birth. Wherever he went or whatever he touched, everything would give an indication that he was in the near vicinity, through the sweet scent he left behind.

36 His 'Lur'ah-e-Dahar' (blessed saliva) was very unique as it was a cure for all illnesses and was a miracle in itself:

- When it was rubbed into the blessed heel of Hadrat Abu Bakr Siddiq ؓ, which was bit by a venomous snake in the cave of Thour, it gave him immediate relief;
- When placed into Hazrat Ali's ؓ sore eyes then they were healed forever;

- When it entered into Hadrat Rifa'ah bin Rafi's ؓ injured eye at the Battle of Badr it gave him great comfort and cured it – and it actually increased his sight more than before.

- When a droplet of it was given as a blessing to the suckling babies, it would be sufficient for them for the whole day (i.e. that baby didn't need feeding that whole day).

- When it was mixed into the well of Hadrat Anas ؓ, whose water used to taste bitter, it transformed that water to be the sweetest ever to be found in al-Madina al-Munawwarah.

- When it was consumed at the time of need for food and water, it would dramatically increase the quantity of the product -- so that it would become sufficient for the whole gathering and many others, than it was initially capable of sufficing. Not only this, but it would appear that the original quantity/volume of the product had increased (even after so many people had consumed it).

[References: Madarij al-Nabuwah – Shaykh 'Abd al-Haq Muhaddith-e-Dehlwi, al-Shama'il – Imam al-Tirmidhi, Nasim al-Riyadh – Imam Shahab al-Din al-Khatfaji, al-Khassais al-Kubra – Imam Jalal al-Din al-Suyuti, Jawahir al-Bihar – Imam Yusuf ibn Isma'il al-Nabhanji]

The Holy Prophet ﷺ is Unique and Matchless

رسول الله قال واكثر من اني ابيت يطعمني كمنى وزيديني - (البحارى، مسلم، صحيحه)

1. Hadrat Abu Hurairah ؓ reported that the Holy Prophet ﷺ prohibited that one fasts perpetually the day and the night (without breaking it). So, a person said: O Messenger of Allah ﷺ! You perpetually fast during the day and the night. The Holy Prophet ﷺ said, "Who is there among you like me? Indeed, I spend the night in such a state that my Lord feeds me and gives me drink."

Hadrat Gabriel عليه السلام then ascended with me to the fifth heaven and requested that its door be opened. It was said: 'Who are you?' He responded: 'Gabriel'. It was then said: 'Who is with you?' He responded: '(Hadrat) Muhammad.' It was then said: 'Has he been sent for?' He responded: 'Yes, he has been sent for'. The door was then opened for us and there I was with Hadrat Harun (Aaron) عليه السلام. He welcomed me and prayed for my well-being.

Hadrat Gabriel عليه السلام then ascended with me to the sixth heaven and requested that its door be opened. It was said: 'Who are you?' He responded: 'Gabriel'. It was then said: 'Who is with you?' He responded: '(Hadrat) Muhammad.' It was then said: 'Has he been sent for?' He responded: 'Yes, he has been sent for'. It was then opened for us and there I was with Hadrat Musa (Moses) عليه السلام. He welcomed me and prayed for my well-being.

Hadrat Gabriel عليه السلام then ascended with me to the seventh heaven and requested that its door be opened. It was said: 'Who are you?' He responded: 'Gabriel'. It was then said: 'Who is with you?' He responded: '(Hadrat) Muhammad.' It was then said: 'Has he been sent for?' He responded: 'Yes, he has been sent for'. The door was then opened for us and there I was with Hadrat Ibrahim (Abraham) عليه السلام who was leaning against the Bayt al-Ma'nur - the Most-Frequented House - into which enter seventy thousand angels each day never to return.

Then, I was brought to the *Sidrat al-Muntaha* - the Lote Tree of the Furthest Limit - whose leaves were like the ears of an elephant and whose fruits appeared like large pots. However, when Allah commanded and thus an object covered it, the colour of this tree changed such that no one in the entire creation has the ability to describe its splendour and beauty. Then Allah revealed what He revealed to me. He then made obligatory for me fifty prayers every night and day.

I began my descent until I reached Hadrat Musa عليه السلام who asked me: 'What has your Lord made obligatory upon your Ummah?' I said to him, 'Fifty prayers.' He then said, 'Return to your Lord and ask Him to reduce them; your ummah will not be able to bear that. I know the people of Israel from long experience and I have tested them.' I then returned to my Lord and

said, 'O Lord! Lessen the burden upon my Ummah.' He then reduced it by five prayers for me.

I then returned to Hadrat Musa عليه السلام and he said to me, 'Your Ummah will not be able to stand that. So return and ask Him to make things lighter.' I kept going to my Lord and then coming to Hadrat Musa عليه السلام until Allah said, 'O Muhammad عليه السلام! There are five prayers every night and day. Each prayer is equal to ten prayers making them equal to fifty prayers. Whoever intends a good deed and does not do it, there will be written for him a single good deed. If he does it, then ten good deeds shall be written for him. Whoever intends an evil deed and does not do it then there is nothing written against him. If he does it, then one evil deed is written for him.'

I then descended until I reached Hadrat Musa عليه السلام and informed him of what had occurred. He then said to me, 'Return to your Lord and ask Him to lessen the burden.' The Messenger of Allah عليه السلام then said, 'I have returned to my Lord (so many times that) I (now) feel ashamed before Him.'

عن جابر بن عبد الله روى رسول الله صلى الله عليه وسلم انه يقول وقد بعثني فؤاد في البؤرة فيجعل الله لي بيت
القدس فطيفت البؤرة عن أبيهم وأنا أعلم أني - البخاري - مسلم - مشكور

2. Hadrat Jabir رضي الله عنه reported that he heard that the Messenger of Allah عليه السلام has said, "When the Quraysh accused me of falsehood (in relation to the miracle of Mir'aj), I stood up in the Hijr (to answer their questions and queries). Then, Allah placed Jerusalem right in front of me; I was looking at it and at the same time I was informing them of its distinguishing signs and marks."

Notes

- a) The Holy Prophet عليه السلام ascended on the Night Journey in awakening: both with the body and the spirit. This is because, if the journey took place in sleep or it was undertaken by the soul and not the body (physical state), then the infidels of Quraysh would never have refused to believe the Messenger of Allah عليه السلام, nor would the few Muslims who held weak iman in their hearts become apostates. This has been stated in sharih 'Aqa'id-e-Nasafi Pg. 105.

b) It is an undeniable fact that the Messenger of Allah ﷺ went on the Night Journey both with the body and the spirit. To deny the journey from Makkah al-Mukarramah till Bayt al-Maqdis (Jerusalem) is infidelity (one comes out of the folds of Islam – becomes a kafir). To deny the journey from there till the skies and above is misguidance and imprudence.

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states: The journey from Masjid al-Haram (Makkah al-Mukarramah) till Masjid al-Aqsa (Jerusalem) is called "Isra", and from Masjid al-Aqsa till the heavens and above is called "Mi'raj". The Isra' has been proven from the clear and explicit text of the Holy Qur'an. Therefore, its denial leads to infidelity. The 'Mi'raj' has been proven from the Mashhur (mass-transmitted reports) Ahadith. Hence, its denial is misguidance and imprudence. [Ashi'ah al-Lam'at – Vol. 4 Pg. 527]

It has been stated in sharih 'Aqa'id al-Nasafi Pg. 100: It is proven from the Mash-hur (well-circulated) Ahadith that the Messenger of Allah was taken on a journey till heavens and above, in awakening with the body and soul. One who refuses this fact is misguided and has gone astray.

On Pg. 101 of the same book it states: It is an assertive belief that the Messenger of Allah ﷺ went from Masjid al-Haram till Masjid al-Aqsa, and this is proven from the Holy Qur'an (its denial is infidelity); and the journey from the earth till the heavens and above is proven from the Ahadith Mash-hurah (its denial is misguidance).

Sayyidul Fugaha Imam Mulla Ahmad Jiwan states: It is certain that the Messenger of Allah ﷺ went from Masjid al-Haram till Masjid al-Aqsa, and it is proven from the Holy Qur'an. The ascension till the heavens has been proven from the Mash-hur Ahadith. The ascension continuing till above the heavens has been proven from Aththor-e-Ahad (singular-narrated reports). The one who denies the first part of this Night Journey has become a kafir, one who denies the second part is misguided; and one who denies the third part is a fasiq (transgressor). [al-Tafsirat al-Ahmadiyah – Pg. 328]

The Messenger of Allah ﷺ had undertaken the Mi'raj (Night Ascension Journey) with the body once, and many times in his dreams.

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states: There is much difference of opinion as regards the answer to the question: Did Mi'raj take place in a dream or in awakening? Was it once, or did it happen many times? The more sound opinion – which is of most of the scholars – is that Mi'raj happened many times: once in the state of awakening and many times in dreams. (After two lines he further states....) It is proven that Mi'raj took place once in the state of awakening with the body (physical state): from Masjid al-Haram till Masjid al-Aqsa; and from there till the heavens; and from the heavens till wherever Allah the Most Exalted desired. If Mi'raj took place in his dream, then it would not have caused such a havoc, disability, refusal or denial amongst the infidels, nor would it be the cause of some Muslims becoming apostates (murtadd – by the refusal of this Night-Ascension Journey). [Ashi'ah al-Lam'at – Vol. 4 Pg. 527].

It has been stated in al-Tafsir al-Khazin: The most sound opinion – which is the belief of most of the Companions, the great Tabi'un, the fuqaha, Muhaddithin and Murakallimin – is that the Messenger of Allah undertook the Night-Ascension Journey (Mi'raj) in both a physical (with his blessed body) and a spiritual (with his blessed soul) state. [Volume 4 Pg. 134]

Hadrat Mulla Ahmed Jiwan states: The sound opinion is that the Mi'raj took place in awakening with both the body (physical state) and the spirit. This is the belief of the Ahl al-Sunnah wa al-Jama'ah (the "Sazed sect"). Thus, one who utters that Mi'raj took place by the spirit/soul or only in a dream (and not in awakening) then he is a deviant, transgressor, who has not only misguided himself, but is also misguiding others. [al-Tafsirat al-Ahmadiyah – Pg. 330]

Miracles

عن ابن عباس قال اربأ اهل مكة على رسول الله صلى الله عليه وسلم ان لم يربط آية فأبهر القمر وبعث
على آية اخرى آية بيت المقدس - البخاري، مسلم، مشكاة

1. Hadrat Anas reported that the people of Makkah asked the Messenger of Allah ﷺ to show them a sign (miracle for the proof of his prophethood). So, the Messenger of Allah ﷺ showed them (a sign) by splitting the moon in two until the people of Makkah saw (Mount) Hira' between the two halves of the moon.

عن ابن مسعود قال أتى رسول الله صلى الله تعالى عليه وسلم فوقفين فوقه فورا الجبل و انزلت
 اذ انزل (البخاري، مسند، مشكور)

2. Hadrat 'Abdullah ibn Mas'ud ؓ reported that the moon split into two parts during the time of the Messenger of Allah ﷺ: one part was above the mountain (Hira'), the other part was below it.

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehliwi" states: It is an undeniable fact that the Messenger of Allah ﷺ split the moon in two. This has been reported by many Companions and by many of those who followed them righteously (Tabi'un). Subsequently, it was transmitted forth by the great Muhaddithun (Hadith scholars). It is also the unanimity of all the Mufasssirin (exegete of the Holy Qur'an) that in the verse:

اَنزَلْنَا السَّمَاءَ وَانْفَقَ الْقَمَرَ

("The Hour of resurrection has drawn near, and the moon is rent asunder" Surah:54 -al-Qamar, Verse:1)

it means the splitting of the moon which occurred as a miracle for the Messenger of Allah ﷺ. The meaning of this verse is not the splitting of the moon that shall take place near the Day of Judgement. Furthermore, the verse which follows it:

كَانَ عَرَسًا رَايَةً يَمْضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

("And if they see any Sign they turn away and say: 'This is perpetual magic.'") (Surah:54 -al-Qamar, Verse:2)

also explains and indicates that the Messenger of Allah ﷺ split the moon in two. [Ash'ah al-Lam'at - Vol. 4 Pg. 518].

عن أسماء بنت عميس أنها صلى الله تعالى على رسول الله صلى الله تعالى عليه وسلم وكانت يومئذ في البقيع وكانت على
 عزة بنت المنمن قتل رسول الله صلى الله تعالى عليه وسلم أنه صلى الله تعالى عليه وسلم قال: لا. فقال: الله على ما كانت
 في عاتريك وعاتريك وتزولك قلادة عليه الشمس - قالت أسماء فورا أنها عزة بنت بكر وأنها عاتكة
 ووقفت على الجبال والأرض والرفق بالهباء في بحير - (الشفاء مع نبي الرحمن)

3. Hadrat Asma' bint 'Umais RadiyAllahu 'anha reported that the Holy Prophet ﷺ received a revelation while resting in Hadrat 'Ali's ؓ tent (The Prophet's blessed head was resting on the lap of Hadrat 'Ali ؓ). Hadrat 'Ali ؓ did not pray 'Asr and the sun had set. The Messenger of Allah ﷺ asked, "Did you pray 'Ali?" He replied, "No." The Holy Prophet ﷺ said, "O Allah, 'Ali was in your obedience and the obedience of Your Messenger ﷺ (and that is why he had missed the 'Asr prayer). Return the sun to him!" Hadrat Asma' RadiyAllahu 'anha said, "I had seen it set and then I saw it rise after it had set and its rays shone between the mountains and the earth." That was at al-Sabha' in Khaybar.

عن جابر آرف ورسول الله صلى الله تعالى عليه وسلم انزلت ساعة يوم النصارى -

[أرواه الطبراني في الأوسط بسند حسن]
 (شرح الشفاء للامام الطبراني عليه رحمة الباري مع نبيه الرحمن)

4. Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ ordered the sun to come to a halt for a while, so it immediately halted.

عن جابر قال قال صلى الله تعالى على رسول الله صلى الله تعالى عليه وسلم انزلت ساعة يوم النصارى وكان
 طبع لدا النبي وناصري عليه وسادح الله على النبي كانت يخلط بينها على كادت آف تنزل كذا في اليوم على
 الله تعالى عليه وسلم على الحدا فتمتعا اذبه فجمعت كذا في النبي النبي الذي يستطع على ان يقول -
 (البخاري، مشكور)

5. Hadrat Jabir ؓ reported: When the Holy Prophet ﷺ preached, he leaned on the trunk of a palm-tree which was one of the pillars of the Mosque. Then,

when the pulpit was made for him and he went up on it, the palm-tree, beside which he had preached, wept till it was about to split open. The Holy Prophet ﷺ therefore got down (from the pulpit), took hold of it and embraced it and it began to weep like small child who is being calmed down till it became quiet. He then said, "It wept for what it used to hear from the remembrance."

عن ابن عمر قال كنا مع النبي صلى الله تعالى عليه وسلم في سفر فاقبل اعزبنا فقلت انى قال له رسول الله تعالى عليه وسلم تشهد آت لا اله الا الله وعده لا شريك له وازف محمدا عبده ورسوله قال ومن بعد علي ما نقلناه قال هذا التثنية عند رسول الله صلى الله تعالى عليه وسلم وهو يتخطى الخوازيق فالتفت علي اكرام حتى قدمت بين يديه فمد يدها فالتفت اليه فقلت انى قال ثم رجعت الى ابي سعيد - (الساوي، مشكوة)

6. Hadrat Ibn-e-'Umar reported: When we were on a journey with the Holy Prophet ﷺ a desert Arab approached and when he came near, the Messenger of Allah ﷺ said to him, "Do you testify that there is no God but Allah Who has no partner and that Muhammad ﷺ is His Servant and Messenger?" He asked, "Who will testify to what you say?" The Holy Prophet ﷺ said, "This (minnow) tree." The Messenger of Allah ﷺ called it. It was at the side of the valley, and it came forward furrowing the ground till it stood in front of him. He asked it to testify three times, and it testified three times that it was as he had said after which it returned to its roots.

عن ابن عباس قال جاء اعزبوا الى رسول الله صلى الله تعالى عليه وسلم قال يا اعزب انى قال له رسول الله صلى الله تعالى عليه وسلم تشهد الله تعالى عليه وسلم فاجاب عن ذلك من الغابة حتى سقط الى النبي صلى الله تعالى عليه وسلم قال ارفع فالتفت الى اعزبوا - (الترمذى، مشكوة)

7. Hadrat ibn-e-'Abbas reported that a desert Arab came to the Messenger of Allah ﷺ and asked, "How can I believe that you are a Prophet?" He replied, "If I call this bunch from this palm-tree and it will testify that I am the Messenger of Allah ﷺ (then you shall certainly believe)." He called it and it began to come down from the palm-tree and fell beside the Holy Prophet ﷺ. He told it to go back and when it returned, the desert Arab accepted Islam.

عن عبد الله بن مسعود قال: كنا ننتد الأيت بركة، وانتم تملوا فخرتموا فقلت: كنا نبيع رسول الله صلى الله تعالى عليه وسلم في سفر فقلت الماء كقول: انظر انتم ايتون من ماء - فبانه ايتوا فبانه فقلت فقلت انى قال عي على الظهور ايت ايت والبركة ومن الله رقت الله وينبع من بين اصبع رسول الله صلى الله تعالى عليه وسلم (البخاري، مشكوة)

8. Hadrat 'Abdullah ibn Mas'ud reported: We used to consider the miracles as a blessing, but you consider them as a warning. Once when we were on a journey with the Messenger of Allah ﷺ and there was little water, he said, "Search if there is some water left." They brought to him a vessel containing a very small amount of water. Then he placed his hand into it saying, "Come to the blessed cleansing water and the blessing from Allah." I clearly saw the water gushing out from in between the blessed fingers of the Messenger of Allah ﷺ...

عن جابر بن عبد الله قال عطين الناس نوزر القويعة والي صلى الله تعالى عليه وسلم بين يديه وكذا فقلت يا فحيش الناس فقروا قال ما لكلمه فاذن ايس بيننا مائة توتوسا ولا تتركوا الا كما بين يديك فوضع يده في الوكوة فجعل الماء يوزر بين اصابعه كما قال النبي صلى الله تعالى عليه وسلم: من شرب من ماء الوكوة كففت عنه كل عيب - (البخاري، مشكوة)

9. Hadrat Jابر reported that: On the day of Hudabiyyah the people were thirsty and the Messenger of Allah ﷺ had in front of him a vessel, which contained water from which he used to perform ablution. People came to the Messenger of Allah ﷺ and told him that they had no water for ablution or for drinking except for what was in his vessel. So, the Holy Prophet ﷺ placed his hand into the vessel and water began to pour forth between his (blessed) fingers like springs. Hadrat Jابر said: "They drank and performed ablution," and when he was asked how many they were, he replied that "If they had been a hundred thousand (100,000) it would have been sufficient for all of them," adding that they numbered fifteen hundred (1500).

above, then to believe in this is necessary. One who denies this is misguided and a transgressor.

e) Those miracles proven by al-Akhhbar al-Ahad (reports transmitted by single isnad – chain of transmission), whether these reports are 'weak' or 'strengthened' by other reports, then they can be used in the subject of 'good deeds' without bearing on legal rulings and doctrine²⁷.

f) Those miracles, which occur before the announcement of prophethood or messengerhood, portending a prophetic mission are called *Irtias*. [Ash'ah al-Lam'at Vol. 4 Pg. 541]

Miracles of the Companions

عن ابن عمر أن عبد الله رضي الله تعالى عنه أتته جيتا وأمره عليه رجل ينادي على سائرية فبينما هم يمشون
فجعل يقول: يا سائرية الجبل أقدمي ورسول من الله تعالى فقال: يا أولئك الذين يريدون أن يكونوا يمشون
لوجه: يا سائرية الجبل فأكمننا ظهورنا إلى الجبل ففرزهم الله تعالى. (المستدرک، مستحقة)

1. Hadrat Ibn-e-'Umar ؓ reported that Hadrat 'Umar ؓ sent an army (towards Nahawand which is a mountainous district in Azerbaijan. It is thousands of miles away from al-Madinah al-Munawwarah) over which he appointed a man called Hadrat Sariyah ؓ as the commander. While Hadrat 'Umar ؓ was addressing the people he began to shout, 'Stay near the mountain, O Sariyah!' A messenger later came from the army and said, "O Commander of the Faithful! We met our enemy and they routed us, then someone began to shout, "Stay near the mountain, O Sariyah!" so we set our backs to the mountain (and fought the enemies) and Allah Most High defeated them.'

عن ابن السكيت أن عبد الله رضي الله تعالى عنه وسلم أتته الجيتا بأمر من الرسول أو أمر
فجعل يقول: يا سائرية الجبل أقدمي ورسول من الله تعالى فقال: يا أولئك الذين يريدون أن يكونوا يمشون

²⁷ See: "Munir al-'Ayn fi Tabeq al-Ibhamain" by Sayyidi al-Shaykh al-Ham Ahmad Raza Khan al-Qadri al-Hanafi rahmatullahi 'alayh and also "Sunna Notes" by Sheikh Ghori Fouad Haddad - Vol.1 Pgs. 100-104.

كأن من البرية حيث وجدت ففعل الأسد بنبوءة على قهره لا غيره كلما سمع صوت المدعى إليه فأنزل
ينزل إلى غيره على نبل الجيتا كوربع الأسد. (مستحقة)

2. Hadrat Ibn al-Munkadir ؓ reported that Hadrat Safinah ؓ, the freed slave of the Messenger of Allah ﷺ, left behind the army in the land of the Byzantines, or was taken prisoner and started to walk in search of the army when he was confronted by a lion. He said to the lion, "O Abu'l-Harithi (*Kunyah* for a lion) I am the freed slave of the Messenger of Allah ﷺ and such and such has happened to me." The lion came forward wagging its tail and walked with him by his side. Whenever the lion heard a sound it rushed towards it. The lion continued walking at his side till Hadrat Safinah ؓ reached the army, after which it went back.

عن ابن السكيت أن الأسد بين يدي رسول الله صلى الله عليه وسلم في حادثة لها على أنه
من الليل ساعة في قبة قد بنيت في حوضها من عند رسول الله صلى الله عليه وسلم يتقلب فيه ويذبح
واحد وثلاثة حتى قاتلها فماتت معاً فحدثها حتى سمعها في الأوتار فماتت الأسماء الأخرى
معها ففعل على واحد وثلاثة حتى بلغ الملك (البعالي، مستحقة)

3. Hadrat Anas ؓ reported that once in a very dark night Hadrat Usaid ibn Hudair ؓ and Hadrat 'Abbad ibn Bisir ؓ were talking with the Holy Prophet ﷺ as regards a matter which related to them, until a portion of the night had passed. They then left the Messenger of Allah ﷺ and went away, each of them carrying a small staff in his hand. The staff of one of them glowed in the dark night so that they walked by its light. When their paths separated the other's staff also gave him light, and each of them walked by the light of his staff till he reached his house.

Notes

a) Those miracles that occur at the hands of a *Wali* (pious, God-Fearing, righteous servants of Allah the Most Exalted), which go against the natural law are called *karamat* (miracles of divine favour).

among us who knows the most is the one who committed most (of what he heard from the Messenger of Allah ﷺ) to memory.

Note

We understand from this that the Messenger of Allah ﷺ possesses the knowledge of "ma kana wa ma yakun": what happened in the past and what shall happen in the future.

عن ثوبان قال قال رسول الله صلى الله عليه وسلم لعل الأرض فثوبان عاقرها
ومكاريزها- (مسلم، مشكور)

- Hadrat Thauban ؓ reported that the Messenger of Allah ﷺ has said, "Allah contracted the earth for me and I saw all that is between its eastern and western extremities..."

Note

From this Hadith we understand that every single thing from the east to the west is in front of the Messenger of Allah ﷺ.

عن خليفة قال والله لا أرى أسيح أسيحاً أبداً قطعتها والله ما أتوك رسول الله صلى الله عليه وسلم من قبله ولا بعده قال لا تنطق الدنيا بنبأ من قبلك ولا توفى قبلك إلا قد علمنا أنك يا سيده والسر أيتها والسر وفيتك-
(ابن ماجه، مشكور)

- Hadrat Hudhaifa ؓ said, "The Messenger of Allah ﷺ delivered a sermon in which he did not leave anything that would happen until the Last Hour came. Whoever remembered it remembered it and whoever forgot it forgot it. Many Companions of mine have known it. When any of it came to pass, I would recognise it and remember it as a man remembers the face of a man who has gone away and which he recognises when he sees him again." Then Hudhaifa stated that "By Allah! I do not know whether my Companions may have forgotten or pretended to forget, but the Messenger of Allah ﷺ did

not leave out the instigator of a single disaster that was going to happen (from today) till the end of the world. There were more than three hundred of them. He named them for us, each with his own name, the name of his father and his tribe."

Note

From this Hadith we learn that the knowledge of the Messenger of Allah ﷺ encompasses every major and minor thing. This is why the Messenger of Allah ﷺ informed the Companions of the names of the instigators of corruption, and also the names of their fathers and the name of the tribe they shall belong to.

عن ابن عباس قال سمى النبي صلى الله عليه وسلم زيدا وجعفرًا وإبراهيمَ ورواحَةَ الكلبِ قُتَيْلَ ابنِ أبي جهمٍّ بنِ عبدِ بنِ قيسٍ
قال: ألقوا الزبانية زيداً فأوجب زيداً فأوجب جعفر بن زواحة فأوجب- ويجعلنا زواحة فلقب- على
ألقوا الزبانية زيداً فأوجب زيداً فأوجب جعفر بن زواحة فأوجب- على قتيلة الله عليه- (البحاري، مشكور)

- Hadrat Anas ؓ reported that the Holy Prophet ﷺ announced the death of Hadrat Zaid ؓ, Hadrat Ja'far ؓ and Hadrat Ibn Rawaha ؓ to the people before the news of their death had reached them, saying, "Zaid took the banner and was martyred, then Ja'far took and (he was also) martyred, then Ibn Rawaha took it and was (also) martyred. (The Holy Prophet ﷺ was giving this news and tears were falling on his blessed cheek). Then he said, finally the person who is one of the Swords of Allah (Hadrat Khalid Ibn Waid ؓ) took the banner (and fought bravely) till Allah granted them victory."

Note

The Messenger of Allah ﷺ knows what is happening and where it is happening. This is why the Messenger of Allah ﷺ was observing what was happening in the Battle of Mawtah (in Syria) whilst he was in al-Madinah at-Munawwarah.

Note

We understand from this that the blessed eyes of the Messenger of Allah ﷺ are nothing similar to the eyes of the ordinary people. In fact, the Messenger of Allah ﷺ sees equally from in front and from behind, from above and from below, in the darkness and in light, to the extent that the Messenger of Allah ﷺ even observes humility, which is a state of the heart (inner self).

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم قال: فمجرد الولد على
 تل قائم وانما يرى وقال قد علمت ان ربى رقيب الله تعالى العاقبة له انى يريدنى فقال الولد ان الله يرى
 ربيك يا كافر قال النبي صلى الله عليه وسلم انى يريدنى فقال الولد انى يريدنى يا كافر
 قال صلى الله عليه وسلم انى يريدنى فقال صلى الله عليه وسلم انى يريدنى يا كافر
 (مشكور)

8. Hadrat Abu Hurairah ﷺ reported: A wolf came to a shepherd and took a sheep, so the shepherd went after it and snatched it from its mouth. The wolf went up on a mountain and sitting on its haunches with its tail between its legs it said, "I went to take the provision Allah had provided for me and took it, then you (O Shepherd!) snatched it away from me." The man (Akbar ibn Aws) declared, "I swear by Allah that I have never seen anything more astonishing than what I see today – a wolf talking!" The wolf said, "What is more surprising is that there is a man (referring to the Messenger of Allah ﷺ) who lives among the palm trees between the two mountains who is informing you of everything that has happened and what shall happen after you." The man who was a Jew came to the Holy Prophet ﷺ and told him (about the incident) and accepted Islam...

Note

We understand from this that even the animals believe that the Messenger of Allah ﷺ possesses the Knowledge of the Unseen, and more specifically knowledge of "ma kama wa ma yakun" – what happened in the past and what shall happen in the future.

رسول الله صلى الله عليه وسلم قال قال رسول الله صلى الله عليه وسلم قال: فمجرد الولد على
 تل قائم وانما يرى وقال قد علمت ان ربى رقيب الله تعالى العاقبة له انى يريدنى فقال الولد ان الله يرى
 ربيك يا كافر قال النبي صلى الله عليه وسلم انى يريدنى فقال الولد انى يريدنى يا كافر
 قال صلى الله عليه وسلم انى يريدنى فقال صلى الله عليه وسلم انى يريدنى يا كافر
 (مشكور)

9. Hadrat Anas ﷺ reported: Hadrat 'Umar ibn al-Khattab ﷺ told us that the Messenger of Allah ﷺ had shown us a day before (the battle of Badr) where the enemies would fall. He had said, "(Look) This is where so and so will fall tomorrow, if Allah wills; and this is where so and so will fall tomorrow if Allah wills." Hadrat 'Umar ﷺ swore by Him Who had sent the Holy Prophet ﷺ with the Truth that they (the enemies who fought against the Muslims in the Battle of Badr) did not go beyond the limits specified by the Messenger of Allah ﷺ. He then informed that these infidels were thrown one on top of another into a well.....

Notes

a) We understand from this that the Messenger of Allah ﷺ also possesses the knowledge of where one shall die. This is why in the battlefield of Badr, the Messenger of Allah ﷺ had already stated that the following day, such and such a person will be killed here, and such and such a person will die there. Then the following day, just as the Messenger of Allah ﷺ had stated, the infidels died on the same spot; not moving even an inch from the places as indicated by the Messenger of Allah ﷺ that they were going to die.

b) Some state that the Messenger of Allah ﷺ did not possess the knowledge about the *Ruh* – soul or the spirit. The great Hanafi Muhaqqiq, Faqih and a great teacher of the renowned al-Azhar, Imam Badr al-Din Abu Muhammad Mahmud ibn Ahmed al-'Ayni (d. 855 A.H in Cairo) has very beautifully refuted such a fallacious statement:

"...the rank and the status of the Messenger of Allah ﷺ and he is the beloved of Allah and the Master of His creation – is more superior than stating that he did not possess the knowledge regarding the Ruh. How can this be true, when Allah has expressed His favour to His beloved Messenger ﷺ by stating: "And Allah has sent down to you the Book and Wisdom and taught you what you did not know. And His might is the Grace of Allah upon you." [al-Nisa': 113]. Indeed, many of the scholars have stated that there is no evidence from the verse [Surah:17 – al-Isra', Verse:85] that the reality of the ruh cannot be comprehended, nor is there any such evidence to state that the Messenger of Allah ﷺ did not know about the Ruh – spirit."

[Umdah al-Qari sharh Sahih al-Bukhari – Vol. 2, Pg. 304]

c) 'Ilm al-Chayb or knowledge of the unseen is the knowledge of such things which man cannot naturally perceive through the intellect or by using any of the five senses. [al-Tafsir al-Kabir – Vol. 1, Pg. 174]

d) Allah the Most Exalted states, "Allah the Knower of the Unseen reveals not the secrets of His unseen to anyone – Except to His chosen Messengers whom He has selected for the purpose of acquiring knowledge of the unseen)... " [Surah: 72 – al-Jinn, Verses: 26-27]

It is clearly understood from the verse that Allah revealed Knowledge of the Unseen to His chosen Messengers. The Messenger ﷺ, upon whom this knowledge is revealed, surely possesses Knowledge of the Unseen.

Therefore, it is proven that the Messengers do possess knowledge of the unseen. This is because the verse, conclusively, means "The chosen Messengers are those upon whom Allah reveals knowledge of the unseen." No one can deny the fact that, "Anyone upon whom knowledge of the unseen is revealed, knows it." Therefore, it is proven that the Messenger of Allah ﷺ possesses knowledge of the unseen.

Imam Abu Hamid al-Ghazzali states, "A Prophet has such a characteristic, by which he perceives unseen knowledge of the future."

[Sharh al-Zurqani 'Ala al-Mawarib al-Ladunniyah, Vol. 1 pg.20]

We plead to Allah, Lord of all the worlds that He accepts this collection of Ahadith and Islamic rulings, through the mediation of the Messenger of Allah ﷺ.

May He also give strength and the ability to all of our Ahl al-Sunnah brethren to follow and hold fast to the Sunnah.

May He also guide the deviant and the heretics towards repentance – through reading this collection of Ahadith and Islamic rulings – so that they may also be blessed with the invaluable bounty of Imān.

"Indeed You have the power and control over everything."

Jalal al-Din Ahmad al-Arjandi

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Monday 6th of August 1971

Glossary of Technical Terms

- ADA** - Current- to perform within it's time
AHAD NAMAH - A covenant between the servant and Allah the Most High, testifying to the oneness of Allah and the prophethood of Sayyiduna Muhammad ﷺ
ALIM - Islamic Scholar
ANSAR - 'Helpers', the blessed Companions in al-Madinah who extended their help to the Holy Prophet, especially after the Hijrah
AWLIYA - Plural for Wali
'AWRAH - Those parts of the body which must be covered
AZAAAN - Call to prayer
BAY'AT - To take oath on the hands of a Spiritual Guide
DUA - Supplication
EESAL-SAWAB - Good acts performed for the forgiveness of the deceased
EID - Special day of happiness for Muslims
EID-UL-ADHA - Special celebration on 10th of Zil Hajj
EID-UL-FITR - Special celebration on 1st of Shawwal
FATHA - The opening surah of the Holy Qur'an
FARD - Obligatory - Direct command by Allah
FARD-E-AIN - An act obligatory upon every individual to perform
FARD-E-KIFAYA - An obligatory which can be carried out collectively
FIDYA - Money given in compensation for a missed Fard act
GHUSL - Bathing
HADITH - The sayings, actions and silent approval of the Messenger of Allah
HAFIZ - Person who knows the Quran off by heart
HAIZ - Menstruation
HALAL - Allowed
HARAM - Strictly forbidden
HARAMAYN - Two Holy Mosques (Makkah Sharif and Madinah Sharif)
HAQFEQI - Actual
HIJRAH - The migration from Makkah al-Mukarramah to al-Madinah al-Munawwarah
IDDAT - Probationary period for a woman of 4 months 10 days after divorce or death of Husband
IHRAM - Special clothing worn when performing Hajj or Umra
ILME-GHAIB - Knowledge of the unseen

- IMAAN** - Faith
IMAM - Leader
IQAMAT - Call of assembly of rows for Salaah
ISTHAZA - Bleeding from the vagina due to illness
ISTINJA - Cleaning of the private parts
ISTISQA - Supplication for rain
JAMAAT - Congregation
JANAZAH - A funeral/corps
JUMU'AH - Friday
JUNUB - A person for whom bathing is obligatory
KAFAN - Shroud for burial
KAFFARA - Compensation
KAFIR - Infidel
KARAMAT - A miracle performed by a Wali
KUFIR - An act of infidelity
KUSUF - Solar eclipse
MADH-HAB - School of fiqh
MA'SOOM - Innuence from sins
MAHRAM - A person who you are forbidden to marry forever.
MAKROOH - Disliked
MAKROOH-E-TAHRIMI - Disliked and close to Haram and by performing this the action i.e. Salaah or Saum would have to be performed again.
MAKROOH-E-TANZIHI - Disliked and would lose sawab by doing this
MASAH - To wipe over
MASBOOQ - A person joining the Salaah congregation late
MIR'AJ - Visit to the heavens by our beloved Prophet
MISWAAK - A twig of wood used as a toothbrush and is a Sunnah of the Messenger of Allah ﷺ
MU'AZZIN - The person calling the Azaan
MUJIZAA - Miracle performed by a Prophet
MUKABBIR - The person calling the Iqamat
MUNFARID - A person praying Salaah alone
MUQTADI - A person praying behind an Imam
MUSTAHAB - Preferable
NABI - Prophet
NAFL - A supererogatory act of worship
NAJASAH - Impurity
NIFAS - Bleeding after giving birth

- NIYYAH** - Intention
- QADA** - To perform Salaah after its allocated time has expired
- QA'DAH** - Sitting position in Salaah
- QAWMAH** - Standing position between ruku' and sijdah
- QIRA'AH** - Recitation of the Holy Qur'an
- QIYAM** - Standing position in Salaah in which the Qira'at is performed
- RAK'AH** - A unit/cycle in Salaah
- RASOOL** - Messenger
- RUKU** - The bowing position in Salaah
- SAHABA** - The blessed Companions of the Messenger of Allah ﷺ
- SAHIB-E-TARTEEB** - A person who has missed five or less Fard Salaah since puberty, when the Salaah had become Fard
- SALAM** - closing words of Salaah as-Salamu 'alaykum wa Rehmatullah
- SHAHEED** - Martyr
- SHAITAAN** - Satan, Devil
- SHARIAT** - Islamic Law
- SHAYKH** - Spiritual guide
- SHIRK** - Polytheism - To associate partners with Allah
- SUNNAT** - Acts performed by the Holy Prophet ﷺ
- SURAH** - Chapter of the Glorious Qur'an
- SUTRA** - A stick or an object placed in front of the musalli for permissibility for others to walk across.
- TAWWUZ** - Seeking refuge in Allah: A'oodhu billahi minash shaytanir rajeem
- TAHARAH** - Purity; removal of impurity
- TAKBIR** - To say, 'Allahu Akbar'
- TASBEEH** - To say, 'SubhanAllah.'
- TASHAHHUD** - Testifying to the oneness of Allah, also reading 'At-tahiyyat' whilst in the Qa'dah position
- TASMIYAH** - To say, "Bismillahir Rehmanir Raheem"
- TAZIYYAT** - Comfort and sorrow for the relatives of the dead
- ULEMA** - Plural for Alim
- WAHI** - Revelation of the Holy Quran to the Prophets
- WAJIB** - Obligation, though less than a Farz
- WALI** - Friend of Allah
- ZAWAAL** - Mid-Day

FIQH TERMINOLOGY

1. **Farz(d)**: - **Obligatory**: An act commanded by Allah in the Holy Qur'an is known as Farz. The following explains a Farz in detail:
 - a. An act that is obligatory to be executed
 - b. It has been proven by rigorously authenticated texts
 - c. The denial of any Farz renders one to come out of the folds of Islam.
 - d. If one omits to perform any Farz without any valid shari'i reason, then such a person becomes a *fasiq* (transgressor) and the person is regarded as a major sinner.
2. **Wajib**: - **Necessary**: An act that is almost as compulsory as a Farz. The Messenger of Allah ﷺ never omitted it. It is a graded second, below a Farz in its necessity.

[Fatawa-e-Razawiyah - Vol. 2, Pg. 194]

 - a. An act that is compulsory to do.
 - b. It is proven by religious arguments through ijthad.
 - c. One who denies a Wajib is misguided.
 - d. If one omits a Wajib without any valid shari'i reason, then he is a transgressor and liable for the punishment of Hell.
 - e. To miss a Wajib once (deliberately, without any valid reason) is a minor sin (*Gunnah-e-Sughra*). However, persistently omitting a Wajib shall turn it into a major sin (*Gunnah-e-Kabira*).
3. **Sunnat-e-Mu'akkadah**: "Sunnat" generally means: an act done or liked by the Messenger of Allah ﷺ in relation to worship. One shall gain reward for performing a Sunnah, but there is no sin of one omits it. However, to continually omit it is a sin, and if one shows dissatisfaction to a Sunnah, then this is *kufr* (disbelief).
 - a. Sunnat-e-Mu'akkada is an act necessary to perform.
 - b. An act that was always performed by the Messenger of Allah ﷺ, but occasionally omitted so as to differentiate from something that is Wajib.

- c. One gains the displeasure of Allah Most High and His Beloved Prophet ﷺ if a Sunnat-e-Mu'akkadah is omitted even if it is occasionally. Thus, making it a habit to omit a Sunnat-e-Mu'akkadah is an act of earning even more displeasure of Allah and His Beloved and inevitably, one becomes liable for punishment.
- d. The status of a Sunnat-e-Mu'akkadah is near a Wajib.
- e. Sunnat-e-Mu'akkadah is sometimes known as Sunnat-e-Huda.

4. Sunnat-e-Chayr Mu'akkadah:

- a. If it is performed one shall reap reward.
- b. The Messenger of Allah ﷺ had performed such an act, but also omitted it without any reason.
- c. To omit a Sunnat-e-Chayr Mu'akkadah is disliked in the Islamic Law (Shari'ah). However, one is not punished for this.
- d. Sunnat-e-Chayr Mu'akkadah is also known as Sunnat-e-Zawa'id.

5. Mustahab – desirable acts:

- a. An act that is appreciated by the Sacred Islamic Law (Shari'ah)
- b. There is no harm if one omits it
- c. One gains reward for doing it but one is not punished for omitting it.

6. Mubah:

- a. An act that is neither commanded nor prohibited by the Shari'ah.
- b. There is no reward for doing it, and no punishment or omitting it.

7. Haram – Unlawful:

- a. Totally forbidden in Islam.
- b. Proven by rigorously authenticated texts.
- c. Anyone who denies something proven from the Qur'an and Hadith to be Haram, becomes a kafir.
- d. If this act is committed deliberately and intentionally, even once, then such a person is a transgressor (fasiq) and has committed a major sin (*gunah-e-kabira*). Thus, such a person shall be punished.

- e. To refrain from such acts is rewarded.
- f. Haram is considered the opposite of Farz.
8. Makruh-e-Tehrimi: "Makruh" generally means something that is not desirable i.e. something that is disliked by the Islamic Law.

- a. Makruh-e-Tehrimi is something that is essential to refrain from.
- b. To do an act that is Makruh-e-Tehrimi is a sin and against the commands of the Shari'ah.
- c. Anyone who does it is a *fasiq*, and will be punished.
- d. There is reward to refrain from such acts.
- e. If such acts are done once, then they are not classed as a major sin. However, to persevere on such acts does turn it into a major sin (*Gunah-e-Kabira*).
- f. It is considered the opposite of a Wajib.

9. Is'at:

- a. An act that is necessary to avoid.
- b. It is considered the opposite of Sunnat-e-Mu'akkadah.

10. Makruh-e-Tanzih:

- a. An act that is disliked by the Shari'ah.
- b. If this act is done, then there is no sin or punishment. However, it is bad to make it a habit of doing such an act.
- c. One gains reward for not doing it.
- d. It is considered the opposite of Sunnat-e-Chayr Mu'akkadah.

11. Khilaf-e-Awla:

- a. It is best to avoid such acts, but if done then there is no sin or punishment.
- It is considered the opposite of Mustahab.

REFERENCES OF AHADITH

Hadith Number	Name of Book	Vol.	Page No	Book and Chapter
Chapter I: BOOK OF FAITH				
1 – Islam & Iman				
1.	Salih Muslim	1	27	Book of Faith
2.	Salih Muslim	1		Book of Faith
3.	Salih Muslim	1	49	Book of Faith
2 – Dwellers of Paradise & Hell				
1.	Tirmidhi Mishkat	2	93 30	Book of Faith – Chapter on Adherence to the Holy Book and Sunnah.
2.	Ahmad Ad-Darimi Mishkat	2 1	5 48 30	(as above)
3.	Muslim Mishkat	1	10 28	(as above)
3 – Transgressors & Heretics				
1.	Kanz al-'Ummal Mishkat	1	219	Book of Faith – Chapter on Adherence to the Holy Book and Sunnah.
2.	Ibn 'Asakir Kanz al-'Ummal	1	388	
3.	Kanz al-'Ummal Dar Quni	1	223	
4.	Ibn Majah	1	6	Chapter on Avoidance of Innovations and ARGUMENT.
5.	Muslim Mishkat	1	10 22	Book of Faith. Chapter on Adherence to the Holy Book and Sunnah.
4 – Prophetic Traditions & Innovations				
1.	Mishkat		30	Book of Faith – Chapter on Adherence to the Holy Book and Sunnah.
2.	Tirmidhi Mishkat	2	96 30	Ibid.
3.	Muslim Mishkat	2	341 33	Ibid.
4.	Muslim Mishkat	1	284 27	Ibid.

5 – Knowledge & the Ulama				
1.	Ibn Majah Mishkat	1	20 34	Book of Faith – Chapter on Adherence to the Holy Book and Sunnah.
2.	Mishkat		37	Ibid.
3.	Tirmidhi Mishkat	2	98 34	Ibid.
4.	Abu Dawud Tirmidhi Mishkat	2 2	513 97 33	Ibid.
5.	Bukhari Mishkat	1	16 32	Ibid.
6.	Darimi Mishkat	1	58 36	Ibid.
7.	Tirmidhi Mishkat	2	97 34	Ibid.
8.	Mishkat		36	Ibid.
9.	Abu Dawud Mishkat	1	36	Ibid.
10.	Abu Dawud Mishkat	2	515 34	Ibid.
11.	Ad-Darimi Mishkat	1	95 37	Ibid.
12.	Ad-Darimi Mishkat	1	71 37	Ibid.
13.	Abu Dawud Mishkat	2	515 35	Ibid.
6 – Fate and Destiny				
1.	Muslim Mishkat	2	355 19	Book of Faith – Chapter on Adherence to the Holy Book and Sunnah.
2.	Tirmidhi Mishkat	2	38 21	Ibid.
3.	Tirmidhi Mishkat	2	36 22	Ibid.
4.	Tirmidhi Mishkat	2	37 22	Ibid.
5.	Tirmidhi Mishkat	2	34 22	Ibid.
7 – Torment in the Grave				
1.	Abu Dawud	2	654	

	Mishkat	25	Book of Faith – Chapter on Adherence to the Holy Book and Sunnah.
2.	Tirmidhi Mishkat	1 25	Ibid
3.	Ad-Darimi Mishkat	2 26	Ibid
8 – Signs of the Final Hour			
1.	Al-Bukhari Mishkat	1 18 469	Book of Dreams – Chapter on the Signs of the Day of Judgement.
2.	Tirmidhi Mishkat	2 45 470	Ibid
3.	Tirmidhi Mishkat	2 59 470	Ibid
4.	Muslim Mishkat	2 393 472	Ibid
5.	Muslim Mishkat	2 473	Ibid
6.	Abu Dawud Mishkat	2 588 470	Ibid
7.	Tirmidhi Mishkat	2 44 480	Book of Dreams – Chapter: The Hour shall not come only upon the wicked.
9 – Intercession & the Haud-e-Kauthar			
1.	Al-Bukhari Mishkat	2 479 487	Book of Dreams – Chapter on the Pond and the Intercession.
2.	Al-Bukhari Mishkat	2 974 487	Ibid
3.	Tirmidhi Mishkat	2 69 493	Ibid
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5.	Tirmidhi Mishkat	2 70 494	Ibid
6.	Ibn Majah Mishkat	2 320 492	Ibid
7.	Ibn Majah Mishkat	2 70 495	Ibid
8.	Tirmidhi	2 70	

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10 – Paradise			
1.	Mishkat	485	Chapter on the Description of Paradise and its Dwellers.
2.	Mishkat	498	Ibid
3.	Mishkat	495	Ibid
4.	Mishkat	497	Ibid
5.	Mishkat	496	Ibid
6.	Mishkat	496	Ibid
7.	Mishkat	501	Chapter on Seeing Allah the Most Exalted.
11 – Hell			
1.	Mishkat	503	Chapter on the Description of Hell and its Dwellers.
2.	Mishkat	502	Ibid
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4.	Mishkat	503	Ibid
5.	Mishkat	504	Ibid
6.	Mishkat	505	Ibid
Chapter 2: BOOK OF PURIFICATION			
12 – Ablution			
1.	Muslim	1 118	Book on Cleanliness – Chapter on the Excellence of Ablution.
2.	Muslim	1 125	Book on Cleanliness
3.	Tirmidhi Ibn Majah	1 13 32	Book on Cleanliness
4.	Abu Dawud Mishkat	2 571	Book on Cleanliness
5.	Mishkat	47	Book on Cleanliness
6.	Al-Darimi Mishkat	1 117	Book on Cleanliness
7.	Abu Dawud Mishkat	1 7	Book on Cleanliness
13 – Things which break Ablution			
1.	Abu Dawud Mishkat	1 27 40	Book on Cleanliness
2.	Tirmidhi	1 31	Chapters on Cleanliness

	Mishkat	40	Book on Cleanliness
3.	Tirmidhi	24	Chapters on Cleanliness
	Abu Dawud	27	Book on Cleanliness
	Mishkat	41	Book on Cleanliness
14 – Istinja & its Etiquettes			
1.	Abu Dawud	4	Book on Cleanliness
	Mishkat	42	Book on Cleanliness
2.	Tirmidhi	7	Chapters on Cleanliness
	Mishkat	42	Book on Cleanliness
3.	Bukhari	26	Book on Ablution
	Mishkat	42	Book on Cleanliness
4.	Tirmidhi	10	Chapters on Cleanliness
	Mishkat	42	Book on Cleanliness
5.	Abu Dawud	5	Book on Cleanliness
	Mishkat	43	Book on Cleanliness
6.	Tirmidhi	9	Book on Cleanliness
	Mishkat	43	Book on Cleanliness
15 – Ghusl			
1	Tirmidhi	13	Book on Cleanliness
	Mishkat	48	Book on Cleanliness
2	Mishkat	47	Book on Cleanliness
3	Bukhari	43	Book on Ghusl
	Muslim	144	Book on Menstruation
	Mishkat	49	Book on Cleanliness
4	Tirmidhi	29	Book on Cleanliness
	Mishkat	48	Book on Cleanliness
5	Bukhari	39	Book on Ghusl
	Muslim	147	Book on Menstruation
	Mishkat	48	Book on Cleanliness
Chapter 3: BOOK OF SALAAH			
16 – The Adhan & Iqamah			
1	Muslim	167	Book on Prayer
2	Tirmidhi	51	Book on Prayer
	Ibn Majah	53	Book on Prayer
3	Tirmidhi	48	Chapters on Prayer
4	Mishkat	66	Book on Prayer
17 – Salaah			
1	Bukhari	76	Book on the Times for Prayer
	Muslim	235	Book on the Mosques
2	Musnad Imam	228	

	Ahmad ibn Hanbal		
3	Ibn Majah	161	Chapters on Business and Trade
4	Musnad Imam Ahmad	357	
5	Tirmidhi	42	Chapters on Prayer
6	Muslim	225	Book on the Mosques
7	Abu Dawud	70	Book on Prayer
18 – The Tarawih Prayers			
1	Muslim	259	Book on Prayer for the Travellers
2	Bayhaqi		
3	Muwatta Imam Malik	115	Book on Prayer in Ramadan
19 – Reciting behind the Imam			
1	Muslim	215	Book on the Mosques
2	Mishkat	75	Book on Prayer
3	Muwatta Imam Muhammad	99	Book on Prayer
4	Muwatta Imam Muhammad	97	Book on Prayer
5	Tahawi	128	Book on Prayer
20 – Reciting "Ameen" silently			
1	Mishkat	79	Book on Prayer
21 – Raising the Hands in Salaah			
1	Tirmidhi	59	Chapters on Prayer
2	Tahawi	115	Book Prayer
3	Tahawi		
4	Tahawi		
22 – Virtues & Benefits of Durood Sharif			
1	Nasafi	191	Chapter on the Merits of Salutations upon the Holy Prophet
2	Tirmidhi	110	Chapter on the Merits of Salutations upon the Holy Prophet
3	Mishkat	86	Chapter on Salutations upon the Holy Prophet and its Merits
4	Tirmidhi	194	Chapters on Supplications
5	Tirmidhi	194	Chapters on Supplications
6	Tirmidhi	110	Chapter on the Merits of Salutations upon the Holy Prophet
23 – Jama'at & its Excellence			

1	Bukhari Muslim	1 1	89 231	Book on the Adhan Book on the Mosques
2	Bukhari Muslim	1 1	90 232	Book on the Adhan Book on the Mosques
3	Muslim	1	232	Book on the Mosques
4	Bukhari Muslim	1 1	89 232	Book on the Adhan Book on the Mosques
5	Musnad Imam Ahmad	3	56	
6	Abu Dawud	1	80	Book on Prayer
24 – The Excellence & Virtue of the Masjid				
1	Bukhari Muslim	1 1	64 201	Book on Prayer Book on the Mosques
2	Muslim	1	235	Book on the Mosques
3	Mishkat		69	Book on Prayer
4	Abu Dawud	2	536	Book on Food
5	Mishkat		71	Book on Prayer
25 – The Friday Salaah				
1	Bukhari	1	121	Book on the Friday Prayer
2	Bukhari Muslim	1 1	127 282	Book on the Friday Prayer Book on the Friday Prayer
3	Musnad Imam Ahmad	5	632	
	Abu Dawud	1	151	Book on Prayer
4	Abu Dawud	1	158	Book on Prayer
5	Tirmidhi	1	115	Chapters on the Friday Prayer
6	Bukhari	1	124	Book on the Friday Prayer
26 – From where should the Adhan for the Khutbah be Called?				
1	Abu Dawud	1	155	Book on Prayer
27 – The Eidayn-Salah				
1	Abu Dawud	1	161	Book on Prayer
2	Mishkat		127	Book on Prayer
3	Muslim	1	290	Book on the two Eid Prayers
4	Bukhari	1	130	Book on the two Eid Prayers
5	Tirmidhi	1	120	Book on the two Eid Prayers
6	Bukhari	1	134	Book on the two Eid Prayers
Chapter 4: BOOK ON FUNERAL RITES				
28 – Suffering & Illness				
1	Bukhari	2	843	Book on the Ill
2	Bukhari	2	846	Book on the Ill

3	Mishkat		138	Chapter on Visiting the Sick
4	Abu Dawud Musnad Ahmad			
5	Mishkat		138	Chapter on Visiting the Sick
6	Mishkat		136	Chapter on Visiting the Sick
7	Mishkat		136	Chapter on Visiting the Sick
29 – Visiting the Sick				
1	Tirmidhi	1	191	Chapters on the Funeral
2	Mishkat		135	Chapter on Visiting the Sick
3	Mishkat		137	Chapter on Visiting the Sick
4	Mishkat		138	Chapter on Visiting the Sick
5	Mishkat		137	Chapter on Visiting the Sick
6	Mishkat		138	Chapter on Visiting the Sick
7	Mishkat		135	Chapter on Visiting the Sick
30 – Cure & Remedies				
1	Bukhari	2	848	Book on Medicine
2	Muslim	2	225	Chapter: For every ailment there is a Cure
3	Mishkat		338	Book on Medicines and Amulets
4	Ibn Majah		247	Chapter: Abstaining from Unlawful Medicine
31 – Use of Spells & Amulets				
1	Bukhari	2	854	Book on Medicine
2	Bukhari	2	854	Book on Medicine
3	Muslim	2	224	<i>Jawazul Akhdial Uyyat' alar Ruqiyat'</i>
32 – Death				
1	Nasai	1	258	Book on Funeral
2	Bukhari	2	174	<i>Kitabat Tamanni</i>
3	Tirmidhi	1	192	Chapters on Funeral
4	Abu Dawud	2	445	Book on Funeral
5	Muslim	1	300	Book on Funeral
33 – Bathing & Shrouding the Deceased				
1	Bukhari	1	166	Book on Funeral
2	Muslim	1	306	Book on Funeral
3	Tirmidhi	1	193	Chapters on Funeral
34 – Funeral				
1	Bukhari	1	176	Book on Funeral
2	Mishkat		144	Chapter on Walking with the Funeral
3	Bukhari	1	183	Book on Funeral
4	Bukhari	1	187	Book on Funeral

5	Tirmidhi	1	198	Chapter on Funeral
6	Nasa'i	1	172	Book on Funeral
35 – Burial of the Deceased				
1	Mishkat	148	Chapter on Burying the Deceased	Book on Prayer
2	Bada'i al-Sana'i (Book on Hanafi Fiqh)	63		
3	Mishkat	148	Chapter on Burying the Deceased	
4	Mishkat	149	Chapter on Burying the Deceased	
36 – Crying over the Deceased				
1	Bukhari	74	Chapter on crying near the deceased	
2	Mishkat	152	Chapter on crying over the deceased	
3	Tirmidhi	198	Chapters on the Deceased	
4	Mishkat	153	Chapter on crying over the deceased	
5	Mishkat	151	Chapter on crying over the deceased	
	Ibn Majah	1	115	
37 – Martyrs & Martyrdom				
1	Tirmidhi	1	295	Chapters on the Excellence of Jihad
2	Muslim	2	135	<i>Kitabul Imarah</i>
3	Muslim	2	141	Ibid
4	Muslim	2	141	Ibid
5	Nase'i	2	51	Book on Jihad
6	Muslim	2	140	<i>Kitabul Imarah</i>
38 – Visiting the Graves				
1	Muslim	1	314	Book on Funerals
2	Ibn Majah		112	Book on Funerals
39 – Isaale-Thawaab				
1	Mishkat	169	Chapter on the Excellence of Charity	
2	Muslim		324	Book on Zakah
Chapter 5: BOOK OF ZAKAH				
40 – Zakah				
1	Tirmidhi	1	138	Chapter: There is no Zakah on wealth gained until a year has passed on it.
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41 – Sadagat-ul-Fitr				
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42 – The Generous & the Miserly				
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43 – Begging from People				
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2	Muslim	1	333	
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Chapter 6: BOOK OF FASTING				
44 – The Blessed Month of Ramadan				
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	Tirmidhi	152	
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	Nasai	328	
45 – Sighting of the Crescent			
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	Tirmidhi	148	
46 – Laylat-ul-Qadr			
1	Ibn Majah	119	<i>Abruh Ma la'a Is Siyam</i>
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47 – Yikrat			
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48 – The Holy Qur'an & the Excellence of its Recitation			
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	Muslim	1	268
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	Darimi	2	336
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Chapter 7: BOOK OF HAJJ				
49 – Haji				
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50 – Visiting the Messenger of Allah ﷺ				
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2	Tabrani	12	225	
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51 – The Prophets 'alaihimus Salamu are Alive				
1	Mishkat	121		<i>Babul Jannat wa Wa Wujubaha</i>
2	Mishkat	120		Ibid
Chapter 8: BOOK OF BUSINESS & TRADE				
52 – Lawful Earning				
1	Mishkat	242		<i>Bab: al-Kasab wa Talabul Halal</i>
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53 – A Good Businessman				
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54 – Usury (Riba')				
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55 – Bay'as Salam and Rahn – Payment in Advance & Putting up a Collateral				
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57 - Seizing other people's Property Unlawfully			
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Chapter 9: BOOK OF MARRIAGE & ITS ETIQUETTES			
58 - Marriage			
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	Muslim	1	449 <i>Ibid</i>
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61 - Mutual Relationship between the Husband & the Wife			
1	Tirmidhi	1	219 <i>Abrabun Rida'</i>
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62 - Secrecy			
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	Musnad Ahmad	6	279 <i>---</i>
	Ibn Hanbal		
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	Musnad Ahmad	3	192
	Ibn Hanbal		
63 - Not permissible to Look			
1	Tirmidhi	1	222 <i>Abrabun Talag wa'l-'Im</i>
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64 - Sitting alone with a Ghayr Mahram Woman			
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67 - 'iddat			
1	Mishkat	288	<i>Bab al-'Iddah</i>
Chapter 10: BOOK OF SACRIFICING ANIMALS			
68 - Lawful & Unlawful Animals			
1	Tirmidhi	1	273 <i>Abrabus Sayd</i>
2	Mishkat	361	<i>Bab wa Yuhallu Aklahu wa Ma Yuhram</i>
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69 – Hunting & Slaughtering			
Kitabus Saqid waah-Dhahab			
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Atroubul Adabi			
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71 – The ‘Aqiqah			
Babul ‘Aqqiqah			
1	Mishkat	362	Ibid
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Chapter 11: BOOK OF ISLAMIC MANNERS & ETIQUETTES			
72 – Good & Bad Names			
Kitabul Adab			
1	Muslim	206	Babul Asami
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4	Al-Tabrani (al-Kabir)	59	
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73 – Food & Etiquettes of Eating			
Bab: Adab al-Ta’am waah-Sharab wa Ahkamitha			
1	Muslim	2	Ibid
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1	Muslim	2	
2	Tirmidhi	2	Atroub al-Ishtihann waal-Adab
3		105	

82 - Dreams			
1	Bukhari	2	1034
2	Bukhari	2	1035
3	Bukhari	2	1035
4	Muslim	2	243
5	Muslim	2	241
83 - Fortune-telling			
1	Muslim	2	233
2	Abu Dawud	2	545
3	Muslim	2	233
84 - Sneezing & Yawning			
1	Tirmidhi	2	103
2	Bukhari	2	919
3	Muslim	2	413
85 - Seeking permission to Enter			
1	Muslim	2	211
2	Abu Dawud	2	705
3	Muwatta Imam Malik	2	963
86 - Greeting another Muslim			
1	Muslim	1	54
2	Tirmidhi	2	99
3	Mishkat		400
4	Tirmidhi	2	100
5	Tirmidhi	2	99

6	Tirmidhi		
7	Ibn Majah	1	10
87 - Shaking with both Hands			
1	Tirmidhi	2	102
2	Mishkat		403
3	Mishkat		402
Chapter 12: BOOK OF RIGHTS & RESPONSIBILITIES			
88 - The Rights of Parents			
1	Muslim	2	314
2	Mishkat		421
3	Mishkat		421
4	Ibn Majah	2	260
5	Tirmidhi	2	12
6	Bukhari	2	883
7	Kanz al-'Ummal	16	468
89 - The Rights of Children			
1	Tirmidhi	2	16
2	Mishkat		423
3	Muslim	2	330
4	Mishkat		425
5	Mishkat		423
90 - The Rights of one's Brother			
1	Mishkat		421
2	Tirmidhi	2	14
3	Mishkat		423
4	Muslim	1	50
5	Mishkat		422
6	Muslim	1	50
Chapter 13: BOOK OF MORAL & IMMORAL CHARACTERS			
91 - Theft & Drinking Alcohol			
1	Muslim	2	64
2	Tirmidhi	1	268
3	Mishkat		314
4	Mishkat		318
5	Muslim	2	163

6	Tirmidhi Mishkat	1 315	267 315	Abu'abul Hudood Bab Hadd al-Khamar
92 – Lying & Dishonesty				
1	Muslim	2	325	Kitabul Burr waas-Silah waal Adab
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93 – Backbiting				
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94 – Controlling the Tongue & the Virtues of remaining Silent				
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2	Bayhaqi Mishkat			
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4	Bayhaqi			
95 – Rancour & Jealousy				
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98 – Oppression & Injustice				
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99 – Greed of Wealth & Self-esteem				
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100 – The World & its Reality				
1	Mishkat		444	Kitabur Raqaq
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101 – When is a long life and an increase in wealth a Mercy?				
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2	Tirmidhi	2	59	Abu'abuz Zuhd
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102 – Hypocrisy & Ostentation				
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103 – Taking Pictures				
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104 – Caution & Tolerance				
1	Tirmidhi	2	21	Bab: Ma Ja'a fi-Ta'anni waal-'Ayalah
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105 – Enjoining what is Good and Forbidding Evil				
1	Mishkat		436	Babul Amr bil-Mar'uf
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106 – Reliance upon Allah			
1	Ibn Majah	307	Babul Tarawkiat waal Yaqeen
2	Tirmidhi	40	Bab Ma ja'a fir-Zihad
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107 – Gentleness, Modesty & Good Characters			
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108 – Smiling & Laughing			
1	Ibn Majah	311	Babul Wara' waal Taqwa
2	Tirmidhi	2	Bab Ma ja'a fid Dik
3	Bukhari	2	Babul Tabassum waal-Dikh
Chapter 14: BOOK OF VIRTUES & MERITS			
109 – The Excellence & the Superiority of the Noble Prophet ﷺ			
1	Mishkat	465	Kitabul Fitan
2	Mishkat	511	Bab Fada'il Sayyid al-Mursaleen
3	Mishkat	513	Bab Fada'il Sayyid al-Mursaleen
4	Mishkat	512	Bab Fada'il Sayyid al-Mursaleen
5	"Al-Ammu wal 'Ula" with reference to Musnad Ahmad ibn Hanbal	57	
6	Mishkat	511	Bab Fada'il Sayyid al-Mursaleen
7	Mishkat	514	Bab Fada'il Sayyid al-Mursaleen
8	Mishkat	514	Bab Fada'il Sayyid al-Mursaleen
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10	Mishkat	516	Bab Fada'il Sayyid al-Mursaleen
11	Mishkat	517	Bab Fada'il Sayyid al-Mursaleen

110 – The Holy Prophet ﷺ is Unique & Matchless			
1	Mishkat	175	Kitabus Saam
2	Muslim	1	Kitabus Syam
3	Bukhari	2	Kitabul Fitrism
111 – Miraj Sharif (Ascension)			
1	Muslim	1	Kitabul Iman
2	Mishkat	530	Bab fil-Miraj
112 – Miracles of the Noble Messenger ﷺ			
1	Mishkat	524	Bab 'Alamnat an-Nubuwwah
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3	Al-Shifa' (with Nasim al-Riyadh)	3	10
4	Sharah al-Shifa'	3	13
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12	Mishkat	533	Ibid
113 – Miracles of the Companions			
1	Mishkat	546	Babul Karamat
2	Mishkat	545	Ibid
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114 – Knowledge of the Unseen (Ilm al-Ghayb)			
1	Bukhari	1	Kitab Bad al-Khalq
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2	Ma'āthir al-Ghayb (al-Tafsīr al-Kabīr)	Imam Muhammad Fakhr al-Dīn al-Rāzī	544 AH	606 AH
3	Tafsīr al-Baydawī	Al-Qadī Nasīr al-Dīn Abū Sa'īd 'Abdullāh ibn 'Umar al-Baydawī	-----	685 AH
4	Al-Tafsīr al-Khazīn	'Alā al-Dīn 'Alī ibn Muḥammad al-Baghdadī 1) Imām Jalāl al-Dīn 'Abd al-Rahmān ibn Abū Bakr al-Suyūṭī 2) Imām Jalāl al-Dīn Ahmad ibn Muḥammad Mahallī al-Shāfi'ī	666 AH	725 AH
5	Tafsīr al-Jalālain	al-'Arif Billāh Shaykh Ahmad al-Sawī al-Malīkī	791 AH	864 AH
6	Al-Tafsīr al-Sawī	Shaykh Ahmad Mulla Jiwān	1048 AH	1130 AH
7	Al-Tafsīr al-Ahmadīyyah	Shaykh 'Abd al-'Azīz Muḥaddith-e-Dehliwī	1159 AH	1239 AH
8	Al-Tafsīr al-'Azīzī	Shaykh Na'im al-Dīn al-Murādbādī	1300 AH	1367 AH
9	Tafsīr Khazāin al-'Irāq	Imām Abū Abdullāh Muḥammad ibn Ismā'īl al-Bukhārī	194 AH	256 AH
10	Sahīh al-Bukhārī	Imām Abū al-Husayn Muslim ibn Hajjaj al-Qushayrī	204 AH	261 AH
11	Sahīh Muslim	Imām Abū Dawūd Sulaymān ibn Ash'arath Saifisāri	202 AH	275 AH
12	Sunan Abū Dawūd	Imām Abū 'Isa Muḥammad Jamī' al-Tirmidhī	209 AH	279 AH

14	Sunan Nasā'ī	ibn 'Isa al-Tirmidhī Imām Abū 'Abd al-Rehman Ahmad ibn Shu'ayb al-Nasā'ī	215 AH	303 AH
15	Sunan ibn Majāh	Imām Abū 'Abdullāh Muḥammad ibn Yazīd ibn Majāh Qazwīnī	209 AH	273 AH
16	Muwatta' Imām Malik	Imām Abū 'Abdullāh ibn Anas al-Asbahī	93 AH	179 AH
17	Sunan al-Darīmī	Abū Muḥammad 'Abdullāh ibn 'Abd al-Rehman al-Darīmī	181 AH	255 AH
18	Sunan Darqutnī	Abū al-Ḥasan 'Alī ibn 'Umar Darqutnī	305 AH	385 AH
19	Mishkat al-Masabīh	Shaykh Walī al-Dīn Muḥammad ibn 'Abdullāh al-Khatīb al-Tabezī	-----	740 AH
20	Al-Baihaqī	Abū Bakr Ahmad ibn Husayn al-Bayhaqī	384 AH	458 AH
21	Musnad Imām Ahmed	Imām Abū 'Abdullāh Ahmad ibn Ḥanbal	164 AH	241 AH
22	Sharh al-Sunrah	Abū Muḥammad al-Ḥusayn ibn Mas'ūd Farzā' al-Baghawī	-----	516 AH
23	Muwatta' Imām Muḥammad	Imām Muḥammad ibn al-Ḥasan al-Shaibānī	132 AH	189 AH
24	Sharh Ma'ānī al-Aḥbar	Imām Abū Ja'far Ahmad ibn Muḥammad al-Tahawī	229 AH	321 AH
25	Al-Mu'jam	Abū al-Qasim Sulaimān ibn Ahmad al-Tabrānī	260 AH	360 AH
26	'Umdah al-Qari	Imām Badr al-Dīn Mahmūd al-'Aīnī	762 AH	855 AH
27	Sharh al-Imām al-Nawawī	Imām Abū Zakariyyah Muḥyiddīn Yahya ibn Sharaf al-Nawawī	631 AH	676 AH
28	Mirqat al-Mafāthīr	Imām Mulla 'Alī al-Qari ibn Sulṭān Muḥammad	-----	1014 AH
29	Ashī'ah al-Lam'at	Shaykh 'Abd al-Haq Muḥaddith-e-Dehliwī	958 AH	1052 AH
30	Al-Fiqh al-Akbar	Al-Imām al-'A'zam Abū Hanīfā Nu'mān ibn Thābit	80 AH	150 AH

Anwār-ul-Hadith

		al-Kufi			
31	Sharh al-Fiqh al-Akbar	Imam Mulla 'Ali al-Qari ibn Sultan Muhammad	-----	1014 AH	
32	Al-'Aqa'id al-Nasafiyyah	Abu Hafis 'Umar ibn Muhammad al-Nasafi	461 AH	537 AH	
33	Sharh al-'Aqa'id al-Nasafiyyah	'Allama Sa'd al-Din Mas'ud ibn 'Umar al-Tafazzani Imam al-Sayyid	722 AH	792 AH	
34	Radd al-Muhar	Muhammad Amin ibn Abidin al-Shami	1198 AH	1253 AH	
35	Al-Durr al-Mukhtar	Shaykh 'Ala al-Din Muhammad ibn 'Ali al-Hasafi	1025 AH	1088 AH	
36	Tanwir al-Absar	Shaykh al-Islam Muhammad ibn 'Abdullah al-Chuzza al-Tumartashi	939 AH	1004 AH	
37	Bada'i al-Sana'i	Malik al-'Ulama Abu Bakr ibn Mas'ud al-Kasani Imam Zain al-Din ibn Nujaim al-Misri	-----	587 AH	
38	Al-Bahr al-Raiq	Imam Zain al-Din ibn Nujaim al-Misri	926 AH	970 AH	
39	Kanz al-Daqa'iq	Abu al-Barakat 'Abdullah ibn Ahmad al-Nasafi	-----	710 AH	
40	Fath al-Qadir	Imam Kamal al-Din Muhammad ibn 'Abd al-Wahid ibn al-Humam	788 AH	861 AH	
41	Al-Hidayah	Imam Burhan al-Din Abu al-Hasan 'Ali ibn Abu Bakr al-Marghinani al-Farghani	511 AH	593 AH	
42	Al-'Inayah	Imam Akmal al-Din Muhammad ibn Mahmud al-Babari	710 AH	782 AH	
43	Al-Kifayah	Imam Jalal al-Din al-Khwarzmi	-----	-----	
44	Sharh al-Nuqayah	Imam Mulla 'Ali al-Qari	-----	1014 AH	
45	Sharh al-Waqayah	Sadr al-Shari'ah 'Ubaidullah ibn Mas'ud	-----	747 AH	
46	Al-Siyah	Abu al-Hasanat Maulana 'Abd al-Hayy Faranghi Mahalli	1264 AH	1304 AH	
47	'Umdah al-Riyah	Abu al-Hasanat Maulana 'Abd al-Hayy Faranghi Mahalli	1264 AH	1304 AH	
48	Al-Hadiqah al-Nadiyyah	Imam 'Abd al-Chani al-Nabulsi	1050 AH	1144 AH	

Anwar-ul-Hadith

49	Al-Tahlawi	Imam al-Sayyid Ahmad al-Tahlawi	-----	1231 AH	
50	Maraq al-Falah	Imam Hasan ibn 'Ali al-Shurunbulali	994 AH	1069 AH	
51	Nur al-Idah	Imam Shaykh Hasan ibn 'Ali al-Shurunbulali	994 AH	1069 AH	
52	Hujjatullah al-Baligha	Imam Shah Waliyullah Muhaddith-e-Delhi	1114 AH	1174 AH	
53	Fatawa Qadi Khan	Imam Fakhr al-Din Hasan ibn Mansur Awziandi	-----	592 AH	
54	Al-Fatawa al-Hindiyyah	Compiled by more than 600 scholars under the cooperation of the Islamic Ruler Muhammad Awrangzeb 'Alamgir	1027 AH	1119 AH	
55	Fatawa al-Chuzza	Shaykh al-Islam Muhammad ibn 'Abdullah al-Chuzza al-Tumartashi	939 AH	1004 AH	
56	Al-Fatawa al-'Aziziyah	Shaykh 'Abd al-'Aziz Muhaddith-e-Delhi	1159 AH	1239 AH	
57	Al-'Ataya al-Nabawiyyah fi al-Fatawa al-Radawiyyah	Imam Ahmed Rida Khan Muhaddith-e-Barelwi	1272 AH	1340 AH	
58	Fatawa Irfiqiyah	Imam Ahmed Rida Khan Muhaddith-e-Barelwi	1272 AH	1340 AH	
59	Bahar-e-Shari'at	Sadr al-Shari'ah 'Allama Hakim Amjad 'Ali al-'Azmi	1302 AH	1367 AH	
60	Ahkam-e-Shari'at	Imam Ahmed Rida Khan Muhaddith-e-Barelwi	1272 AH	1340 AH	
61	Al-'Amnu wa al-'Ula	Imam Ahmed Rida Khan Muhaddith-e-Barelwi	1272 AH	1340 AH	
62	Lumr'ah al-Duha	Imam Ahmed Rida Khan Muhaddith-e-Barelwi	1272 AH	1340 AH	
63	Safa'in al-Lujain	Imam Ahmed Rida Khan Muhaddith-e-Barelwi	1272 AH	1340 AH	
64	Mashr'alah al-Irshad	Imam Ahmed Rida Khan Muhaddith-e-Barelwi	1272 AH	1340 AH	
65	A'jab al-Imdad	Imam Ahmed Rida Khan Muhaddith-e-Barelwi	1272 AH	1340 AH	
66	Manzarul Fatawa	'Allama Mufti Sayyid Muhammad Afdal Husain al-Mongiri	1337 AH		
67	Al-'Asbah wa al-Nazir	Shaykh al-Islam Zain al-Din ibn Nujaim	926 AH	970 AH	

68	Al-Shifa	Imam Qadi 'Iyadh al-Yahsubi	476 AH	544 AH
69	Nasim al-Riyadh	Shihab al-'Ujum Imam Shihab al-Din Ahmad al-Khalaji	979 AH	1070 AH
70	Sharh al-Shifa	Imam Mulla 'Ali al-Qari		1014 AH
71	Al-Mawāhib al-Laduniyyah	Imam Muhammad Ibn 'Abd al-Baqi al-Zurgani	1020 AH	1099 AH
72	Ihya al-'Ulum	Imam Abu Hamid Muhammad al-Chazzali	450 AH	505 AH
73	Suluk Aqrab al-Sabul	Shaykh 'Abd al-Haq Mubaddith-e-Dehlwi	958 AH	1052 AH
74	Al-Tarīfat	Shaykh al-Sayyid al-Sharif al-Jurjani 'Ali Ibn Muhammad	740 AH	816 AH
75	Fatawa-e-Mustafwiya	Mufti-e-A'zam Hadrat 'Allama Mustafa Raza Khan	1310 AH	1402 AH
76	Fatawa-e-Amjadia	Sadr al-Shari'ah Qadi Amjad 'Ali al-A'zmi	1302 AH	1367 AH
77	Fatawa-e-Ajmalīya	Hadrat 'Allama Mufti Ajmal Shah Sambhali	1318 AH	1383 AH
78	Fatawa-e-Barkatiya	Hadrat Mufti Jalal al-Din Ahmad al-Amjadi	1352 AH	1421 AH
79	Fatawa-e-Faqih-e-Millat	Hadrat Mufti Jalal al-Din Ahmad al-Amjadi	1352 AH	1421 AH
80	Glossary of Islamic Terms	'Aisha Bewley		
81	Fatawa Markaz-o-Tarbiyat-e-Itiha	Hadrat Mufti Jalal al-Din Ahmad al-Amjadi	1352 AH	1421 AH
82	Sunnah Notes - Vols. 1 & 2	Gibril Fouad Haddad		
83	Masa'il-e-Hajj-o-Ziyarat	Faqih-e-A'zam Hadrat 'Allama Mufti Sharif Haq al-Qadri al-Amjadi	1340 AH	1421 AH
84	Ma'jma' Bihar al-Anwar	Al-Mubaddith Muhammad Ibn Tahir al-Fattani al-Gujarati	913 AH	986 AH
85	Sunnah: The Way of Qur'anic Life	Sayyid Anwar Ali		
86	Jamal-ul-Qur'an	Pir Karam Shah al-Azhari. Translated by Anis Ahmad Shaikh		
87	Kanz-ul-Iman	Imam Ahmed Rida Khan. Translated by Sayyid Shah Faridul Haq	1272 AH	1340 AH

FAQIH-E-MILLAT'S ADVICE TO STUDENTS OF THE SACRED KNOWLEDGE

1. Serving the *deen* with sincerity (only for the sake of gaining the pleasure of Allah ﷻ) should be your sole purpose and aim of your life. Do not make hoarding wealth and gaining money as your aim and objective.
2. Do not become a scholar just to serve the Masjid or the Madrasah. Become a scholar in its true meaning: as a vicerent and an heir of the Messenger of Allah ﷺ. This should be such that one should always be anxious and worried about propagating Islam and the doctrines of the Ahl-us-Sunnah, and always strive hard for this; as was the life of the Messenger of Allah ﷺ.
3. Alongside reciting the Holy Qur'an and studying the Ahadith, study *fiqh* (Islamic Jurisprudence) in depth, as in the sight of Allah ﷻ and His Beloved Messenger ﷺ the greatest scholar is he who has been bestowed with superlative knowledge pertaining the *deen* (*fiqh*), even though someone else may be a specialist expert in the fields of Qur'an and Hadith. [Fatawa-e-Razawiyah - Vol. 4, Pg. 572]
4. To become a scholar in its true meaning, it is incumbent that one studies the books of the scholars of the Ahl-us-Sunnah fraternity, especially those books authored by Imam Ahmed Raza Khan.
5. Do not think of merely receiving a certificate of graduation in the 'Alim field as enough, but in fact engage in learning knowledge throughout your life. Be certain that during the years of seeking knowledge (being a student) one is only preparing himself with sufficient tools to be able to acquire knowledge in the future. It is only after this time period that in reality one embarks his journey in acquiring the sacred knowledge.

6. Become a scholar who acts upon his knowledge, and also work tirelessly day and night to incite others to acquire knowledge, and act upon it.
7. Flee and 'run-away' from a transgressor, misguided, and a greedy 'scholar' (who is always in pursuit of wealth) as you would flee from a lion or even more, as a lion shall take our life, but this shall destroy your faith.
8. Do not ever show hypocrisy in relation to the *deen*; Make speaking the truth the emblem of your life.
9. Instead of saving money in the bank, spend it and re-invest this money in profitable businesses of the *deen*; write and compile books, publish them to propagate the teachings of Islam and the doctrines of Ahl-us-Sunnah as much as possible. Have certainty and affirm your belief in the fact that when those who do not work for the *deen*, in fact even those who go against the commands of Allah ﷻ and His Beloved Messenger ﷺ, when even such people receive sustenance and provisions, you shall never remain in hunger.
10. Fulfilling the rights of your teacher should be at the forefront of the rights of any other Muslims. Never inflict any pain to your teacher otherwise you shall remain deprived of the blessings of the sacred knowledge. [Khutbat-e-Muharram – Pgs. 542-3]

Qaseedah-e-Burda Shareef

Marwalya Salli wa Sallim Da'iman Abada
'Ala Habeebika Khayri Khaldi Kullihimi
Huwal Habeebul Iadhi Turja Shafta anhu
Li-Kulli Hawlim Minal Arwaali Muqtabhimi
Ya Akramal Khaldi Ma hi Man Aloodhu bihi
Siwaka 'inda Huloolil Hadithil 'Amini
Muhammadan ﷺ Sayyidul Karimayni waht-Thaqalay-
ni wal Fareeqayni min 'Urbaw wa min 'Ajami
Fa-Imna min Joodikad Durya wa Darrataha
Wa min 'Uloomika 'Imal Latohi wal Qalami
Thummar Rida 'an Abi Bakriw wa 'an 'Umaraw
Wa 'an 'Aliyyiw wa 'an 'Uthmaanaw Dhill Karami
Ya Rabbi bil-Mustajfa ﷺ balligh Magasidina
Waghfir lana ma Mada Ya Wasi' al Karami
Faghfir li-Nashidihaw waghfir li-Qari'ihaw
Sa-altukal Khayra Ya Dhal-Joodi wal Karami

Salam to our Beloved Prophet ﷺ

Mustafa Jaan-e-Rehmat pe Lakho(n) Salaam
 Shami'e-e-Bazm-e-Hidayat pe Lakho(n) Salaam
 Jis Sahani Ghadi Chamka Tayba ka Chaand
 Us Dil Afroz Saai pe Laakho(n) Salaam
 Door-o-Nazdeek ke Sunne wale wo Kaam
 Kaan-e-Laa'l-e-Karamat pe Lakho(n) Salaam
 Jis ke maathe Shafia'at ke Sehra Raha
 Us Jabeen-e-Saadat pe Lakho(n) Salaam
 Wo Zubaa jis ko Sab Kun ki Kurji Kaha(n)
 Us ki Naqfz Hukoomat pe Lakho(n) Salaam
 Shab-e-Asra ke Doolha pe Daa-im Durood
 Nausha-e-Bazm-e-Jannat pe Lakho(n) Salaam
 Wo Daso(n) jin ko Jannat ka Mujeza Mila
 Us Muqaddas Jannat pe Lakho(n) Salaam
 Charuh-e-A'zam & Inamut Tuqa waa Niqa
 Jaku-e-Shaan-e-Qudrat pe Lakho(n) Salaam
 Aik mera hi Rahmat pe Da'wa Nahii
 Shaah ki Saari Ummat pe Lakho(n) Salaam
 Kaash Mehsar me Jab un ki Aamad ho Aur
 Bhejhe Sab un ki Sharakat pe Lakho(n) Salaam
 Mujh se Khidmat ke Qudsi Kaha(n) Ha Razai
 Mustafa Jaan-e-Rehmat pe Lakho(n) Salaam,
 Sham-e-Bazm-e-Hidayat pe Laakho(n) Salaam

Supplication in the Court of Allah

Ya Ilaahi har jagha Teri Aata ka Saath ho
 Jab Pade Mushkil Shah-e-Mushkil Kushi ka Saath ho
 Ya Ilaahi bhool jaruu(n) Naz'a ki Takleef ko
 Shaadiy-e-Deedar Husn-e-Mustafa ﷺ ka Saath ho
 Ya Ilaahi jab Zubane Bahar Aya(n) Pyas se
 Sahib-e-Kawthar Shah-e-Jood-e-Ala ka Saath ho
 Ya Ilaahi Charmitiy-e-Mahshar se Jab Bharke Badan
 Daaman-e-Mehboob ki Thandi Havaa ka Saath ho
 Ya Ilaahi jab Chaloo(n) Tarek Raah-e-Pul Siraat
 Aftaab-e-Hashimi Noor-ul-Huda ka Saath ho
 Ya Ilaahi jab Sar-e-Shamseer par Chalna pade
 Rabbi Salim kehne wale Ghamzuda ka Saath ho
 Ya Ilaahi jo Duaa'at(n) Nayk ham Tujh se Kare
 Qudsiyo(n) ke Lab se Ameen Rabwana ka Saath ho
 Ya Ilaahi Jab Raza Khaab-e-Gira(n) se Sar Uthaye
 Dawlat-e-Baydar 'Ishq-e-Mustafa ﷺ ka Saath ho

...Ameen

Durud-e-Tunajjima

اللَّهُ عَلَّ عَلَّ سُبُوتًا وَ مَوْلَانًا مَحْمُودًا مُتَجَبِّبًا بِهَا مِنْ جَمِيعِ الْأَكْوَالِ وَالْأَلْحَا
قَاتِ وَ تَقْبِيعِ نَابِهَا جَمِيعِ الْمَخَالِبِ وَ تَطْهِيرَانِ بِهَا مِنْ جَمِيعِ الْعَوَابِ وَ تَرْفَعَانَا بِهَا
عِنْدَكَ أَعْلَى الدَّرَجَاتِ وَ تَجَلِّبَانَا بِهَا أَفْضَى النَّالِيَاتِ مِنْ جَمِيعِ الْفَقْرَاتِ فِي الْمَطْرُوقِ
بِنَدَا الْعَمَلَاتِ إِنَّكَ عَلَّ كُلِّ مَعْنٍ قَدِيرٌ

Durud-e-Taj

اللَّهُ عَلَّ عَلَّ سُبُوتًا وَ مَوْلَانًا مَحْمُودًا حَاجِبُ النَّجْحِ وَالْبُعْدَانِ وَالْمَكْرُوفِ الْبَيِّنَاتِ وَالْوَرِيَّةِ وَالْفَحْطِ
وَالْمَرْحُوقِ وَالْأَلَاكِرِ إِسْمَاعِيلَ مَكْتُوبًا مَوْفُوعًا مُتَقَبَّلًا فِي النَّوْحِ وَالْمَكْرُوبِ الْعَرَبِ وَالْعَجْرُوجِ جَمِيعًا
مُقَدِّمًا مُطَهَّرًا مُتَقَبَّلًا فِي الْبَيْتِ وَالْمَقْرَبِ تَعْمُرُنَا أَسْفَلَ بِعَدْرِ الْمَلَكِيِّ صَدْرِ الْمَلِكِ نُورِ الْهَيْبَةِ كَتِفَيْهِ الْوَرَى
وَمَصْبَحِ الظُّلْمِ جَبَلِ الشَّيْرِ كَتِفَيْهِ الْأَكْمَرِ حَاجِبِ الْهَيْبَةِ وَالْكَرْمِ وَاللَّهِ عَالِمُكُمْ وَ جَاهِلِكُمْ [عَلَيْهِ السَّلَامُ]
عَلَّوْمُهُ وَالْكَرَامُ مَرْكَبُهُ وَالْبُعْدَانُ سَفَرُهُ وَرِسْدُهُ الْإِسْمَاعِيلِيُّ مَقَامُهُ وَ قَابُ قَوْسَيْنِ مَقَالَتُهُ وَالْمَعْلُومُ مَقْطُوبُهُ
وَالْمَطْمُورُ مَوْجُودُهُ سُبُودُ الْمُرْسَلِينَ حَقِّقُ الشُّجُونِ كَتِفَيْهِ الْمُنِيِّينَ الْكَمِيسُ الْعَرَبِيِّينَ رَحْمَةُ الْمَلِكِيِّينَ رَاغِبَةُ
الْمَعْتَبَرِينَ مُرَادُ الْمَشْفُوقِينَ تَعْمُرُنَا الْعَارِفِينَ بِسِرِّهِ الْعَالَمِيِّينَ وَصَبْحِ الْمَقْرُوبِينَ مَجِيبُ الْفَقْرَاءِ وَالْمَرْبَاءِ
وَالْمَسَاكِينِ سُبُودِ الْفَقِيرِينَ تَجِيءُ الْخَرَمِينَ إِعْلَامُ الْبَيْتِيِّينَ وَتَسْتَعِينَانِي الْمَالِكِينَ حَاجِبِ قَوْسَيْنِ مَجْتَرِبِ رَبِّ
الْمُشْرَقِينَ وَالْمُشْرَقِينَ حِلْيَةُ الْفَتَنِ وَالْمُتَمَكِّنِ [رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا] مَوْلَانَا وَ مَوْلَى الْفَقِيرِ أَيْ الْقَلْبِ
[سُبْحَانَكَ اللَّهُمَّ رَبَّنَا اللَّهُ تَعَالَى] نُورِ نُورِ اللَّهِ تَعَالَى يَا أَيُّهَا الْمَشْفُوقُونَ بِغُورِ حَقَائِقِهِ عُلُو
عَلَيْهِمْ وَاللَّهُ وَالْمَحْمُودِ وَ سُبْحَانَكَ أَيُّهَا

عَلَّ اللَّهُ عَلَّ السُّبُوتِ وَاللَّهُ عَلَّ اللَّهُ عَلَّ وَتَعْمُرُنَا بِهَا مِنْ جَمِيعِ الْأَكْوَالِ وَالْأَلْحَا

Daily Dua (Supplications)

Enter the toilet using the left foot and recite:

اللَّهُ عَلَّ عَلَّ الْوَرَى مِنْ الْكِبَرِ وَالْمَجْدِ

"O Allah! I seek refuge in You from the male and female evil spirits."

Exit the toilet using the right foot and recite:

اللَّهُمَّ إِنَّهُ أُنْجِيَكَ عَلَّ الْأَى وَ عَالَمِي

"All praise is for Allah Who look among from me my difficulties and provided me with ease."

Enter the Masjid using the right foot and recite:

اللَّهُمَّ انْفَعِنِي بِكَرَامِ وَحَقَّتِكَ

"O Allah! Open for me the doors of Your mercy."

Exit the Masjid using the left foot and recite:

اللَّهُمَّ إِنَّهُ انْفَعَلَكَ مِنْ الْفُرْقَانِ وَرَحْمَتِكَ

"O Allah! I ask You of Your bounty and Your mercy."

Dua before travelling:

يَسْئَلُ الْوَيْلَ سَلْطُونَكَ هَذَا وَمَا كُنَّا لَمْ نَمُرِّ بِكَ وَلَا بِأَيِّ رَيْبٍ وَلَا مَرَدٍّ

"Exalted is He Who has made this easy for us to use and we would not have been able to attain it. Verily, we shall return to Him."

Dua when looking into the mirror:

اللَّهُمَّ إِنَّكَ عَسَىٰ تَعْلَمُ خَيْرًا مِنِّي

"O Allah! You have made my appearance beautiful, so make my character beautiful as well."

Leave the house using the left foot and recite:

بِشْرِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"Allah! In the Name of Allah as there is no strength or power except from Allah."

Dua before eating:

بِشْرِ اللَّهِ وَعَلَىٰ بَرَكَاتِهِ اللَّهُ

"Allah in the Name of and with the blessings of Allah."

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