English Translation of
Sunan Ibn Majah
Compiled by:
Imâm Muhammad Bin Yazeed
Ibn Majah Al-Qazwini
Volume 5
From Hadith No. 3657 to 4341
Ahâdhith edited & referenced by:
Hâfiz Abu Tâhir Zubair ‘Ali Za’i
Translated by:
Nasiruddin al-Khattab (Canada)
Final review by:
Abu Khaliyil (USA)
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In the Name of Allâh, the Most Gracious, the Most Merciful

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Chapter 1. Honoring One’s Parents

3657. It was narrated that Abu Salamah As-Sulami said that the Prophet ﷺ said: “I enjoin each one to honor his mother, I enjoin each one to honor his mother, I enjoin each one to honor his mother (three times), I enjoin each one to honor his father, I enjoin each one to honor his guardian who is taking care of him, even if he is causing him some annoyance.” (Hasan)

Comments:

In Arabic the word Mawla has many meanings such as master, freed slave, friend, relative, cousin (son of paternal uncle), ally, supporter, etc. So, here we chose an expression (guardian) that covers all the above relations.

The Arabic word Yaleehi means meeting and approaching; the relation of a master and his slave is very deep and strong which continues in another form even after being freed. Blood relations also cannot be severed. Neighbors, friends, classmates, colleagues, employees and employers, all such persons come into contact with each other constantly. So, they should cooperate with each other and should avoid causing harm.

3658. It was narrated that Abu Hurairah said: “They said: ‘O Messenger of Allâh, whom should I treat kindly?’ He said: ‘Your
mother.' He said: 'Then who?' He said: 'Your mother.' He said: 'Then who?' He said: 'Your father.' He said: 'Then who?' He said: 'The next closest and the next closest.'" (Sahih)

Comments:
a. Some people believe that by giving some money to their parents they have fulfilled their rights, this is a mistake. If one lives apart from them he has to be in contact with them by correspondence. Enquiring about their well-being, visiting them, spending some time in their company, consulting them in their own matters, trying to make them happy, and the other actions that please them, are also compulsory. The abovementioned matters are the psychological and sentimental requirements of parents, fulfilling them is more important than fulfilling their physical requirements.
b. The stronger the relations, the greater the rights; for example full siblings have more rights than cousins.

3659. It was narrated from Abu Hurairah that the Messenger of Allah said: "No child can compensate his father unless he finds him a slave, and buys him and sets him free." (Sahih)

Comments:
a. One should spare no effort to serve and support his parents.
b. Manumission of slaves is a great good deed.
c. Children of a free man from his slave woman become free while their mother still remains a slave. Parents and their children all could be slaves at the same time, and thereafter the master emancipates a son, while his parents still remain slaves. In such a situation it is possible that a child may purchase his parents, and then they will become free for being in the ownership of their own child.

3660. It was narrated from Abu Hurairah that the Prophet said: "Qini’târ is twelve thousand Uqiyah, each Uqiyah of which is..."
better than what is between heaven and earth.” And the Messenger of Allâh س‌اله said: “A man will be raised in status in Paradise and will say: ‘Where did this come from?’ And it will be said: ‘From your son’s praying for forgiveness for you.’” (Hasan)

Comments:

a. Asking forgiveness for the dead is a good deed and a favor to them.
b. Children should always supplicate for the forgiveness of their parents.
c. Supplications benefit living people as they benefit the dead.

3661. It was narrated from Miqdâm bin Ma’dikarîb that the Messenger of Allâh س‌اله said:

“Allâh enjoins you to treat your mothers kindly” — three times —
“Allâh enjoins you to treat your fathers kindly, Allâh enjoins you to treat the closest and the next closest kindly.” (Hasan)


3662. It was narrated from Abu Umâmah that a man said: “O Messenger of Allâh, what are the rights of parents over their child?” He said: “They are your Paradise and your Hell.” (Da’if)

(Hasan) (حسن) 3662 من حديث عائشة، وصحيح. وله شاهد من حديث بهز بن أبي جعفر، قال: إنما حق الوالدين علي وعليهما قال: هما جنّتان وناريتان.


3663. It was narrated that Abu
Dardā’ heard the Prophet ﷺ say: “The father is the middle door of Paradise, middle door of Paradise (i.e., the best way to Paradise), so it is up to you whether you take advantage of it or not.”

Comments:

a. ‘Or not’ here means if one displeases his parent, the door of Paradise will not be opened for him, and thus he will lose at the door of Paradise.

b. ‘Whether you take advantage’ means if one pleases his father, the door of Paradise will surely be opened for him.

c. If a parent orders something which displeases Allāh then he should not be obeyed. Despite this he should be respected and served.

Chapter 2. Uphold Ties With Those With Whom Your Father Used To Uphold Ties

3664. It was narrated that Abu Usaid, Mālik bin Rabi’ah, said: “While we were with the Prophet ﷺ, a man from Banu Salamah came to him and said: ‘O Messenger of Allāh, is there any way of honoring my parents that I can still do for them after they die?’ He said: ‘Yes, offering the funeral prayer for them, praying for forgiveness for them, fulfilling their promises after their death, honoring their friends and upholding the ties of kinship which you would not have were it not for them.’” (Hasan)
Comments:

a. Loving our own children is a sign of being merciful and affectionate to them.

b. Hearts are in the control of Allâh. The Prophet ﷺ used to exhort and present the truth but granting guidance is in the Hands of Allâh.

Chapter 3. Honoring One’s Father And Being Kind To Daughters

3665. It was narrated that ‘Aishah said: “Some Bedouin people came to the Prophet ﷺ and said: ‘Do you kiss your children?’ He said: ‘Yes.’ He said: ‘But we, by Allâh, never kiss (our children).’ The Prophet ﷺ said: ‘What can I do if Allâh has taken away mercy from you?’” (Sahih)

3666. It was narrated from Ya’lî Al-‘Amiri that he said: “Hasan and Husain came running to the Prophet ﷺ and he embraced them and said: ‘Children make a man a miser and a coward.'” (Hasan)

Comments:

a. While spending in the cause of Allâh, a human being, sometimes, thinks that if he could save this money it would serve his children. Though controlling such feelings is difficult, but one should try to keep them in limits to avoid being a miser.

b. At the time of jihâd the thoughts of children occupies one’s mind. He would think about them, that if he becomes martyr, what would happen to his
children? Such feelings make him become coward.

c. Love of children should be subject to the rulings of Shari'ah.

**3667.** It was narrated from Surâqah bin Mâlik that the

Prophet ﷺ said: “Shall I not tell you of the best charity? A
daughter who comes back to you and has no other breadwinner
apart from you.” (Da‘if)

Comments:

a. After marrying a daughter off, her parents are no longer responsible for her maintenance.

b. The father is responsible to spend on his widow or divorced daughter if she is not married again.

c. Spending on a daughter and her small children is highly rewardable.

d. Similarly, by spending on a sister and niece one receives a great reward.

e. Taking care of a poor widow and her orphan children, even if she is not a relative, is a great good deed.

**3668.** It was narrated that Sa‘sa’ah, the paternal uncle of

Ahnaf, said: “A woman entered upon ‘Aishah with her two
daughters, and she gave her three dates. (The woman) gave each of
her daughters a date, then she split the last one between them. She (‘Aishah) said: ‘Then the

Prophet ﷺ came and I told him about that.’ He said: ‘Why are you surprised? She will enter
Paradise because of that.’” (Sahih)

تخريج: [صحيح] أخرجه عبيد بن حميد في مسنده (ق: 195، ح: 153) عن ابن أبي شيبة

عليه إلا أن فيه عن صحابة عن الأحاديث، وهو وهم من الناسخ، وللحديث شواهد عند البخاري،

ح: 1418/5995، ومسلم: 1418/16/1420 وخبره، وحديث ابن ماجه صحيحه

البصري.
Comments:

a. Love of children is natural and commendable.
b. The reward for being kind to daughters is Paradise.
c. If one cannot give charity abundantly, he should not hesitate in giving what is possible for him.

3669. 'Uqbah bin 'Amir said: "I heard the Messenger of Allah say: 'Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection.'" (Sahih)

Comments:

a. Love of children is natural and commendable.
b. The reward for being kind to daughters is Paradise.
c. If one cannot give charity abundantly, he should not hesitate in giving what is possible for him.

3670. It was narrated from Ibn 'Abbás that the Messenger of Allah said: "There is no man whose two daughters reach the age of puberty and he treats them kindly for the time that they are together, but they will gain him admittance to Paradise." (Sahih)

Comments:

a. 'For the time that they are together' means till their marriage, or till their death before the marriage, he should treat them kindly, take care of them properly and fulfill their appropriate necessities. If he dies before marrying them off and was kind with them till his death, then he will enter Paradise.
3671. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Be kind to your children, and perfect their manners.” (Da‘îf)

3672. It was narrated from Abu Shuraih Al-Khuzâ‘î that the Prophet ﷺ said: “Whoever believes in Allâh and the Last Day, let him treat his neighbor well. Whoever believes in Allâh and the Last Day, let him honor his guest. Whoever believes in Allâh and the Last Day, let him say something good or else remain silent.” (Sahih)

Comments:
- There are other Ahâdîth that prove the same meaning, for example the Prophet ﷺ said: “A father gives his son nothing better than good manners.” (Jâmî’ At-Tirmidhi: 1952). The narrator of that Hadîth is ‘Amr bin Sa‘eed bin ‘As, who is a Tabî‘î (a follower of the Companions) and he did not state whether he heard it from a Tabî‘î or a Companion.

Chapter 4. The Neighbor’s Rights

Comments:
- A partner of a business, a nearby shopkeeper in a market, an office friend or a classmate, a roommate in a hostel, or a student living in the same building, or a co-worker in a factory and the like, are all considered neighbors.
b. Honoring a guest means preparing for him a dish other than the usual dish, taking care of his rest and comfort and not showing displeasure on his arrival and the like.

c. Controlling one's tongue leads to the remembrance of Allâh, recitation of the Qur'ân and the like, and helps one do more good deeds.

3673. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: “Jibra'il kept enjoining good treatment of neighbors until I thought that he would make neighbors heirs.”

(Sahih)

3674. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Jibra'il kept enjoining good treatment of neighbors until I thought that he would make neighbors heirs.”

(Sahih)

Comments:

a. The Prophet ﷺ would not give any religious ruling with his own free will, rather he used to follow the rulings of revelation, and order people also to abide by them.

b. The principals of inheritance are derived from the texts of the Islamic Shari'ah, so they are not subject to the method of Islamic analogy.

c. A neighbor should be treated kindly as much as possible.
Chapter 5. The Guest’s Rights

3675. It was narrated from Abu Shura’ih Al-Khuza’i that the Prophet said: “Whoever believes in Allah and the Last Day, let him honor his guest, and grant him reward for a day and a night.[1] And it is not permissible for him to stay so long that he causes annoyance to his host. Hospitality is for three days, and whatever he spends on him after three days is charity.” (Sahih)

Comments:

a. It is compulsory to give a warm welcome to a guest for one day and night. However, this should be to the extent of one’s capability.

b. A guest has the right of hospitality, i.e., to eat and stay at the house of his host, for the second and third day also.

c. After three days, being a guest and eating there is Sadaqah (charity), and a well-settled person does not like to eat Sadaqah.

3676. It was narrated that ‘Uqbah bin ‘Amir said: “We said to the Messenger of Allah: ‘You send us and we stay with people who do not show us any hospitality. What do you think of that?’ The Messenger of Allah said: ‘If you stay with people and they give you what a guest deserves, then accept it. If they do not do that, then take from them what they should have offered which a guest is entitled to.’” (Sahih)

[1] They differ over its interpretation; between lavishly honoring him for a day and a night while he is a guest, or providing him provisions for a day and a night, which is more general and may be used by him on the remainder of his journey. See Fathul-Bari.
Comments:

a. It is the villagers' responsibility to provide food, accommodation and other facilities for an official person who comes to carry out the official tasks.

b. Nowadays, in big cities the government provides the facilities of accommodation for official persons, so the officers should stay there and should not burden their subordinates.

c. Whenever allowances for traveling and the like are provided to an official, he has to use them properly. He should not take extra money by spending lavishly or by giving false statements.

3677. It was narrated that Miq'dām Abu Karimah said: "The Messenger of Allâh ﷺ said: 'Putting up a guest for one night is obligatory. If you find a guest at your door in the morning, then this (hospitality) is (like) a debt that you (the host) owe him. If he (the guest) wants, he may request it, and if he wants, he may leave it.'" (Sahih)

Chapter 6. The Orphan's Rights

3678. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "O Allâh, bear witness that I have issued a warning concerning (failure to fulfill) the rights of the two weak ones: Orphans and women.'" (Hasan)
Comments:
a. An orphan needs his guardian to fulfill his necessities. He can not demand or force his guardian to agree to his demands as a child usually does with his own father. So, his requirements should be fulfilled without his request.
b. A woman is generally subject to her husband morally, legally and Islamically. She prefers to live in the house of her husband even if he does not fulfill her rights for the sake of her children, or due to her love for husband. Therefore, a husband should avoid exploiting her weakness and should fulfill her rights in a good manner.

3679. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The best house among the Muslims is a house in which there is an orphan who is treated well. And the worst house among the Muslims is a house in which there is an orphan who is treated badly.” (Da’if)

3680. It was narrated from ‘Abdullāh bin ‘Abbās that the Messenger of Allāh ﷺ said: “Whoever raises three orphans, is like one who spends his nights in prayer and fasts during the day, and goes out morning and evening drawing his sword in the cause of Allāh. In Paradise, he and I will be brothers like these two sisters,” and he held up his forefinger and middle finger together.” (Da’if)
Chapters On Etiquette

Comments:

With regard to taking care of an orphan, it is narrated with a sound chain that the Prophet ﷺ said: “I and the one who looks after an orphan, whether he is his relative or someone else, will be like this in Paradise.” Indicating his middle and index fingers. (Sahih Muslim: 2983)

Chapter 7. Removing A Harmful Thing From The Road

3681. It was narrated that Abu Barzah Al-Aslami said: “I said: ‘O Messenger of Allâh! Tell me of an action by which I may benefit.’ He said: ‘Remove harmful things from the path of the Muslims.’” (Sahih)

Comments:

a. Anyone who supports a Muslim in lawful matters in this world, gets the good reward in the Hereafter.

b. Carrying out any social work is a great good deed.

3682. It was narrated from Abu Hurairah that the Prophet ﷺ said: “There was a branch of a tree on the road that annoyed the people. A man removed it, so he was admitted to Paradise.” (Sahih)

Comments:

a. Protecting people from harm and loss is a beloved act to Allâh.

b. Any insignificant act, that is useful for people, can lead one to enter Paradise.

c. Blocking a road or narrowing a way with transgression is a great major sin.

d. Throwing waste and garbage or relieving oneself on thoroughfares is a major sin. Those who relieve themselves under the shade of a tree where
people sit or on the thoroughfares provoke cursing.

3683. It was narrated from Abu Dharr that the Prophet ﷺ said: “My nation was shown to me with their good deeds and bad deeds. Among their good deeds I saw a harmful thing being removed from the road. And among their bad deeds I saw sputum in the mosque that had not been removed.” (Sahih)

Comments:
a. Any act that benefits people or protects them from harm is a good deed (provided it does not contradict any ruling in Islam).
b. Nowadays, if one needs to spit in the mosque he has to go and clean himself at lavatories or should use a handkerchief and wash it later.

Chapter 8. The Virtue Of Giving Water In Charity

3684. It was narrated that Sa’id bin ‘Ubâdah said: “I said: ‘O Messenger of Allâh, what charity is best?’ He said: ‘Giving water to drink.’” (Da’îf)
Comments:

a. Giving drinking water is a great good deed, whether it is in the form of fixing a tap or digging a well, or dedicating a water cooler for people, or by putting a pot with drinking water for public use, or even giving a glass of water to a thirsty person. All the aforementioned actions are deemed as good deeds.

b. Withholding excess water from a needy person is a great major sin.

c. Water should not be wasted during its use.

3685. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “On the Day of Resurrection, people will be lined up in rows, (one of the narrators) Ibn Numair said: i.e., the people of Paradise, and a man from among the people of Hell will pass by a man (from the people of Paradise) and say: “O so-and-so! Do you not remember the day when you asked for water and I gave you water to drink?” So he will intercede for him. And another man will come and say: “Do you not remember the day when I gave you water which to purify yourself?” and he will intercede for him.” (In his narration, one of the narrators) Ibn Numair said: “And he will say: ‘O so-and-so, do you not remember the day when you sent me to do such and such for you, and I went and did it for you?’ and he will intercede for him.” (Da’îf)

3686. It was narrated that Surâjah bin Ju’shum said: “I
asked the Messenger of Allâh ﷺ about a lost camel that comes to my cisterns that I have prepared for my own camels – will I be rewarded if I give it some water to drink? He said: ‘Yes, in every living being there is reward.’” (Sahih)

Comments:

a. Giving water to a thirsty animal or feeding a hungry animal that belongs to others is also a good deed.

b. Giving water to an animal that does not belong to anyone is also a good deed. As a prostitute was forgiven due to providing water to a thirsty dog. (Sahih Muslim: 2244)

Chapter 9. Gentleness

3687. It was narrated from Jarir bin ‘Abdullâh Al-Bajali that the Messenger of Allâh ﷺ said: “Whoever is deprived of gentleness, he is deprived of goodness.”” (Sahih)

Comments:

A hardhearted person cannot get the love of people due to this character, and he is deprived of most of the worldly benefits. Allâh also does not like a bad person, so he will be deprived of the advantages of the Hereafter as well.

3688. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Allâh is Gentle and loves gentleness, and He grants reward
for it that He does not grant for harshness.” (Sahih)

Comments:

a. Allâh loves most those who are kind to each other. He grants benefits to such people in this world and the good reward in the Hereafter.

b. Being lenient in religious matters, and tolerant in enforcement of the Hudud (the prescribed punishment in Islam) indicates a weakness of the faith. In such situations, being firmly adherent to the religion will raise one’s rank.

3689. It was narrated from 'Aishah that the Prophet ﷺ said:

“Allâh is Gentle and loves gentleness in all things” (Sahih)

Comments:

Using a kind and gentle method in preaching Islam is very useful. But being lenient in the matter of truth is similar to the acceptance of falsehood. On the other hand, adopting a strict stand in matters which the Shari'ah itself approves easiness is a mistake, and insisting on it is a further mistake.

Chapter 10. Beneficence Towards Slaves

3690. It was narrated that Abu Dharr said: “The Messenger of Allâh ﷺ said: ‘(Slaves are) your brothers whom Allâh has put under your control, so feed them with the same food that you eat,
clothe them with the same clothes that you wear, and do not burden them with so much that they are overwhelmed; if you do burden them, then help them." (Sahih)

Comments:

a. Looking after the rights of a slave is obligatory on his master.

b. Providing suitable food, clothes, and accommodation to a slave is the responsibility of his master. In return he serves his master and helps him in his day-to-day work.

c. If a job is entrusted to a slave that he cannot accomplish alone, then the master must help him or provide some helpers for him.

3691. It was narrated from Abu Bakr Siddiq that the Messenger of Allah ﷺ said: "No person who mistreats his slaves will enter Paradise." They said: "O Messenger of Allah, did you not tell us that this nation will have more slaves and orphans than any other nation?" He said: "Yes, so be as kind to them as you are to your own children, and feed them with the same food that you eat." They said: "What will benefit us in this world?" He said: "A horse that is kept ready for fighting in the cause of Allah, and your slave to take care of you, and if he performs prayer, then he is your brother (in Islam)." (Da’if)
Chapter 11. Spreading (The Greeting Of) Peace

3692. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) peace among yourselves.” (Sahih)

Comments:
a. Having belief is the fundamental condition for entering Paradise.
b. The love which is based on faith instead of color, race, family, language, nationality or affection is a complement and beauty of faith.
c. Greeting each other is a cause of love, since exchanging the words of Islamic greetings ‘As-Salâmu ‘Alaikum’ (peace be upon you) and ‘Wa ‘Alaikumus-Salâm’ shows good feeling for each other, and it also contains supplication for each other.

3693. It was narrated that Abu Umâmah said: “Our Prophet ﷺ commanded us to spread (the greeting of) peace.” (Sahih)

3694. It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allah ﷺ said: ‘Worship the Most Merciful and spread (the greeting of) peace.’” (Sahih)
Comments:

a. One should not take initiative to greet non-Muslims but if they greet first, they should be answered. See chapter 13.
b. The sound of the greeting should be raised to the extent that the person who is greeted could hear it.

Chapter 12. Returning (The Greeting Of) Peace

3695. It was narrated from Abu Hurairah that a man entered the mosque, and the Messenger of Allah was sitting in a corner of the mosque. He prayed, then he came and greeted him with Salâm (peace), and he said: "Wa ‘alaika- salâm (and to you be peace)." (Sahih)

Comments:

a. If there is a gathering in a mosque, the person arriving should greet them.
b. Responding to the greeting is compulsory.
c. The word ‘Alaika’ is for singular while the word ‘Alaikum’ is for plural but the plural could be used for a single person.

3696. It was narrated from Abu Salamah that ‘Aishah told him that the Messenger of Allah said to her: "Jibrā’il sends (greetings of) Salâm to you." She said: "Wa ‘alaihis-salâm wa rahmatullāh (and upon him be peace and the mercy of Allah).” (Sahih)

Comments:

a. It is among the virtues of the Mother of the Believers, ‘Aishah, that Jibrā’il (Gabriel) greeted her. No other Companion is blessed by such a great virtue.
b. If one is conveyed the greeting of someone, he should respond to its
greeting in similar manners.

Chapter 13. Returning (The Greeting Of) Peace To
Ahludh-Dhimmah 1

3697. It was narrated that Anas bin Mālik said: "The Messenger of
Allāh ﷺ said: 'When any of the People of the Book greets you
with Salām (peace), then say, Wa ‘alaikum (and also upon you).’"
(Sahih)

Comments:
a. The expression “People of the Book” refers to Christians and Jews. Hindu,
Sikh, Mirzāi (Qādiyāni) are not from the People of the Book.
b. Dhimmi are those non-Muslims who live in a Muslim country.

3698. It was narrated from ‘Āishah that some of the Jews
came to the Prophet ﷺ and said:
"As-sāmu ‘alaika (death be upon
you), O Abul-Qāsim!" He said:
"Wa ‘alaikum (and also upon
you)." (Sahih)

3699. It was narrated from Abu ‘Abdur-Rahmān Al-Juhani that
the Messenger of Allāh ﷺ said: “I
am riding to the Jews tomorrow.
Do not initiate the greeting with

them, and if they greet you, then say: *Wa ‘alaikum* (and also upon you).” *(Hasan)*

Chapter 14. Greeting
Children And Women

3700. It was narrated that Anas said: “The Messenger of Allâh came to us, and we were young boys, and he greeted us with (the greeting of) peace.” *(Da’if)*

Comments:

a. The principle is that a younger person should greet the older one.

b. An older person may greet a younger one for the purpose of teaching children.

3701. Asmâ’ bint Yazid said: “The Messenger of Allâh passed by us, among (a group of) women, and he greeted us with (the greeting of) peace.” *(Hasan)*

Comments:

a. A marriageable man can greet a marriageable woman and vice versa, provided there is no fear of temptation.

b. The example of being safe from temptation is that if a woman is very aged, or there are lot of women and no chance of misunderstanding, in this case, a man can greet them.
c. A young woman greeting a lone man or a man greeting a young woman may cause evil. So, one should avoid such practice. Unmarriageable men and women can greet each other, rather they should greet each other, since it prevents them from inappropriate thoughts.

Chapter 15. Shaking Hands

3702. It was narrated that Anas bin Mâlik said: “O Messenger of Allâh! Should we bow to one another?” He said: “No.” We said: “Should we embrace one another?” He said: “No, but shake hands with one another.” (Da’if)

Comments:

a. Bowing during greeting is prohibited because it is similar to the action of Rukû’, which is a form of worshipping Allâh.

b. Kissing legs is akin to prostration so it is also forbidden.

c. The Hadîth prevents hugging also.

d. Shaking hand is Sunnah. It should be done only with right hand not with both hands.

3703. It was narrated from Barâ’ bin ‘Âzib that the Messenger of Allâh ﷺ said: “There are no two Muslims who meet and shake hands, but they will be forgiven before they part.” (Da’if)

Translation: [It is related by Abu Da’ud, the chaper, Bab in the Chapter, ح:5216 on a report from Abu Shâba] & in his book: 431/8. It is Sahîh, and the chain of narrators is sound. ح:1175, and has been recorded by the Tirmidhi, and by other compilations with a number of hadiths. The translation is by Sh. Muhammad Al-Bahr. 

Comments:

a. Muslims mutual meetings, besides developing the love and affection among them, expiate their sins too.

b. Minor sins are forgiven by such deeds, but the major sins without repentance, and the people's rights without paying them back, are not forgiven.

Chapter 16. A Man Kissing Another Man's Hand

3704. It was narrated that Ibn 'Umar said: "We kissed the hand of the Prophet ﷺ." *(Da'if)*

3705. It was narrated from Safwân bin 'Assâl that some people among the Jews kissed the hands and feet of the Prophet ﷺ.* (Hasan)*

Chapter 17. Seeking Permission To Enter

3706. It was narrated from Abu Sa'eed Al-Khudri that Abu Musa asked permission to enter upon 'Umar three times, and he did not give him permission, so he went away. 'Umar sent word to him saying: "Why did you go back?" He said: "I asked permission to
enter three times, as the Messenger of Allâh ὑ.openapi enjoined upon us, then if we are given permission we should enter, otherwise we should go back.” He said: “You should bring me proof of that, or else!” Then he came to a gathering of his people and asked them to swear by Allâh concerning that, and they did so, so he let him go. (Sahih)

Comments:
a. Entering anyone’s house without his permission is not allowed.
b. The manner of asking permission is saying, “As-Salâm ʿAlaikum, may I enter? (Sunan Abu Dawud: 5177)
c. If one seeks permission and does not receive a response then he has to seek the permission twice or thrice.
d. If one is not permitted even after asking permission thrice, he should go away without any displeasure from the household. Probably the responsible person (husband) is not at the house, or he is not ready to welcome people for some genuine reason.
e. ʿUmar ὑ.open demanded witness to have more satisfaction only. Another purpose was that when people knew that ʿUmar ὑ.open is strict with the senior Companions of the Prophet ὑ.open, the people will not dare to narrate Ahâdîth without verifying them. Hence, irresponsible people will avoid narrating incorrect or fabricated Ahâdîth.

3707. It was narrated that Abu Ayyub Ansârî said: “We said: ‘O Messenger of Allâh, (we know) this (greeting of) Salâm, but what does seeking permission to enter mean?’ He said: ‘It means a man saying Subhân-Allâh, and Allâhu Akbar and Al-Hamdu Lillâh, and clearing his throat, announcing his arrival to the people in the house.” (Daʿîf)
3708. It was narrated that ‘Ali said: “I had two times of visiting the Messenger of Allāh at night and during the day. If I came to him when he was praying, he would clear his throat (to let me know he was praying).”” (Sahih)

3709. It was narrated that Jābir said: “I asked the Prophet for permission to enter, and he said: ‘Who is that?’ I said: ‘Me.’ The Prophet said: ‘Me, me?’” (Sahih)

Comments:

a. The repetition of the word ‘Me, me?’ was to show his displeasure with the answer of the Companion, and inform him that this way of answering is not correct.

b. Knocking on the door is also a type of asking permission. If one comes at the door and enquires the name then he should greet him before starting to talk.

Chapter 18. If A Man Is Asked, How Are You This Morning?

3710. It was narrated that Jābir said: “I said: ‘How are you this
He said: 'I am better than one who did not get up fasting, and who did not visit any sick person.'" (Hasan)

3711. It was narrated that Abu Usaid Sā‘īd said: "The Messenger of Allâh ﷺ said to ‘Abbâs bin ‘Abdul-Muttalîb, when he entered upon them: "As-Sâlâm u ‘alaikum." They said: ‘Wa alaikum wa rahmatullâhi ma barakâtuhu.’ He said: ‘How are you this morning?’ They said: ‘Well, praise is to Allâh. And how are you this morning, may our fathers and mothers be ransomed for you, O Messenger of Allâh!’ He said: ‘I am well, praise is to Allâh.’" (Da‘îf)

Chapter 19. If A Man Who Is Respected Among His People Comes To You, Then Honor Him

3712. It was narrated from Ibl
Umar that the Messenger of Allah ﷺ said: "If there comes to you a man who is respected among his own people, then honor him." (Hasan)

Comment:

a. The honor of a guest should be in accordance with his status and position.
b. A non-Muslim guest should be welcomed cheerfully, and proper hospitality should be extended to him. However, one should avoid doing any action that may affect his or the Muslims' dignity and prestige adversely.

Chapter 20. Replying To One Who Sneezes

3713. It was narrated that Anas bin Mâlik said: "Two men sneezed in the presence of the Prophet ﷺ and he replied (said: 'Yarhamuk-Allâh; may Allâh have mercy on you') to one and not to the other. It was said: 'O Messenger of Allâh, two men sneezed in your presence and you replied to one and not to the other?' He said: 'This one praised Allâh (said Al-Hamdu Lillâh after sneezing) but that one did not.'" (Sahîh)

Comment:

a. Praising Allâh means the one who sneezes should say Al-Hamdu Lillâh.
b. Invoking blessing on him means that the person who hears him should respond to him by saying Yarhamuk-Allâh (may Allâh be merciful to you.)
c. Invoking blessings, by saying Yarhamuk-Allah to the one who says Al-Hamdu Lillâh after sneezing, is the right of a Muslim on his Muslim brother. (See Sahîh Al-Bukhârî: 6223)
3714. It was narrated from Iyâs bin Salamah bin Akwa' that his father said: "The Messenger of Allâh ﷺ said: ‘The one who sneezes may be responded to three times; if he sneezes more than that, he has a cold.'” (Sahih) 

3715. It was narrated from 'Ali that the Messenger of Allâh ﷺ said: "If anyone of you sneezes, let him say: Al-Hamdu Lillah (praise is to Allâh). Those around him should respond by saying: Yarhamuk-Allâh (may Allâh have mercy on you). And he should respond to them by saying: “Yahdikum Allâhu wa yuslahu balakum (May Allâh guide you and set right your state).” (Da'îf) 

Comments:
The Hadith shows how to invoke blessing on a sneezing person.

Chapter 21. A Man Honoring His Companion

3716. It was narrated that Anas bin Mâlik said: "Whenever the Prophet ﷺ met a man, he would speak to him, and would not turn away until he (the other man) was the one who turned away. And if he shook hands with him, he would not withdraw his hand
until he (the other man) withdrew his hand. And he was never seen sitting with his knees ahead of the knees of the one who was sitting next to him.” (Da’if)

Comments:
This is an example of the noble character of the Prophet ﷺ. Muslims should behave in the best manner with their companions.

Chapter 22. Whoever Gets Up From A Spot Then Comes Back, He Has More Right To It

3717. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When one of you gets up from his spot, then comes back, he has more right to it.” (Sahih)

Chapter 23. Excuses

3718. It was narrated from Jawdân that the Messenger of Allah ﷺ said: "If a man makes an excuse to his brother and he does not accept it, he will bear a burden of sin like that of the tax-collector.” (Da’if)

Another chain with similar wording.
Chapter 24. Joking

3719. It was narrated that Umm Salamah said: “Abu Bakr went out to trade in Busra, one year before the Prophet died, and with him were Nu’aimân and Suwaibit the sons of Harmalah, who had been present at Badr. Nu’aimân was in charge of the provisions, and Suwaibit was a man who joked a lot. He said to Nu’aimân: ‘Feed me.’ He said: ‘Not until Abu Bakr comes.’ He said: ‘Then I will have to annoy you.’ Then they passed by some people, and Suwaibit said to them: ‘Will you buy a slave from me?’ They said: ‘Yes.’ He said: ‘He is a slave who talks a lot and he will tell you, “I am a free man.” If you are going to let him go when he says that to you, do not bother buying him.’ They said: ‘We will buy him from you.’ So they bought him from him in return for ten young she-camels, then they brought him and tied a turban or a rope around his neck. Nu’aimân said: ‘This man is making fun of you. I am a free
man, not a slave.' They said: 'He has already told us about you; and they took him off.' Then Abu Bakr came and he (Suwaibit) told him about that. So he followed those people and returned their camels to them, and took Nu‘aimân back. When they came to the Prophet and his Companions laughed about it for a year.'

(Da‘if)

Comments:

a. Shaikh Zuhair Shawish wrote, "The narrators made a mistake in this report; they report that Nu‘aimân bin ‘Amr Ibn Rifâ‘î, was responsible for food and the provisions of journey while Suwaibit bin Harmalah Nahshali was the one who transgressed against him jokingly. The opposite is correct since Nu‘aimân was a light-hearted person and quick at repartee. See the details about him in Al-Isâbâh, volume 3, page 569 and Usdul-Chabah, volume 5, page 36); and the details about Suwaibit in Al-Isâbâh, volume 2 page 117)" (footnotes of Da‘if Sunan Ibn Mâjah).

b. Joking means doing something as a jest that does not cause harm to anyone. If it hurts someone’s feelings then it becomes mockery, which is forbidden. (Footnotes of Ibn Mâjah, Muhammad Fuwâd ‘Abdul-Bâqi).

3270. It was narrated that Abu Taiyâh said: "I heard Anas bin Mâlik say: ‘The Messenger of Allâh used to mix with us so much that he said to a little brother of mine: ‘O Abu ‘Umair, what happened to the Nughair?’’

(Sahih)

(One of the narrators) Wâki’ said: "Meaning, a bird that he used to play with."


العفو عن العفو، عليه يُحَكَّمُ: حَكَّامُ وَسَعَىَّ، عَنْ أَبِي الْكَبَّاحَ، قَالَ: سَيَعُطُّ أَسْئَنْ بِنْ مَالَكَ بِلَيْلَةٍ كَانَ رَسُولُ اللَّهُ ﷺ يَحْتَلُّهُ ﻟِيَّ ﻋَلَى ﺍ لْيَبِّرِ، ﻓَيَأْتِيَ بِصِيَفِهِ: ﺑِـيَأْمَرُ ﻋَــا ما ﻓَـلِّلْتُ ﺍِلْمَغْرِيِّ؟ أَوَ ﻳُكْبِرُ: ﻓَيَأْتِيَ يُبِْـعُ مَا يُبْلُعُ ﻹِهِ.

تَحْرِيْجٌ: أَخْرِجَهُ الْبَخَارِيُّ، الْأَدَّابُ، بَابُ الْإِنْبَاتِ إِلَى الْنَّاسِ، طَبَّةُ: ١٠٣٢، وَصَلِّيّ، الْمُسَاجِدُ، بَابُ جَزَاءِ الْجَمَاعَةِ فِي النَّافَلَةِ وَالصَّلَاةِ عَلَى حُسْنِ وَخَمْرِ، وَنَوْبَةَ وَعَدْهَا مِنَ الْطَّاُهَرَاتِ: حَفَّٰرَةٍ ٦٥٩ مِنْ حَدِيثِ أَبِي الْتَّبَاحِ. 
Comments:
a. *Nughair* is a kind of bird that is similar to a sparrow and has red beak. Imam Ibn Hajar said it is a wagtail. See (*Fathul-Bari*, volume 10, page 715).
b. Making fun with children to amuse them is allowed.
c. Some people, during their fun with children, speak matters that disturb children, it is not allowed.
d. Having birds and the like is allowed, provided they should be looked after and fed properly.

Chapter 25. Plucking Out White Hairs

3721. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: “The Messenger of Allah ☞ forbade plucking out white hairs and said: ‘It is the light of the believer.’”

(Hasan)

**Comments:**
a. Plucking white hair from one’s head is forbidden.
b. Dying white hair by applying henna or the like is allowed.
c. Old age is a cause of honor for a believer.

Chapter 26. Sitting Between The Shade And The Sun

3722. It was narrated from Ibn Buraidah, from his father, that the Prophet ☞ forbade sitting between the shade and the sun.

(Hasan)
If one was sitting or sleeping in the sun and then the sun has passed so that a part of his body was in the sun, and part under the shadow then he should change his place until he is either under the sun or under the shadow. (See Sunan Abu Dâwûd: 4821)

Chapter 27. Prohibition Of Lying On One's Face

3723. It was narrated from Qais bin Tihfah Al-Ghifâri that his father said: "The Messenger of Allah ﷺ found me sleeping in the mosque on my stomach. He nudged me with his foot and said: 'Why are you sleeping like this? This is a kind of sleep that Allah dislikes,' or 'that Allah hates.'" (Sahih)

Comments:
a. Lying on one's stomach is forbidden.
b. Considering the great position and high status of the Prophet ﷺ, and the deep love and affection that his Companions had in their hearts for him, this style of warning was suitable for him. But, jerking a friend in order to teach him a matter is not appropriate for a common Muslim.

3724. It was narrated that Abu Dharr said: "The Prophet ﷺ passed by me and I was lying on my stomach. He nudged me with his foot and said: 'O Junaidib! This is how the people of Hell lie.'" (Sahih)

Comments:

a. Lying on one's stomach is forbidden.
b. Considering the great position and high status of the Prophet ﷺ, and the deep love and affection that his Companions had in their hearts for him, this style of warning was suitable for him. But, jerking a friend in order to teach him a matter is not appropriate for a common Muslim.
passed by a man who was sleeping in the mosque, lying on his face. He struck him with his foot and said: 'Get up' or; 'Sit up, for this is a hellish kind of sleep.'” (Hasan)

Chapter 28. Learning About The Stars

3726. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: "Whoever learns about the stars, he learns a branch of magic; the more he learns (of the former) the more he learns (of the latter)." (Hasan)

Comments:

a. The forbidden knowledge related to stars is astrology, which is supposedly used to fortell one’s future or other matters of the unseen.

b. Some people believe that if one is born under such a star, from the twelve stars, he will be of such and such characteristics, and the one who is born under such a star he will be of such qualities. Indeed, such faith is nothing but non-Islamic fantasies, some people consider it as ‘the knowledge’.

c. Palmists who read lines of a palm and inform people about their future also attribute the different lines of the palm to different stars, and then predicate

[1] An-Nujum: The stars; and ‘learning about the stars’ is general, covering both astronomy and astrology, and this is how some of the Salaf interpreted it, literally. Most differentiated between astronomy used for navigation and the like, and astrology which is about divination, and the supposed influences of stars on human affairs.
Chapter 29. Prohibition Of Cursing The Wind

3727. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Do not curse the wind, for it is from the mercy of Allah, bringing Rahmah (i.e., rain and breezes), or destruction. But ask Allah for its goodness, and seek refuge with Allah from its evil." (Sahih)

Comments:

a. The wind is a great blessing of Allah; human beings cannot live without it. But sometimes this wind itself turns into storm and tempest by the command of Allah and becomes a cause of huge destruction.
b. Mercy and torment both are in the Hands of Allah. So, the hope and fear should both be only with Allah.
c. Just as cursing human beings is forbidden, similarly, cursing animals or non living things is also an evil act.

Chapter 30. Names That Are Liked

3728. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The most beloved of names to Allah are ‘Abdullâh and ‘Abdur-Rahmân.” (Sahih)

Comments:

a. The reason for the desirability of the mentioned names, is that they indicate enslavement to Allah.
b. Naming by the addition of the prefix ‘Abd’ or ‘Ubaid’ with other names of
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Allâh is also allowed.
c. Naming after the names of Prophets is also permissible.

Chapter 31. Names That Are Disliked

3729. It was narrated from 'Umar bin Khattâb that the Messenger of Allâh ﷺ said: "If I live - if Allâh wills - I will forbid the names Rabâh (profit), Najih (saved), Aflâh (successful), Nâfi' (beneficial) and Yasâr (prosperity)." (Sahih)

3730. It was narrated that Samurah said: "The Messenger of Allâh ﷺ forbade giving our slaves four names: Aflâh (successful), Nâfi' (beneficial), Rabâh (profit) and Yasâr (prosperity)." (Sahih)

Comments:
If one asks whether Nâfi' is in the house, and if the answer is in negative, it means that no useful person exists at the house and all are useless. Though, the intention of the speaker is not so, but it sounds bad, so it is better to avoid such names. However, naming by such names is not forbidden.

3731. It was narrated that Masruq said: "I met 'Umar bin Khattâb and he said: 'Who are you?' I said: 'Masruq bin Ajda.' 'Umar said: 'I heard the Messenger of Allâh ﷺ saying,
"Ajda’ is a devil." (Da’if)

Comments:
The linguistic meaning of Ajda’ is the one whose nose is cut off, this expression is used in Arabic for disgrace and humiliation, while being deprived of other organs (such as a lame) is free from such confusion, so it is better to avoid such names.

Chapter 32. Changing Names

3732. It was narrated from Abu Hurairah that Zainab used to be called “Barrah” (good), and it was said that she was praising herself. So the Messenger of Allah (Sahih) changed her name to Zainab.

Comments:
a. Generally good names imply admiration but some names clearly prove this meaning so avoiding them is advisable.
b. Zainab is the name of a good smelling plant.

3733. It was narrated from Ibn ‘Umar that a daughter of ‘Umar was called ‘Asiyah’ (disobedient), then the Messenger of Allah (Sahih) named her ‘Jamilah’ (beautiful).
Comments:
The linguistical meaning of ‘Asiyah is disobedient, while a Muslim is obedient, so this name is not likeable. The name of the wife of Pharaoh was Asiyah (with different phonetics) who was a true believer, so using this name is allowed.

3734. It was narrated that ‘Abdullâh bin Salâm said: “I came to the Messenger of Allâh ﷺ, and my name was not ‘Abdullâh bin Salâm. The Messenger of Allâh ﷺ named me ‘Abdullâh bin Salâm.” (Da’îy)

3735. It was narrated from Muhammad that the heard Abu Hurairah say: “Abul-Qâsim ﷺ said: ‘Call yourselves by my name but do not call yourselves by my Kunyah.” (Sahih)

3736. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: ‘Call yourselves by my name but do not call yourselves by my Kunyah.” (Sahih)

Chapter 33. Combining The Name And The Kunyah[1] Of The Prophet ﷺ

3737. It was narrated from Muhammad that the heard Abu Hurairah say: “Abul-Qâsim ﷺ said: ‘Call yourselves by my name but do not call yourselves by my Kunyah.”

[1] Kunyah: Calling a man, ‘O father of so-and-so!’ or calling ‘woman, ‘O mother of so-and-so!’ This is a custom of the Arabs.
3737. It was narrated that Anas said: “The Messenger of Allâh ﷺ was in Baqi’, and a man called out to another man: ‘O Abul-Qâsim!’ The Messenger of Allâh ﷺ turned to him, and he said: ‘I didn’t mean you.’ The Messenger of Allâh ﷺ said: ‘Call yourselves by my name but do not call yourselves by my Kunyah.’”’ (Sahih)

Comments:

a. Baqi’ was a place near Al-Madinah Munawwarah; the graveyard was located in one portion of this area while another portion was used as a market. At present the graveyard of the inhabitants of Al-Madinah is located in this area which is called Jannatul-Baqi’. Naming it as Jannat (Paradise) is not correct. One of the narrations of this incident reads that a person called the Prophet ﷺ, “O Abul-Qâsim…” (Sahih Al-Bukhâri: 3537)

b. Kunyah means the surname that is given after the name of one’s children with the addition of the word ‘Abu’ (father) or ‘Umm’ (mother). For example; Abu Bakr, Umm Abdullah (Aishah) ﷺ.

c. There are many opinions in this matter. The title of this chapter shows that Imam Ibn Majah was of the opinion that whose name is Muhammad he should not call himself ‘Abul-Qâsim’ as his Kunyah, but other persons can use this Kunyah. Some other scholars are of the opinion that the prohibition was restricted to the life of the Prophet ﷺ as understood by this Haddîh.

Chapter 34. A Man Being Given A Kunyah Before He Has A Child

3738. It was narrated from Hamzah bin Suhaib that ‘Umar said to Suhaib: “Why are you called Abu Yahya when you do
not have a son?” He said: “The Messenger of Allah ﷺ gave me the Kunya of Abu Yahya.” (Da’if)

Comments:

a. This conversation was before the birth of Hamzah who was the son of Suhaib ﺔ.
b. Using a Kunyah before having children is allowed.
c. As naming after the names of the Prophets is allowed, similarly naming after their Kunyah is also allowed.

3739. It was narrated from 'Âishah that she said to the Prophet ﷺ: “All of your wives have a Kunyah except me.” He said: “You are Umm ‘Abdullâh.” (Sahih)

Comments:

a. The intention of 'Âishah ﷺ, was to give her a suitable Kunyah.
b. She asked so because she has no child to use his name as Kunyah.
c. Most probably the Prophet ﷺ, chose this Kunyah for 'Âishah, after the name of Abdullâh bin Zubair, who was her nephew, and son of Asmâ‘ bint Abu Bakr ﷺ.

3740. It was narrated that Anas said: “The Prophet ﷺ used to come to us and say to a brother of mine, who was small: ‘O Abu 'Umair.’” (Sahih)

Comments:

This is the same Hadith that has been mentioned under no 3720. The purpose of repeating it here is that Abu 'Umair, was still a child, having a child for him was beyond imagination, even though the Prophet ﷺ,
selected a Kunyah for him, and addressed him with his Kunyah.

Chapter 35. Nicknames

3741. It was narrated that Abu Jabirah bin Dahhak said: (Allah's saying) “Nor insult one another by nicknames.”[1] was revealed concerning us, the Ansār. When the Prophet ﷺ came to us, a man among us would have two or three names, and the Prophet ﷺ might call him by one of those names, only to be told: “O Messenger of Allah, he does not like that name.” Then: “Nor insult one another by nicknames.” was revealed.” (Sahih)

Comments:

a. One should not be called with a name or title that does not please him.

b. A Muslim must respect the feelings of another Muslim, and should not say, without any reason, something that may hurt his feelings.

Chapter 36. Praise

3742. It was narrated that Miqdād bin ‘Amr said: “The Messenger of Allah ﷺ commanded us to throw dust in the faces of those who praise others.” (Sahih)

Comments:


Comments:
Usually the purpose of those who admire people in front of them is to obtain some material benefits or to gain their respect, which is morally a bad practice.

3743. It was narrated that Mu‘âwiyah said: “I heard the Messenger of Allâh ﷺ say: ‘Beware of praising one another, for it is slaughtering (one another).’” (Hasan)

Comments:
'Slaughtering' here means causing his destruction in this world and hereafter as well.

3744. It was narrated from ‘Abdur-Rahmân bin Abu Bakrah that his father said: “A man praised another man in the presence of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: ‘Woe to you, you have cut the neck of your companion,’ several times. Then he said: ‘If anyone of you praises his brother, let him say: “I think he is like this, but I do not sanctify anyone before Allâh.”’ (Sahih)

Comments:
A human being can judge based on what is apparent to him while Allâh Alone is aware of the reality of hearts and their conditions.
Chapter 37. One Who Is Consulted Is Entrusted

3745. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “One who is consulted is entrusted.”[1] (Hasan)

3746. It was narrated from Abu Mas’ud that the Messenger of Allah ﷺ said: “One who is consulted is entrusted.” (Hasan)

Comments:

a. As betraying the trust is not allowed, similarly, giving wrong advice is also forbidden.

b. An advice seeker trusting in his Muslim brother divulges his secrets to him so, it is forbidden for him to inform his secrets to others since he is entrusted with them.

3747. It was narrated from Jābir that the Messenger of Allah ﷺ said: “If one of you consults his brother, then let him advise him.” (Da’if)

[1] Meaning: ‘Trusted,’ so he should not deceive the one seeking consultation by hiding some benefit and pointing out some harm. (Sindi).
Comments:
Giving sincere advise to a Muslim is compulsory since well-wishing is obligatory from every Muslim for another Muslim.

Chapter 38. Entering
Bathhouses

3748. It was narrated that 'Abdullah bin 'Amr said: “The Messenger of Allâh ﷺ said: ‘You will conquer the lands of the non-Arabs, where you will find houses called Hammâmât (bathhouses). Men should only enter them wearing a waist wrap, and do not let women enter them unless they are sick or bleeding following childbirth.’” (Da'îf)

3749. It was narrated from 'Aishah that the Prophet ﷺ forbade men and women to enter bathhouses, then he allowed men to enter them wearing a waist wrap, but he did not make the same allowance for women. (Hasan)
3750. It was narrated from Abu Malih Al-Hudhali that some women from the people of Hims asked permission to enter upon 'Aishah. She said: "Perhaps you are among those (women) who enter bathhouses? I heard the Messenger of Allâh ﷺ say: 'Any woman who takes off her clothes anywhere but in her husband’s house, has torn the screen that was between her and Allâh.’" 

(Hasan)

Comments:
The whole body of a woman should be covered, so she is prohibited to seek any one’s help in public bath house. It is better for her to have her bath in her own house.

Chapter 39. Applying Hair Removing Chemical

3751. It was narrated from Umm Salamah that when the Prophet ﷺ would apply (it), he began with his private area, coating it with hair removing chemical. And his wife would do the remainder of his body. (Da’if)


3752. It was narrated from Umm Salamah that the Prophet ﷺ would coat (with hair removing chemical) and remove the pubic hairs with his hand. (Da’if)
Chapter 40. Stories (For The Purpose Of Exhortation)

3753. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "No one tells stories to the people (for the purpose of exhortation) except a ruler, one appointed by a ruler, or a show-off." (Hasan)

Comments:
If there is no Islamic state then every scholar is responsible to guide the people in their religious matters. But if a person lacks religious knowledge and tries to become the leader of people based on his elocution then he will spread deviation.

3754. It was narrated that Ibn 'Umar said: "Stories (for the purpose of exhortation) were unknown at the time of the Messenger of Allâh ﷺ, the time of Abû Bakr and the time of 'Umar." (Hasan)

Chapter 41. Poetry

3755. It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ said: "In some poetry there is wisdom." (Sahîh)
3756. It was narrated from Ibn `Abbas that the Prophet ﷺ said: "In some poetry there is wisdom." (Hasan)

Comments:

a. Poetry is a type of speech. As both good and bad talk could be said in prose, similarly it could be composed in poetry too.

b. Bad poetry should be avoided while composing good poetry and listening to it is permissible.

3757. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The truest of words spoken by the poet are the words of Labid: "Everything except Allâh is false."

And Umayyah bin Abu Salt nearly accepted Islâm." (Sahih)

Comments:

a. Labid ﷺ was an Arab poet who embraced Islam. He died during the caliphate of Mu’awiyah ﷺ.

b. Any deed which is done for the sake of Allâh is considered a good deed.
c. Umayyah bin Abu Salt was a non-Muslim poet, but his poetry was good so the Prophet ﷺ liked it.

3758. It was narrated from ‘Amr bin Sharid that his father said: “I recited one hundred verses of the poetry of Umayyah bin Abu Salt to the Messenger of Allâh ﷺ, and after every line he said, “More.” And he said: “He nearly accepted Islam.” (Sahih)

Chapter 42. What Kind Of Poetry Is Undesirable

3759. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “If a man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry.” (Sahih)

Except that (one of the narrators) Hafs did not say: “until it destroyed him.”

Comments:

Admiring good poetry and listening to it purposely is allowed, even if it is from a non-Muslim. Good poetry means that which is free from disbelief, polytheism, dissoluteness and lewdness.

3760. It was narrated from Sa’d bin Abu Waqqâs that the Prophet ﷺ said: “If a man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry.” (Sahih)
Comments:
a. ‘Fill completely with pus’ means loving poetry so much that one becomes devoted to it. Anyway memorizing even a few verses of bad poetry is not good.

b. Verses of poetry in this Hadith refer to the bad verses.

3761. It was narrated from ʾĀishah that the Messenger of Allāh ﷺ said: “The worst of all people in lying is a man who trades insults with another man, disparaging the entire tribe, and a man who denies his father and accuses his mother of adultery.” (Hasan)

Comments:
a. Defamatory poetry is an evil act. Nevertheless, defaming those disbelievers who are in the state of war with Muslims is allowed, provided it does not include any Muslim.

b. Tracing a person’s lineage to a tribe other than his own tribe shows his acknowledgement that his real father is not the one who is thought as his father, instead his real father is from another tribe. As a result it shows that his mother is an adulteress; this proves the repulsiveness of this action.

Chapter 43. Playing Backgammon

3762. It was narrated that Abu Musa said: “The Messenger of Allāh ﷺ said: ‘Whoever plays
backgammon has disobeyed Allâh and His Messenger.” *(Da’if)*

"Whoever plays backgammon, it is as if he dipped his hand in the flesh and blood of a pig.” *(Sahih)*

**Comments:**

a. Pig is an impure animal; a Muslim does not like to touch it let alone the matter of cooking its meat or touching its blood. Likewise, any game that involves gambling should be hated.

b. One of the reasons for the prohibition of chess and gambling is that those who engage themselves in such games waste their time and do not care about even their prayers. Being busy in any other game to the extent that it affects one’s worship, remembering Allâh, and fulfilling the rights of human beings adversely is forbidden.

Chapter 44. Playing With Pigeons

It was narrated from 'Aishah that the Prophet looked at a man who was chasing a bird and said: “A devil chasing a devil.” *(Hasan)*
Comments:

a. Breeding birds for any lawful purpose is permissible but if it is only for entertainment that causes a waste of time, then it should be avoided.

b. Giving importance to any hobby more than its lawful limits and wasting time and money for that purpose is forbidden.

c. Kiteflying is also a useless and dangerous hobby just as pigeonflying. So, it should be avoided.

d. The reason for calling a pigeon as Satan is that Satan was pleased with it for its many evils.

3765. It was narrated from Abu Hurairah that the Prophet ﷺ saw a man chasing a pigeon and said: "A male devil following a female devil." (Hasan)

3766. It was narrated from ‘Uthmān bin ‘Affān that the Messenger of Allāh ﷺ saw a man following a pigeon and said: "A male devil chasing a female devil." (Sahih)

3767. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ saw a man chasing a pigeon and said: 'A devil chasing a devil.'" (Sahih)
Chapter 45. It Is Undesirable To Be Alone

3768. It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: "If anyone of you knew what is wrong with being alone, no one would travel at night by himself." (Sahih)

Comments:

a. In a long journey, most probably one needs the help of his companion, so one should choose a pious companion for his journey.

b. The possibility of dangers increase at night so traveling alone at night should be avoided.

c. If there is any necessity, one may travel alone as Abu Dhar تبادل، traveled alone at the time of his emigration.

d. Moving from one place to another place within the city is customarily not considered as journey, so going alone is allowed.

Chapter 46. Extinguishing The Fire When Going To Sleep

3769. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "Do not leave fire in your houses when you go to sleep." (Sahih)

Comments:

a. Going to bed leaving the candles, lamps and the like burning, may lead to disasters. It may cause a fire in the house.

b. During winter, to warm the room a coal-stove may be used. In a closed room, leaving it burning while sleeping may cause a fire or the accumulation of the poisoned gas may be fatal.
3770. It was narrated that Abu Musa said: “A house burned down in Al-Madinah, with its occupants inside. The Prophet was told of what had happened, and he said: ‘This fire is an enemy to you. When you go to sleep, extinguish it.’” *(Sahih)*

3771. It was narrated that Jābir said: “The Messenger of Allâh commanded us (to do some things) and forbade us (to do some things), and he commanded us to extinguish our lamps.” *(Sahih)*

Chapter 47. Prohibition Of Camping In The Road

3772. It was narrated from Jābir that the Messenger of Allâh said: “Do not camp in the middle of the road, or relieve yourselves there.” *(Da’îf)*
Comments:

a. During a journey if one needs to stay at any place he has to stay off of the path.

b. During travel, if one needs to stop his car, he should park his car in a place that does not interrupt traffic.

c. If one defecates on the path it annoys the passersby.

Chapter 48. Three People Riding On One Animal

3773. 'Abdullâh bin Ja'far said: "Whenever the Messenger of Allah ﷺ came back from a journey, he would be met by us (children). (One day) he was met by me and Hasan or Husain. He made one of us ride in front of him and the other behind him, until we came to Al-Madinah.' (Sahih)

Comments:

a. Elders should deal with youngsters kindly and nicely.

b. Welcoming the one who is coming back from a journey is allowed, but one should avoid too much formality in this matter.

c. More than one person may ride on an animal provided the animal is strong enough to bear them. Riding two persons on an animal during a long journey, or on a weak animal, is not appropriate.

d. Abdullâh bin Ja'far, and Hasan or Husain, were still young, the weight of both of them was not as the weight of a big person, so riding these three people together was not a cause of hardship for the animal.

Chapter 49. Putting Dust On Writings

3774. It was narrated from Jâbir that the Messenger of Allah ﷺ said: "Put dust on your writings, because it is better, and dust is blessed (being humble in
correspondence brings good results).” *(Da'if)*

Chapter 50. Two Should Not Converse To The Exclusion Of A Third

3775. It was narrated from `Abdullâh that the Messenger of Allâh ﷺ said: “When you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad.” *(Sahih)*

**Comments:**

a. If the two persons from the three people converse privately; the third one feels that they do not considered him as honest to share him in their conversation. Besides this, Satan may insinuate into his mind that they are planning against him.

b. If there are three people then two of them should not talk in a language which the third one cannot understand.

c. If there are many persons in a gathering then two of them may talk separately.
Chapter 51. A Person Who Has Arrows With Him Should Carry Them By Their Heads

3777. Jābir bin 'Abdullāh said: “A man passed through the mosque with some arrows, and the Messenger of Allāh ﷺ said: ‘Hold them by their heads!’ He said: ‘Yes (ok).’” (Sahih)

Comments:
a. The sharp edge of a knife, scissors and the like may pierce someone. If the goods loaded on a donkey-cart, bullock-cart, a truck, etc., could cause harm, then all the precautions should be adopted to avoid the harm.
b. A rifle, gun, etc., should not be kept loaded, and should not be carried loaded to a market, mosque and any place where people gather, to avoid any sudden accident.

3778. It was narrated from Abu Musa that the Prophet ﷺ said: “When anyone of you passes through our mosque or our marketplace carrying arrows, let him hold them by their heads, lest he hurt any of the Muslims.” (Sahih)

Chapter 52. The Rewards Associated With The Qur'ān

3779. It was narrated from 'Āishah that the Messenger of
Allâh ﷺ said: “The one who is proficient with the Qur'ân will be with the noble and righteous scribes (the angels), and the one who reads it and stumbles over it, finding it difficult, will have a double reward.” (Sahih)

Comments:

a. One who is a proficient with the Qur'ân means the one who memorizes the whole Qur'ân and can recite it fulfilling its rules of recitation.

b. Allâh loves most the deed that is sincerely performed, even if it is not perfect and cannot be performed perfectly.

3780. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: “It will be said to the companion of the Qur'ân, when he enters Paradise: ‘Recite and rise one degree for every Verse,’ until he recites the last thing that he knows.” (Hasan)

Comments:

a. The Hadith proves the virtues of the one who memorizes the Qur'ân and recites it most often.

b. Even if one does not memorize the whole Qur'ân, his grades will be increased as much as he memorizes the Qur'ân.

c. The Hadith shows the virtues of reciting and memorizing the Qur'ân.

3781. It was narrated from Ibn Buraidah that his father told that the Messenger of Allâh ﷺ said: “The Qur'ân will come on the Day of Resurrection, like a pale man, and will say: ‘I am the one
that kept you awake at night and made you thirsty during the day." (Hasan)

Comments:
The reward for reciting the Qur’an will appear in a pleasant way to the believer.

3782. It was narrated from Abu Hurairah that the Messenger of Allah said: “Wouldn’t anyone of you like to find three great, fat pregnant she-camels when he returns to his family?” We said: “Yes.” He said: “Three Verses that one of you recites during his prayer are better for him than three great, fat pregnant she-camels.” (Sahih)

Comments:
a. The benefit of the recitation of the Qur’an is so great that huge wealth of this world comparing to its reward is very insignificant.
b. Pregnant she-camels are mentioned, since Arabs at that time considered it the most precious and valued of possessions.
c. Recitation during the prayers is more rewardable than the recitation out of the prayers.

3783. It was narrated from Ibn Umar that the Messenger of Allah said: “The likeness of the Qur’an is that of a hobbled camel. If its owner ties its rope, he will keep it, but if he loosens its rope it will go away.” (Sahih)
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Comments:
a. A camel's knee is tied with a rope after being seated down, which is called in Arabic 'Iqâl, due to it, a camel cannot flee.
b. After memorization of the Qur'an, one should recite it continuously, because if it is not revised constantly then the memorized Qur'an will be forgotten.
c. If the Qur'an is recited during the obligatory and supererogatory prayers, especially in Tahâjjud, then more blessings are obtained.

3784. It was narrated that Abu Hurairah said: "I heard the Messenger of Allah ﷺ say: ‘Allâh said: ‘I have divided the prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.'"

When the slave says: "Al-hamdu lillâhi Rabbi l-'âlamin (All the praise is to Allâh, the Lord of all that exists)," Allâh says: "My slave has praised Me, and My slave shall have what he has asked for." And when he says: "Ar-Rahmânir-Rahim (The Most Gracious, the Most Merciful)," Allâh says: "My slave has extolled Me, and My slave shall have what he has asked for." And when he says: "Mâlikî yawmid-din [The Only Owner (and the Only Ruling Judge) of the Day of Recompense]," Allâh says: "My slave has glorified Me. This is for Me, and this Verse is between me and My slave in two halves."

And when he says: "Iyyâka na'budu wa iyyâka nasta'in [You (Alone) we worship, and You
(Alone) we ask for help," He says: "This is between Me and My slave, and My slave shall have what he has asked for." And the end of the Surah is for My slave." And when he says: "Ihdinassiratal-mustaqima, siratal-ladhina an’amt a‘layhim ghayril-maghdubi alayhim wa lâd-dâllin [Guide us to the Straight Way, the way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray]," He says: "This is for My slave, and My slave shall have what he has asked for." (Sahih)

Comments:

a. Chapter Al-Fâtihah is the greatest chapter of the Qur’ân.

b. Allâh called it as ‘the prayer,’ which shows that its recitation is one of the pillars of the prayer.

c. The Verse Bismillâh should be recited loudly in the prayers in which recitation is made aloud. However, it may also be recited in a low tone.

3785. It was narrated that Abu Sa’eed bin Mu’allâ said: "The Messenger of Allâh said to me: 'Shall I not teach you the greatest Surah in the Qur’ân before I leave the mosque?' Then the Prophet went to leave, so I reminded him, and he said: Al-hamdu lillâhi Rabbi-l-âlamin (All the praise is to Allâh, the Lord of all that exists). It is the Seven Oft-Recited Verses, and it is the Grand Qur’ân that has been given to me.’’” (Sahîh)
Comments:

a. Surat Al-Fātiḥah is called Sab‘a Mathānī (seven that are recited constantly) because it is recited in every Rak‘ah of all prayers.

b. Surat Al-Fātiḥah is named ‘Qur’ān ‘Azim’ (the great Qur‘ān) since it covers briefly all the subjects of the Qur‘ān. It covers belief of monotheism, practical monotheism, i.e., worshiping Allāh alone, seeking help from Him alone, His attributes, believing in the Hereafter, His promise and threat, the previous Prophets and taking lessons from the stories of their good and bad people and seeking guidance from Him, and the like of important subjects.

3786. It was narrated from Abu Hurairah that the Prophet ﷺ said: “There is a Surah in the Qur‘ān, with thirty Verses, which will intercede for its companion (the one who recites it) until he is forgiven: Tabarrakah-ladhi bi yadihil-mulk (Blessed is He in Whose Hand is the dominion).” [1] (Hasan)

Comments:

a. ‘Intercede for’ means it will intercede on the Day of Judgment as mentioned in the narration of Abu Dāwud: 1400.

b. On the Day of Judgment deeds will appear in perceptible form.

c. Good deeds also intercede on the Day of Judgment.

d. Reciting Qur‘ān with true belief and sincere intention causes forgiveness.

3787. It was narrated that Abu Hurairah said that the Messenger of Allāh ﷺ said: “Qul Huwa Allāhu ahad [Say: He is Allāh, (the) One] [2] is equivalent to onethird of the Qur‘ān.” (Sahih)

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Comments:

a. Reward of recitation of Surat Ikhlās is equal to the recitation of one third of the Qur'ān.

b. The reason of this greatness is that it covers the subject of monotheism.

c. Allāh loves monotheism most and hates polytheism most.

3788. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘Qul Huwa Allāhu ahad (Say: He is Allāh, the One),’ is equivalent to onethird of the Qur'ān.”[1] (Sahih)

3789. It was narrated that Abu Mas'uud Al-Ansārī said: “The Messenger of Allāh ﷺ said: “Allāhu ahad, Al-Wāhidus-Samad [Allāh (the) One, the One the Self-Sufficient Master][2] is equivalent to one third of the Qur'ān.” (Sahih)

Comments:

It refers to Surah Al-Ikhlās, i.e., the chapter which states that Allāh is one, alone and the Eternal.

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Chapter 53. The Virtue Of Remembrance (Dhikr)

3790. It was narrated from Abu Dardā’ that the Prophet ﷺ said: “Shall I not tell you of the best of your deeds, the most pleasing to your Sovereign, those that raise you most in status, and that are better than your giving gold and silver, or meeting you enemy (in battle) and you strike their necks and they strike your necks?” They said: “What is that, O Messenger of Allāh?” He said: “Remembering Allāh (Dhikr).” (Hasan)

3791. It was narrated that Abu Hurairah and Abu Sa’eed bore witness that the Prophet ﷺ said: “No people sit in a gathering remembering Allāh. But the..."
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Angels surround them, mercy covers them, tranquility descends upon them and Allâh remembers them before those who are with Him.” (Sahîh)

Comments:

a. Sitting for the remembrance of Allâh means those who remember Allâh, following the Sunnah, such as those who supplicate Allâh after completing their prayers, or the gathering for learning Qur’ân, Hadîth or for any Islamic lecture, or for discussing the blessings of Allâh that initiate the feelings of being thankful to Allâh.

b. Angels also participate in good gatherings.

c. Sakînâh means the feelings of calmness, tranquility and happiness that one feels in his heart due to the remembrance of Allâh.

d. “Allâh remembers them” means showing pleasure on the act.

3792. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Allâh says: ‘I am with My slave when he remembers Me and his lips move saying My Name.’” (Sahîh)

Comments:

Allâh is with His every creature through His knowledge and power. But He will be with them through His support for those who struggle in His way or are busy in jihad. Those who are busy in His remembrance get this category of His company, which indicates His pleasure.

3793. It was narrated from ʿAbdullâh bin Busr that a Bedouin
said to the Messenger of Allâh ﷺ:

"The laws of Islam are burdensome for me. Tell me of something that I will be able to adhere to. He said: 'Always keep your tongue moist with the remembrance of Allâh, the Mighty and Sublime.'" (Hasan)

\[\text{احترم: أَخْبَرْنِي مَعَاوِيَةَ بْنُ صَالِحٍ: أَخْبَرْنِي}
\[\text{عَمَّرُو بْنُ قَتَسَ، الْكِتَابِ عَنْ عَبْدِ اللَّهِ بْنِ يَازِرْبَلَ: أَنَّ أَعْرَافَيْا قَالَ: إِنَّ رَسُولِ اللَّهِ ﷺ: إِنَّ شَرَابَ}
\[\text{الإِسْلَامَ قَدْ كَثَرَتْ عَلَيْهِ. تَأْتِيَ مِنْهَا يَسْقِيُهُ}
\[\text{أَنْتَبِهْ بِهِ. قَالَ: أَلَا يَزَالُ لِسَانُكَ مَطْرُعًا مِنْ}
\[\text{ذُكُورِ اللَّهِ غَزْرًا وَجَلَّ.}

\[\text{نَفَرْجٌ: [إِسْتَهَادَةُ حُسَنٍ] أَخْرُجهُ التُّرَمْيِدِي، الدَّاعِرَتُ، بَابُ مَاجَاءَ فِي فَضْلِ الذِّكْرِ، حُسَنٌ:}
\[\text{379. من حديث يزيد بن الجاهب، قال: حسن غريب، وصححه ابن جابر، ح: 213، وأحكام: 1/495، وواحقه الذامي.}

**Comments:**

a. Teh Shari'ah means all the commands of Allâh, including obligations, supererogatory and desirable acts.

b. The practice of remembering Allâh regularly compensates for the negligence in supererogatory forms of worship.

c. Remembering Allâh frequently also means observing the supplications that are recited on various occasions. (For instance supplications that are said in the morning and evening, at the time of eating, drinking, etc.) It also means repeating the common supplication as much as possible, such as: سبحان الله، الحمد لله، الله أكبر، لا إله إلا الله، لا حول ولا قوة إلا بالله. And the like.

**Chapter 54. The Virtue Of (Saying) None Has The Right To Be Worshiped But Allâh**

3794. It was narrated that Abu Hurairah and Abu Sa’eed bore witness that the Messenger of Allâh ﷺ said: "If a person says: لَا إِلَٰهَ إِلَّا اللَّهُ (لا إله إلا الله), বাব ফাস্তল লা ইলাহ এলাহ (لا إله إلا الله) (المفعول) (54) - باب فصل لا إله إلا الله (الحمد لله) (السجدة) 44 - (لا إله إلا الله)

Allāh says: 'My slave has spoken the truth; there is none worthy of worship except I, alone.' If he says, "Lā ilāha illallāhu lā sharika lāhu (There is none worthy of worship except Allāh with no partner or associate)." Allāh says: 'My slave has spoken the truth; there is none worthy of worship except I, with no partner or associate.' If he says: "Lā ilāha illallāh, laḥul-mulku wa laḥul-handu (There is none worthy of worship except Allāh, all dominion is His and all praise is to Him)," Allāh says: 'My slave has spoken the truth; there is none worthy of worship except I, all dominion is Mine and all praise is (due) to Me.' If he says: "Lā ilāha illallāh, lā āwila wa lā quwwata illa Billāh (There is none worthy of worship except Allāh and there is no power and no strength except with Allāh)," Allāh says: 'My slave has spoken the truth; there is none worthy of worship except I, and there is no power and no strength except with Me.'"

(One of the narrators) Abu Ishaq said: "Then Agharr (another narrator) said something that I did not understand. I said to Abu Ja'far: 'What did he say?' He said: 'Whoever is blessed with (the ability to say) them (these words) at the time of death, the Fire will not touch him.'" (Da'if)
Comments:
a. (None has the right to be worshipped but Allah) is the greatest reality and the abovementioned supplications are a confession of that reality so, Allah also certifies it.

b. Due to sudden death, if one was not able to pronounce "None has the right to be worshipped but Allah" his faith and belief will be a cause of his forgiveness, Allah willing. Because, many accidental forms of death in Ahadith are considered as martyrdom.

3795. It was narrated from Yahya bin Talhah that his mother Su'da Al-Muniiyyah said: "Umar bin Khattab passed by Talhah, after the Messenger of Allah had died, and said: 'Why do you look so sad? Are you upset because your cousin has been appointed leader?' He said: 'No, but I heard the Messenger of Allah say: "I know a word which no one says at the time of death but it will be light in his record of deeds, and his body and soul will find comfort in it at the time of death," - but I did not ask him about it before he died.' He (Umar) said: 'I know what it is. It is what he wanted his uncle (Abu Talib) to say, and if he had known anything that would be more effective in saving him, he would have told him to say it.'" (Sahih)
was very upset for not being able to gain the knowledge of one matter.
d. Confession of and believing in it is the basic condition for salvation.

3796. It was narrated from Mu‘ādh bin Jabal that the Messenger of Allâh ﷺ said:
“There is no soul that died bearing witness to Lâ ilâha illallâh, and that I am the Messenger of Allâh, from the heart with certainty, but Allâh will forgive it.” (Hasan)

Comments:
Salvation depends on the faith of the heart, merely confessing by the tongue without having faith in the heart is not sufficient for salvation.

3797. It was narrated that Umm Hâni’ said: “The Messenger of Allâh ﷺ said: ‘(About saying) Lâ ilâha illallâh - no deed takes precedence over it and it does not leave any sin.’” (Da‘if)

Comments:
a. Remembrance of Allâh is the best way to get the reward of Allâh.
b. Some supplications are more rewardable than giving charity.
c. The supplications proven in the Sunnah are a good means for the protection from Satan.
d. The supplications in the Sunnah have so many blessings that one does not need to invent any other supplications, and the invented supplications are not rewardable either.

3798. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever says one
hundred times each day: \( \text{La ilaha illallahu wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa Huwa 'ala kulli shay'in Qadir} \) (None has the right to be worshipped but Allāh alone, with no partner or associate. His is the dominion, all praise is to Him, and He is able to do all things), it will be equivalent to him freeing ten slaves, and one hundred merits will be recorded for him, and one hundred bad deeds will be erased from (his record), and it will be a protection for him against Satan all day until night comes. No one can do anything better than him except one who says more.'

(Sahih)

3799. It was narrated from Abu Sa‘eed that the Prophet said: "Whoever says, following the morning prayer: \( \text{La ilaha illallahu wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, bi yadhil-khair, wa Huwa 'ala kulli shay'in Qadir} \) (None has the right to be worshipped but Allāh alone, with no partner or associate. His is the dominion, all praise is to Him, in His Hand is all goodness, and He is Able to do all things), it will be as if he freed a slave from among the sons of Ismā'il." (Da‘if)
Chapter 55. The Virtue Of Those Who Praise Allâh

3800. Jabir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'The best of remembrance is Lâ ilâha illâllâh (None has the right to be worshiped but Allâh), and the best of supplication is Al-Hamdu Lillâh (praise is to Allâh).''' (Hasan)

Comments:

a. All the supplications proven in the Sunnah are a cause of mercy and blessings, but the reward and blessings of Al-Hamdu Lillâh are more than other supplications.

b. Praising Allâh is also a kind of supplication, since a person invokes it with the intention of getting reward, so he gets what he had intended (the reward).

c. The other meaning is that Surat Al-Fâtiha is the best supplication referred to in the Hadith as Al-Hamdu Lillâh. It contains the praise of Allâh, seeking guidance, blessings and help from Him.

3801. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ told them: "One of the slaves of Allâh said: 'Ya Rabb! Lakal-hamdu kamâ yanbâgi li-jalâli Wajhika we li 'azimî sulâtânika (O Lord, to You is praise as befits the Glory of Your Face and the greatness of Your Might.)' The angels were uncertain and did not know how to write this down, so they ascended to heaven and said: 'O our Lord, Your slave has said a word that we do not know how to write down.' Allâh..."
said - and He knows best what His slave said - 'What did My slave say?' They said: 'O Lord, He said: 'Yâ Rabbi! La-hamdu kamâ yanbagi li-jaifikasi Wajhika wa li-azimi sultanika (O Lord, to You is praise as befits the Glory of Your Face and the greatness of Your Might).'' Allâh said to them: 'Write it down as My slave said it, until He meets Me and I shall reward him for it.'” (Da'if)

3802. It was narrated from 'Abdul-Jabbaar bin Wâ'il that his father said: "I prayed with the Prophet \( \text{SAW} \) and a man said: ‘Al-\( \text{hamdu lillahi hamdan kathiran tayyiban mubârakan fihi } \) (Praise is to Allâh, much, good and blessed praise).’ When the Prophet \( \text{SAW} \) finished praying, he said: ‘Who said that?’ The man said: ‘It was me, but I did not mean anything but good.’ He said: ‘The gates of heaven were opened because of it and nothing prevented it from reaching the Throne.’” (Da'if)

Comments:

a. The chain of this Hadith is Weak but another Hadith with the same meaning narrated by Abdullah bin 'Umar and Anas ﷺ is correct. But it does not have the sentence “nothing prevents it from reaching the Throne.”
3803. It was narrated that 'Aishah said: ‘When the Messenger of Allah ﷺ saw something that he liked, he would say: ‘Al-hamdu lillahil-ladhi bi ni'matih tatimmus-salihat (Praise is to Allah by Whose grace good deeds are completed)’. And if he saw something that he disliked, he would say: ‘Al-hamdu lillahil-'ala kulli hāl (Praise is to Allah in all circumstances).’’ (Da'īf)

3804. It was narrated from Abu Hurairah that the Prophet ﷺ used to say: “Al-hamdu lillahil-'ala kulli hāl. Rabbii, a'udhu bika min hāli ahlin-nār (Praise is to Allah in all circumstances, O Allah, I seek refuge with You from the situation of the people of Hell).” (Da'īf)

Comments:
a. Every blessing and success of this world is a favor of Allah, so a believer should confess it at every occasion.
b. Even trials and misfortunes somehow contain the blessings of Allah. For instance, when a person endures to be patient he deserves the reward and high ranks of Paradise. Therefore, at the time of trials, one should be thankful to Allah and should not complain.

3805. It was narrated from Anas that the Messenger of Allah ﷺ said: ‘Allah does not bestow a blessing upon any slave and he says: ‘Al-hamdu Lillah (praise is to
Allāh), except that what he gives (the praise) is better than what he received (the blessing).” (Hasan)

Comments:
Generally, a person gives importance to the worldly bounties of Allāh, while the blessing of being grateful to Allāh for these bounties—and due to this gratefulness—the blessings that are granted in the Hereafter are greater and more precious than these worldly blessings. So, thanking Allāh immediately after getting any blessing is better and more beneficial for the person.

Chapter 56. The Virtue Of Glorifying Allāh

3806. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: ‘Two words which are light on the tongue and heavy in the Balance, and beloved to the Most Merciful: Subhān-Allāh wa bi hamdīhi, Subhān-Allāhil-ʿAzīm (Glory and praise is to Allāh, glory is to Allāh the Almighty).’” (Sahih)

Comments:
a. Deeds will be weighed on the Day of Judgment.
b. Remembrance of Allāh is also a good deed that will have a great weight.
c. Weight of the deeds depends on the sincerity and following the Sunnah. So, the weight of a small deed that is practiced with sincerity and according to Sunnah becomes heavier.

3807. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ passed by him when he was planting a plant, and said: “O Abu Hurairah, what are you planting?” I said: “A plant for me.” He said: “Shall I not tell you
of a plant that is better than this?' He said: ‘Of course, O Messenger of Allâh.’ He said: ‘Say: ‘Subhân-Allâh, wâl-hamdu-lillâh, wâ la ilâh illallâh, wâ Allâhu Akbar (Glory is to Allâh, praise is to Allâh, none has the right to be worshiped but Allâh and Allâh is the Most Great.)’ For each one a tree will be planted for you in Paradise.’” (Da‘îf)

Comments:
a. Allâh loves most the words of His praise.
b. Blessings in Paradise will be granted according to the good deeds in this world.
c. Every believer has a specific place in Paradise where gardens, palaces and other comforts are being prepared according to his deeds.

3808. It was narrated that Juwairiyah said: “The Messenger of Allâh ﷺ passed by her when he prayed the morning prayer, or after he prayed the morning prayer, and she was remembering Allâh. He came back when the sun had risen” – or he (one of the narrators) said, “at midday – and she was still doing that. He said: ‘I have said four words, three times, since I left you, and they are greater and weigh more heavily than what you have said. They are: Subhân-Allâh ‘adada khâlîhi, Subhân-Allâh ridâ nafsihi, Subhân-Allâh zînata ‘arshîhi, Subhân-Allâh midâda kalimâtîhi (Glory is to Allâh, as much as the number of His creation, glory is to Allâh as much as He pleases Him,
glory is to Allāh as much as the weight of His Throne, glory is to Allāh as much as the ink of His words).” (Sahih)

Comments:
Another narration reads: ‘سِبْحَانُ اللَّهِ وَبَحَمْدُه’ (Sahih Muslim: 2726)

3809. It was narrated from Nu‘mān bin Bashir that the Messenger of Allāh ﷺ said: “What you mention of the glory of Allāh, of Tawbah (Subhān-Allāh), Tahlîl (Allāhu ‘Akbar) and Tahmîd (Allah ‘ilâ), revolves around the Throne, buzzing like bees, reminding of the one who said it. Wouldn’t any one of you like to have, or continue to have, something that reminds of him (in the presence of Allāh)?” (Hasan)

Comments:
The throne is a creation of Allāh, we do not know its reality. On the Day of Judgment the Throne will be placed in the Field of Gathering (where all the people will be resurrected for their account) and only the doers of some specific good deeds will be granted the place under its shade.

3810. It was narrated that Umm Hâni’ said: “I came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, tell me of a (good) deed, for I have become old and weak and overweight.’ He said: ‘Proclaim the greatness of Allāh (say Allāhu ‘Akbar) one hundred times, praise Allāh (say Al-Hamdu ‘ilâ) one hundred
times, and glorify Allâh (say Subhân-Allâh) one hundred times.
That is better than one hundred horses bridled and saddled for the
sake of Allâh, better than one hundred sacrificial camels, and
better than (freeing) one hundred slaves.” (Da‘îf)

Comments:
a. The one who is not able to do great deeds, for such a person, remembrance
of Allâh is better than those acts.
b. An aged person should engage himself more in remembrance of Allâh.

3811. It was narrated from Samurah bin Jundab that the
Prophet ﷺ said: “(There are) four
that are the best of words, and it
does not matter with which you
begin: Subhân-Allâh, wa-Hamdu-Lillâh, wa lâ iîâha illâllâh, wa Allâhu
Akbar (Glory is to Allâh, praise is
to Allâh, none has the right to be
worshipped but Allâh and Allâh is
the Most Great).” (Sahîh)

3812. It was narrated from Abu
Hurairah that the Messenger of
Allâh ﷺ said: “Whoever says:
Subhân Allâh wa bi hammâhi (Glory
and praise is to Allâh) one
hundred times, his sins will be
forgiven even if they were like the
foam of the sea.”” (Sahîh)
Due to such good deeds, only minor sins are expiated, while major sins are forgiven by repentance.

3813. It was narrated that Abu Dardā’ said: “The Messenger of Allāh ﷺ said to me: ‘You should recite Subḥān-Allāh, wal-Hamdu-Lillāh, wa lā ilāhu illā Llāh, wa Allāhu Akbar (Glory is to Allāh, praise is to Allāh, none has the right to be worshiped but Allāh, and Allāh is Most Great), for it sheds sins like a tree sheds its leaves.”’ (Daʿīf)

Comments:

a. Repenting and asking forgiveness are great good deeds.

b. Although the Prophet ﷺ was infallible, he used to ask forgiveness frequently, since asking forgiveness is also a way of demonstrating servitude to Allāh, which Allāh loves most.
3815. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'I seek the forgiveness of Allâh and repent to Him one hundred times each day.' (Hasan)

3816. It was narrated from Sa‘eed bin Abu Burdah bin Abu Musa, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'I seek the forgiveness of Allâh and repent to Him seventy times each day.'" (Hasan)

Comments:
a. A hundred or seventy times do not indicate limited numbers, rather it encourages asking forgiveness abundantly.
b. Any suitable words could be used for asking forgiveness, for example استغفر الله وآلوب إليه or the words mentioned in the Hûdîb: 3814.

3817. It was narrated that Hudhaifah said: "I was harsh in the way I spoke to my family, but not to others. I mentioned that to the Prophet ﷺ and he said: 'Why don't you ask for forgiveness? Ask Allâh to forgive you, seventy times each day.'" (Hasan)
3818. 'Abdullāh bin Busr said that the Prophet ﷺ said: “Glad tidings to those who find a lot of seeking forgiveness in the record of their deeds.” (Hasan)

Comments:
The benefit of increase in asking forgiveness results in expiation of sins. In addition, these words, due to being the words of Allāh’s remembrance, are considered good deeds also. It means that due to repentance and asking forgiveness, one may be hopeful of His forgiveness.

3819. It was narrated from 'Abdullāh bin 'Abbās that the Messenger of Allāh ﷺ said: “Whoever persists in asking for forgiveness, Allāh will grant him relief from every worry, and a way out from every hardship, and will grant him provision from (sources) he could never imagine.” (Da'īf)

3820. It was narrated from 'Āishah that the Prophet ﷺ used to say: “Allāhum-maj'alni mina-l-ladhina idhā ahsanu istabsharu, wa idhā asā'u istaghfaru (O Allāh, make me one of those who, if
they do good deeds, they rejoice, and if they do bad deeds, they seek forgiveness)." (Hasan)

Chapter 58. The Virtue Of Good Deeds

3821. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "Allâh, the Blessed and Exalted, said: 'Whoever does one good deed will have (the reward of) ten like it and more, and whoever does a bad deed will have one like it, or I will forgive him. Whoever draws near to Me a hand span, I draw near to Him a forearm's length; whoever draws near to Me a forearm's length, I draw near to Him an arm's length; whoever comes to Me walking, I come to him in a hurry. Whoever meets Me with an earthful of sins, but does not associate anything in worship with Me. I will meet it (i.e., his sins) with forgiveness equal to that.'" (Sahih)

Comments:

a. The Hadith shows the great mercy of Allâh. So, a slave should always endure to do good deeds and should repent from his sins.

b. Whoever turns towards Allâh, He will facilitate his affairs.

c. No sin is forgiven along with polytheism.
3822. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Allah says: ‘I am as My slave thinks I am, and I am with him when he mentions me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me a hand-span length, I draw near to him a forearm’s length. And if he comes to Me walking, I go to him in a hurry.’” (Sahih)


tafsir: أخرج مسلم، الذكر والدعاء، باب الحديث على ذكر الله تعالى (والباب السابق).

Comments:
a. One must have good faith in Allah.
b. The correct way of having good faith in Allah is doing good deeds with the hope of their acceptance, and repenting from sins looking to His forgiveness. On the other hand, rushing fast towards sins and hoping the mercy of Allah is foolishness.
c. The Hadith strongly instructs people to go on performing deeds since without deeds reward can not be expected. Hence, only the good doers can expect good from Allah and the evil doers can expect the bad only.

3823. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Every deed of the son of Adam will be multiplied for him, between ten and seven hundred times for each merit. Allah said: ‘Except for fasting, for it is for Me and I shall reward for it.’” (Sahih)


tafsir: [صحيح] نسق ح: 1138

Comments:

This Hadith has been mentioned before. See Hadith: 1638.
Chapter 59. What Was Narrated Concerning There Is No Power Nor Strength Except With Allâh

3824. It was narrated that Abu Musa said: "The Prophet ﷺ heard me saying: 'Lâ hawla wa lâ quwwata illa billâh (there is no power and no strength except with Allâh)." He said: 'O 'Abdullâh bin Qais! Shall I not tell you of a word which is one of the treasures of Paradise? I said: 'Yes, O Messenger of Allâh.' He said: 'Say: Lâ hawla wa lâ quwwata illa billâh (There is no power and no strength except with Allâh).'"

(Sahîh)

Comments:
a. This sentence is very important, as it contains the confession that Allâh alone is the source of every power.
b. It proves humbleness and submissiveness of the person, besides having faith and trust in Allâh. Showing this kind of humility is dearest to Allah.
c. Remembering Allâh secretly is desirable, since it is free from showing off. However, wherever remembering Allâh loudly is proved in Sunnah, it should be done accordingly.

3825. It was narrated that Abu Dharr said: "The Messenger of Allâh ﷺ said to me: 'Shall I not tell you of a treasure which is one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allâh.' He said: 'Lâ hawla wa lâ quwwata illa billâh (There is no power and no strength except with Allâh).'"

(Sahîh)
3826. It was narrated that Hāzim bin Harmalah said: "I passed by the Prophet ﷺ and he said to me: 'O Hāzim, say often: 'Lā hawla wa lā quwwata illā billāh (there is no power and no strength except with Allāh),'' for it is one of the treasures of Paradise.'" (Hasan)

تَحْرِيْجٌ: [صحح] أَخْرِجَهُ أَحْمَدٌ: ۵/۱۵۷ عَنْ وُكَيْبِ بْنِ يُوسُفِ الْقُصَيْرِيَّ، وَرُواهُ عُمَرُ بْنُ هِمَّوْنِ، وَالْبَصَّارُ فِي الْكِبَرَى، ح: ۹۸۴۲، وَأَيْبَنْ حِبَانٍ فِي صَحِيحِهِ، ح: ۱۳۳۹، وَعَبْدُ الرَّحْمَنِ بْنِ عُمَّانُ (أَحْمَد) عَنْ أَبِي ذِرٍّ بْنِ حُبَيْبٍ، وَلَلْحَدِيثِ شَوَاهِدٌ كَثِيرَةٌ.

تَحْرِيْجٌ: [حَسَن] أَخْرِجَهُ الْطَّرَانِيُّ فِي الْكِبَرَى: ۴/۳۸۶۵ ح: ۳۶۳۷ مِنْ حَدِيثِ مُحَمَّدِ بْنِ مَعِينِ بْنِ بُلَءَا مُحَمَّدِ بْنِ مَعِينِ، وَالْبَصَّارُ فِي صَحِيحِهِ، ح: ۱۳۳۹، وَعَبْدُ الرَّحْمَانِ بْنِ عُمَّانُ (أَحْمَد) عَنْ أَبِي ذِرٍّ بْنِ حُبَيْبٍ، وَلَلْحَدِيثِ شَوَاهِدٌ كَثِيرَةٌ.
34. The Chapters On Supplication

Chapter 1. The Virtue Of Supplication

3827. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever does not call upon Allâh, He will be angry with him." (Da’îf)

Comments:

a. Supplicating Allâh is a form of worship as a slave expresses his destitution and weakness in front of Allâh, and begs humbly from Him, acknowledging His greatness and might, to fulfill his necessities.

b. Giving up supplication is an act of turning away from worshipping Allâh, so it displeases Allâh.

c. While supplicating, the etiquettes that are mentioned in the Ahûdîth should be regarded.

3828. It was narrated from Nu’mân bin Bashir that the Messenger of Allâh ﷺ said: "Indeed the supplication is the worship." Then he recited: “And your Lord said: Invoke Me, I will respond to you.”[1] (Sahîh)

Asking anything that is subjected to Allāh alone from any creature is worshipping that creature, so it is considered polytheism, (i.e., associating partners with Allāh). The creature might be a non-living thing like a stone, sun, star, tree, etc., or a living thing like an animal, jinni, angel or even a pious person or a Prophet; asking them for anything which is beyond the ability of creatures is polytheism.

3829. It was narrated from Abu Hurairah that the Prophet ﷺ said: “There is nothing more noble to Allāh the Glorified, than supplication.” (Da’if)

Comments:

a. By supplicating, one gets honor and great position near Allāh.

b. By practicing other good deeds one may also get a great position near Allāh, but one needs to supplicate.

Chapter 2. The Supplication
Of The Messenger of Allāh

3830. It was narrated from Ibn ‘Abbās that the Prophet ﷺ used to say in his supplication: “Rabb! A’inni wa là tu’in ‘alayya, wansurni wa là tansur ‘alayya, wamkurli wa là tamkur ‘alayya, wahdini wa yassiril-huda li, wansurni ‘ala man baghā ‘alayya. Rabbij’alni laka shakkāran,” (the second)
laka dhakkāran, laka rāhhāban, laka mutī’an, ‘ilayka muḥbitan, ‘ilayka awwāhan munibā. Rabbi! Taqabbal tawbati, wāghsil hawbati wa ajib da’wati, wahdi qalbi, wa sadād lisāni, wa thhabbit hujjati, wasul sakhīnata qalbi (O Lord! Help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord! Make me grateful to You, make me remember You much, make me fearfull of You, obedient to You, humble before You and turning to You. O Lord! Accept my repentance and wash away my sins, answer my supplication, guide my heart, make my tongue speak the truth, make my proof firm and remove resentment from my heart).” (Sahih)

(One of the narrators) Abul-Hasan At-Tanāfī said: “I said to Waki’: ‘Shall I say it in the Qunut of Witr?’ He said: ‘Yes.’”

Comments:

a. ’Making the tongue speak the truth’ here means asking the favor of Allāh that He protect the tongue from sins and bad speech.

b. The words ‘make my proof firm’ could be understood as getting the power of presenting good, reasonable and firm proofs, while preaching the truth, or it could be understood as being able to give correct answers in the grave or on the Day of Judgment, by which Allāh becomes happy and admits him in His Paradise after forgiving his sins.
3831. It was narrated that Abu Hurairah said: "Fātimah came to the Prophet ﷺ to ask him for a servant, and he said: 'I do not have anything to give you.' So she went back, but after that he came to her and said: 'Is what you asked for dearer to you, or something better than that?' 'Ali said to her: 'Say: something better than that.' So she said it. He said: 'Say: Allāhumma Rabbas-samāwāt-Sab'i wa Rabbal-'Arshil-'Azim, Rabbanā wa Rabba Kulli shay'in, munzil at-Tawrāt wal-Injīl wal-Qur'ānīl-'Azim. Antal-Awwalu fa laysa qablaka shay', wa Antal-Ākhiru fa laysa ba'daka shay', Antaz-Zāhiru fa laysa fawqaka shay', wa Antal-Bātinu fa 'laysa dunaka shay', lāqi 'annad-daina wa aghnīnā nīnal-faqr (O Allāh, Lord of the seven heavens and Lord of the Mighty Throne, our Lord, and the Lord of everything, Revealer of the Tawrāh, the Injīl and the Magnificent Qur'ān. You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Most High, and there is nothing above You, and You are the Most Near and there is nothing nearer than You. Settle our debts and make us free of want).'" (Sahih)

Comments:
a. Allāh is the First and the Last. Time can affect creatures but it cannot affect the Creator. So, all times are equal for Him.
b. Allâh is the Most High and Most Predominant. His Power is over all His creatures regardless of how tiny the creature is. He also is the Nearest one to His creature through His might and knowledge.

c. Supplication should be made by the attributes of Allâh.

d. Poverty and richness are in the Hands of Allâh, so to fulfill a loan and escape poverty, Allâh’s help should be sought by reciting the supplications that are proven in Sunnah.

3832. It was narrated from ‘Abdullâh that the Prophet ﷺ used to say: “Allâhumma inni as’alukal-huda wat-tuqa wal-‘afâf wal-ghina (O Allâh, I ask You for guidance, piety, chastity and affluence)” (Sahih)

Comments:

a. Allâh alone protects from all evils.

b. This supplication in a means of asking protection of Allâh from many types of evil. Guidance is protection from straying from the right path, piety is protection from sins, abstinence and chastity are protection from bad character, obscenity and vulgarity and self-contentment is protection from stingyness and greediness while richness is protection from begging others.

3833. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ used to say: ‘Allâhummanfan’ni bima ‘allamti, wa ‘allimm ma yanfa’uni, wa zidni ‘ilman, wa-hamdu lillâhi ‘ala kulli hâl, wa a’udhu billâhi min ‘adhâbin-nâr (O Allâh, benefit me by that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. Praise is to Allâh in all situations, and I seek refuge with Allâh from the torment of the Fire).’” (Da’if)
Chapters On Supplication

Comments:

This Hadith has already been mentioned in the preface under the chapter no: 23. See the Hadith: 251

3834. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ often used to say: 'Allahumma thabbit qalbi 'ala dinika [O Allâh, make my heart steadfast in (adhering to) Your religion]." A man said: 'O Messenger of Allâh! Do you fear for us when we have believed in you and in (the Message) that you have brought?' He said: 'Hearts are between two of the fingers of the Most Merciful, and He controls them.'"

(Hasan)

Al-A'mash (one of the narrators) indicated with his fingers.


Comments:

a. After being guided to the right path, being steadfast on that way is a great blessing of Allâh.

b. At present, many types of afflictions are appearing, null and void matters are being presented in charming and alluring styles, texts of the Qur'ân and Ahâdîth are being misinterpreted to support the wrong opinions and false beliefs, so in such circumstances, besides common people, scholars also should seek Allâh's support constantly to make them steadfast on the truth.

3835. It was narrated from Abu Bakr Siddîq that he said to the Messenger of Allâh ﷺ: "Teach me a supplication which I can say during my prayer." He said: "Say: Allahumma inni zalami nafsi zdulman kathiran wa la yaghfirudh-dhunub illa Anta, faghfirli maghfratan min 'indika warhamni, innaka Antal-Ghafurur-Rahim (O Allâh, I have wronged myself
greatly and no one forgives sins but You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful." (Sahih)

Comments:

a. During prayer, before making the final salutations (that end the prayer) one should supplicate Allah as much as possible.

b. Asking forgiveness for sins is a great good deed.

c. Asking forgiveness does not necessarily mean that sins were committed.

3836. It was narrated that Abu Umâmah Al-Bâhili said: "The Messenger of Allah came out to us, leaning on a stick, and when we saw him we stood up. He said: 'Do not do what the Persians do for their leaders.' We said: 'O Messenger of Allah, why don't you pray to Allah for us?' He said: 'Allâhumna maghfîrî, wa ðârana ða'annâ, wa tâqabbal minnâ, wa adkhîl-nâ jannah, wa najjînâ minan-nâr, wa aslih lana ðha'nanâ kullah. [O Allah, forgive us and have mercy on us, be pleased with us and accept (our good deeds) from us, admit us to Paradise and save us from Hell, and rectify all our affairs].' It was as if we wanted him to say more, but he said: 'Have I not summed up everything for you?'" (Da'if)

تخريج: [إسناده ضعيف] آخرجه أبو معاذ، الأدب، باب الرجل يقوم للرجل بمعظمه بذلك، ح: 5230 من حديث مصعب بن أبومروق لين، ولبعض الحديث شاهد عند مسلم وغيره.
3837. Abu Hurairah told that the Messenger of Allâh ﷺ said: ‘Allahumma! Inni a’udhu bika minal-arba’: min ‘ilmîn la yanfâ’u, wa min qalbin la yakhsha’u, wa min nafsîn la tasba’u, wa min dû’a’în layusma’ [O Allâh, I seek refuge with You from four things: From knowledge that is of no benefit, from a heart that does not fear (You), from a soul that is never satisfied, and from a supplication that is not heard].’’ (Hasan)

Chapter 3. What The Messenger Of Allâh ﷺ Sought Refuge From

3838. It was narrated from ‘Aishah that the Prophet ﷺ would supplicate with these words: “Allahumma inni a’udhu bika min fitnatin-nûrî wa ‘adâbihin-nar, wa min fitnatil-qabri wa ‘adâbihil-qabr, wa min sharri fitnatil-ghina wa min sharri fitnatil-fuqar, wa min sharri fitnatil-masihid-dajjâl. Allahumma aghsil khatâyâya bina’ith-thalji wal-barad, wa naqqi qalbi minal-khatâyâ kamâ naqqayath-thawbal-abyad minad-danas. Wa bâ’îd bayni wa bayna khatâyâya kamâ bâ’âdta baynal-mashriqi wal-maghrib. Allahumma inni a’udhu bika minal-kasali wal-harami wal-ma’thami wal-maghrami (O Allâh, I seek refuge with You from the tribulation of the Fire
and the torment of the Fire, and from the tribulation of the grave and the torment of the grave, and from the evil of the tribulation of richness and the evil of the tribulation of poverty, and from the evil of the trial of False Christ. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from sin as a white garment is cleansed from filth, and put a great distance between me and my sins, as great as the distance You have made between the east and the west. O Allah! I seek refuge with You from laziness and old age, and from sins and debts).” (Sahih)

٣٨٣٩. It was narrated that Farwah bin Nawfal said: “I asked 'Aishah about a supplication that the Messenger of Allah used to say. She said that he used to say: ‘Allâhumma inni a'dhû bika min sharri ma 'amîlu, wa min sharri ma lam a'mal (O Allah, I seek refuge with You from the evil of that which I have done and the evil of that which I have not done).’” (Sahih)

Comments:
Mistakes are of two kinds; first, committing something which should not be committed. Second, abandoning the deeds that should be carried out, both mistakes cause losses in this life and Hereafter as well. In the above supplication, protection is sought from the bad affects of both kinds of the mistakes.
3840. It was narrated that Ibn `Abbás said: “The Messenger of Allāh ﷺ used to teach us this supplication just as he would teach us a Surah from the Qur’ān: ‘Allāhumma inni a’udhu bika min ‘adhābi jahannam, wa a’udhu bika min ‘adhābi-qabr, wa a’udhu bika min fitnatil-masihil-dajjāl, wa a’udhu bika min fitnatil-mahyri wal-mamāt (O Allāh, I seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the tribulation of False Christ, and I seek refuge with You from the trials of life and death).” (Hasan)

Comments:
The torment in the grave is true and believing in it is an obligation. Thus, keeping away from all the actions that cause the torment in the grave is compulsory. For example, going about with calumnies to make enmity between people or not taking proper precautions to avoid the splash of urine and the like.

3841. It was narrated that ʿĀishah said: “I noticed that the Messenger of Allāh ﷺ was missing from his bed one night, so I went looking for him, and my hand touched the soles of his feet; he was in the Masjid with his feet upright (prostrating), and he was saying: ‘Allāhumma inni a’udhu biridāka min sakhatika wa bimua’fātika an ‘uqubatika, wa a’udhu bika minka, lā uhsi thana’an ‘alayka, Anta kamā athnayta ‘ala nafsika (O Allāh, I seek refuge in Your pleasure from Your wrath,
and in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself." (Sahih)

Comments:

a. *Tahajjud* (the last night prayer) is a very virtuous good act, since it shows extreme humbleness and neediness to Allâh.

b. Prostration is an integral part of the prayer, so during supererogatory prayers, one should make supplications as much as possible in the state of prostration.

c. Supplicating Allâh by His attributes is allowed since it is a means of seeking refuge with Allâh Himself.

d. "I seek refuge in You from You" means that none could protect me from Your anger and wrath but only if You forgive me, then I could be saved from Your torment.

3842. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Seek refuge with Allâh from poverty, insufficiency and humiliation, and from wronging (others) and being wronged."" (Sahih)

Comments:

To take refuge from the mentioned things, one should supplicate the following supplication: (O Allâh, I seek refuge with You from poverty, insufficiency, lowness and from oppressing others, or being oppressed.)

3843. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Ask Allâh for beneficial knowledge and seek refuge with Allâh from knowledge that is of no benefit." (Hasan)
Comments:
For this purpose one may supplicate the following supplication:

اللَّهُمَّ إِنِّي أَسَأَلُكَ عَلَىً ثَانِيَةَ وَأُعَوَّدُ بَنَيْنِ عَمَلِي لَا يَقْعُ (O Allah, I ask You for knowledge that is beneficial and I seek refuge with you from the knowledge that is not useful.)

3844. It was narrated from 'Umar that the Prophet used to seek refuge with Allah from cowardice, miserliness, old age, the torment of the grave and the tribulation of the heart. (Da'if) (One of the narrators) Waki' said: "Meaning when a man dies in a state of tribulation (Fitnah) and does not ask Allah to forgive him."

Chapter 4. Comprehensive Supplications

3845. Abu Mālik, Sa'd bin Tāriq, narrated from his father that when a man had come to the Messenger of Allah, he heard him say: "O Messenger of Allah, what should I say when I ask of Allah?" He said: "Say: Allāhumma-ghfirli warhamni wa 'lifini warzuqni (O Allah, forgive me, have mercy on me, keep me safe and sound and grant me provision)," and he held up his four fingers apart from the thumb and said: "These combine your religious and worldly affairs." (Sahih)
Comments:
In this world, if one enjoys good health and safety from misfortunes, along with provision in abundance, it is as if he has attained all the blessings of this world. In the Hereafter, if his sins are forgiven, then it is as if he has attained all the blessings of Hereafter. All the blessings of this life and Hereafter depend on the mercy of Allāh. Therefore, it is a very comprehensive supplication.

3846. It was narrated from Ḥārīmah bint Abī Shāh that the Prophet taught her this supplication: “Allāhumma inni as'āluka minal-khayrī kullihī, 'ajilihi wa ājilihi, ma 'alimtu minhu wa mā lā a'lam. Wa a'udhu bikā minash-sharri kullihī, 'ajilihi wa ājilihi, ma 'alimtu minhu wa mā lā a'lam. Allāhumma inni as'āluka min khayrī mā sa'ālaka ‘abduka wa nabiyyukak, wa a'udhu bikā min sharri ma 'adhā bihi ‘abduka wa nabiyyukak. Allāhumma inni as'āluka minal-jannatāh mā sa'ālaka ‘abduka wa nabiyyukak, wa a'udhu bikā minn al-khayrī kullihī, wa mā 'alimtu minhu wa lā a'lam.”
which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good)."

(Sahih)

Comments:

This supplication is so comprehensive that it includes all kinds of physical and spiritual happiness, as well as it containing protection and refuge from all types of physical and spiritual evils, badness, trials, problems and misfortune.

3847. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said to a man: "What do you say during your prayer?" He said: "I recite the Tashah-hud then I ask Allah for Paradise and seek refuge with Him from Hell, but by Allah I do not understand your whispering or the whispering of Mu‘adh." He said: "It is concerning them (Paradise and Hell) that we are whispering." (Sahih)

Chapter 5. Supplicating For Forgiveness And To Be Kept Safe And Sound

3848. It was narrated that Anas bin Mâlik said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allah, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.'
Then (the man) came the next day and said: 'O Messenger of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.' Then (the man) came the third day and said: 'O Prophet of Allâh, what supplication is best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter, for if you are forgiven and kept safe and sound in this world and the Hereafter, you will have succeeded.' 

(Da‘îf)

Comments:

a. During the state of Tashah-hud, before making the final salutations (that end the prayer) any necessity of this life or the Hereafter could be asked. To achieve this purpose, one may supplicate any supplication mentioned in the Qur‘ân or Hadîth.

b. If a follower behaves informally, then a religious scholar should not be displeased with him.

c. Achieving Paradise and rescue from Hell are among the greatest purposes of worship. Thus, the Prophet ﷺ said that the core of all their lengthy supplication is also the same.

3849. It was narrated from Awsat (bin Ismâ‘îl) Al-Bajali that he heard Abu Bakr, when the Prophet ﷺ had passed away, saying: "The Messenger of Allâh ﷺ stood in this place where I am standing, last year." Then Abu Bakr wept, then he said: "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you must beware of lying, for with it comes falsehood and they both lead to Hell."
comes immorality, and they both lead to Hell. Ask Allâh for Al-Mu‘âfâh, for no one is given anything after certainty that is better than Mu‘âfâh\(^1\). Do not envy one another, do not hate one another, do not sever ties with one another, do not turn your backs on one another and be, O slaves of Allâh, brothers.” (Sahih)

Comments:

a. Every good deed is related to truth, so all kinds of good deeds might be facilitated for a veracious and truthful person.

b. Cutting off relations, especially kin relations, is not appropriate. However, severing relations for any religiously valid reason is allowed. It is even desirable if it results in good, or incites the mistaken person to correct himself.

c. Every Muslim is a brother of another Muslim. So, fighting or disputing based on tribe, family, region, language or party is contrary to Islam, rather it is a practice of the pre-Islamic period.

3850. It was narrated from ‘Âishah that she said: “O Messenger of Allâh, what do you think I should say in my supplication, if I come upon Laylatul-Qadr?” He said: “Say: ‘Allâhumma innaka ‘afuwwun tuhibbul-‘afuwwun tuhibbul-‘inda, fa’fu’anni (O Allâh, You are Forgiving and love forgiveness, so forgive me).’” (Sahih)

\(^1\) Mu‘âfâh is for Allâh to suffice you against needing the people, and sufficing the people of having need of you. See Tuhfatul-Ahwâdhi: 3512.
Comments:

a. During the nights that are expected to be the Night of Qadr, supplications should be made as much as possible.

b. Forgiveness of Allah is the greatest thing which a person is in need of it.

3851. It was narrated that Abu Hurairah said: "The Messenger of Allah (SAW) said: 'There is no supplication that a person can say that is better than: Allâhumma inni as'aluka al-mu'âfîh fid-dunya walâ-khirah (O Allah, I ask You for Al-Mu'âfîh in this world and in the Hereafter).'" (Da'i')

3852. It was narrated from Ibn 'Abbâs that the Messenger of Allah (SAW) said: "May Allah have mercy on us and on our brother of 'Ad." (i.e., Prophet Hud (AS).) (Da'i')

3853. It was narrated from Abu Hurairah that: "The Messenger of Allah (SAW) said: 'There is no supplication that a person can say that is better than: Allâhumma inni as'aluka al-mu'âfîh fid-dunya walâ-khirah (O Allah, I ask You for Al-Mu'âfîh in this world and in the Hereafter).'"

Chapter 6. When One Of You Supplicates, Let Him Start With (Asking For) Himself

3854. It was narrated: "If a supplicator starts with himself, then his supplication will be answered."

Chapter 7. Your Supplication Will Be Answered So Long As You Do Not Become Hasty

3855. It was narrated from Abu Hurairah that: "The Messenger of Allah (SAW) said: 'There is no supplication that a person can say that is better than: Allâhumma inni as'aluka al-mu'âfîh fid-dunya walâ-khirah (O Allah, I ask You for Al-Mu'âfîh in this world and in the Hereafter).'"
Hurairah that the Messenger of Allâh ﷺ said: "It is necessary that you do not become hasty." It was said: "What does being hasty mean, O Messenger of Allâh?" He said: "When one says: 'I supplicated to Allâh but Allâh did not answer me.'" (Sahih)

Chapter 8. A Man Should Not Say: "O Allâh, Forgive Me If You Will".

3854. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "No one among you should say: 'O Allâh, forgive me if You will.' Let him be definite in his asking, and no one can compel Allâh." (Sahih)

Comments:

a. One should supplicate hoping that Allâh will surely satisfy his needs.

b. Saying that 'if you will' is useless, since supplications are responded to only by His will. Such expressions show a kind of desperateness.

c. Supplicating that if so-and-so matter is good for me then grant it to me; otherwise, grant me the matter that is better for me. The same supplication is made in Istikhârah.

Chapter 9. The Greatest Name Of Allâh

3855. It was narrated from Asmâ' bint Yazid that the
Messenger of Allâh ﷺ said: “The Greatest Name of Allâh is in these two Verses: And your Ïlâh (God) is One Ïlâh (God ~ Allâh), Lâ Ïlâha illa Huwa (none has the right to be worshipped but He), the Most Gracious, the Most Merciful.”{[1] And at the beginning of Surah Âl ‘Imrân.” (Hasan)

3856. It was narrated that Al-Qâsim said: The Greatest Name of Allâh, if He is called by which He will respond, is in three Surah: Al-Baqarah, Âl ‘Imrân and Tâ-Hâ. (Hasan)

Another chain for something similar from Al-Qâsim, from Abu Umâmah, from the Prophet ﷺ.

Comments:

a. Ibn Mâjah ﷺ reported many Ahâdîth concerning the Greatest Name of Allâh. The supplications that are made through this Name are responded to.

b. The condition of one’s soul as well as reciting prophetic supplications, are the great reasons for the response of the supplications. The more one hopes from Allâh, shows his humbleness and humility, and has trust in Allâh, the more his supplication is likely to be accepted.

{1} Al-Baqarah 2:163.
3857. It was narrated from ‘Abdullah bin Buraidah that his father said: “The Prophet ﷺ heard a man say: ‘Allhumma! Inni as’aluka bi-annaka Antallahul-Ahadus-Samad, alladhi lam yalid wa lam yuwlad, wa lam yakun lahu kufuwan ahad (O Allah! I ask You by virtue of Your being Allah, the One, the Self-Sufficient Master, Who begets not nor was begotten, and there is none co-equal or comparable to Him).’ The Messenger of Allah ﷺ said: ‘He has asked Allah by His Greatest Name, which if He is asked thereby He gives, and if He is called upon thereby He answers.’” (Sahih)

Comments:
a. The attributes which are mentioned in this supplication are the same that are mentioned in Surat Al-Ikhlas. These attributes also prove the meaning of monotheism, so they also include the meaning of لا إله إلا الله.
b. Making supplications by the Names and Attributes of Allah is more entitled to be accepted.

3858. It was narrated that Anas bin Malik said: “The Prophet ﷺ heard a man say: ‘Allhumma! Inni as’aluka bi-annaka l-ilah midhun l-samad, alladhi lam yalid wa lam yuwlad, wa lam yakun lahu kufuwan ahad (O Allah! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower, the
Originator of the heavens and the earth, the Possessor of majesty and honor.' He said: 'He has asked Allâh by His Greatest Name which, if He is asked thereby He gives and if He is called upon thereby He answers.'" (Hasan)

3859. It was narrated that 'Aishah said: "I heard the Messenger of Allâh ﷺ say: 'Allâhuma! Inni asâluka bismikat-tâhirat-tâyibât-mubârak al-ahabbi ilaika, alladhi idha du‘ita bihi ajabta, wa idha su‘îta bihi a‘taita, wa idhasturhimta bihi rahimta, wa idhastufrîjta bihi farrajja (O Allâh! I ask You by Your pure, good and blessed Name which is most beloved to You, which if You are called thereby You answer, and if You are asked thereby You give, if You are asked for mercy thereby You bestow mercy, and if You are asked for relief (from distress) thereby You grant relief.""

She said: "He said one day: 'O 'Aishah, do you know that Allâh has told me the Name which, if He is called thereby, He responds?' I said: 'O Messenger of Allâh, may my father and mother be ransomed for you! Teach it to me.' He said: 'You should not learn it, O 'Aishah.' So I moved aside and sat for a while, then I got up and kissed his head, then I said: 'O Messenger of Allâh, teach
it to me.' He said: 'You should not learn it, O 'Aishah, and I should not teach it to you, for you should not ask for any worldly things thereby.'" She said: "So I got up and performed ablution, then I prayed two Rak'ah, then I said: 'O Allâh, I call upon Allâh, and I call upon You, Ar-Rahmân (the Most Gracious), and I call upon You, Al-Barr Ar-Rahîm (The Most Kind, the Most Merciful), and I call upon You by all Your beautiful Names, those that I know and those that I do not know, (asking) that You forgive me and have mercy on me.' The Messenger of Allâh ﷺ smiled, then he said: 'It is among the names by which you called upon (Allâh)."

Chapter 10. The Names of Allâh

3860. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh has ninety-nine Names, one hundred less one. Whoever counts them will enter Paradise." (Hasan)

Comments:

a. Another narration reads: "Whoever learns them..." (See Hadîth: 3861)

b. The expression of 'counting' is understood in many ways. For example, all the Names of Allâh should be uttered at the time of supplication or the
practical life should coincide with the meanings of the Names of Allah. (For example, one of the Names of Allah is Ar-‘Razzāq’ so, a slave should trust in Him for his livelihood and should be satisfied with lawful means of living). One of the opinions is that it means believing in the attributes of Allah. (for details see Fathul-Bari, volume 11, page 270)

3861. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Allah has ninety-nine names, one hundred less one, for He is One and loves the odd (numbered). Whoever learns them will enter Paradise. They are:

Allah, Al-Wāhid (the One), As-Samad (the Self-Sufficient Master whom all creatures need, He neither eats nor drinks), Al-Awwal (the First), Al-Ākhir (the Last), Az-Zâhir (the Most High), Al-Bâlatin (the Most Near), Al-Khāliq (the Creator), Al-Bâri’ (the Inventor of all things), Al-Musawwir (the Bestower of forms), Al-Malik (the King), Al-Haqq (the Truth), Al-Samâ (the One free from all defects), Al-Mu’mîn (the Giver of security), Al-Muhaymin (the Watcher over His creatures), Al-‘Aziz (the All-Mighty), Al-Jabbâr (the Compeller), Al-Mufakkirîn (the Supreme), Ar-Rahmân (the Most Gracious), Ar-Rahîm (the Most Merciful), Al-Latîf (the Most Subtle and Courteous), Al-Khabîr (the Aware), As-Sami’a (the Hearing), Al-‘Abîr (the Seeing), Al-‘Alîm (the All-Knowing), Al-‘Azîm (the Most Great), Al-Bârr (the Source of goodness), Al-Mu’taâlîn (the Most Exalted), Al-Jâlíl (the Sublime One), Al-Jamîl (the Beautiful), Al-Hayy (the Ever-Living), Al-Qayyûm (the One Who
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sustains and protects all that

Al-Qlidir (the Able),

Af-Qlihir (the Irresistible),

Al-'Ali (the Exalted),

Al-Hakim (the Most Wise),

Al-Qarib (the Ever-Near),

Al-Mujib (the Responsive),

Af-Ghani (the Self-Sufficient),

Af-Wadid (the Bestower),

Af-Wadud (the Loving),

Ash-Shakur (the Appreciative),

Al-Ma'did (the Most Gentle),

Al-Wlijid (the Patron),

Al-Wliifi (the Governor),

Al-Rsshid (the Guide),

Al-L'Afuw (the Pardoner),

Al-Ghafur (the Forgiver),

Al-Halim (the Forbearing One),

Al-Karim (the Most Generous),

At-Tawwlib (the Accepter of Repentance),

Ar-Rabb (the Lord and Cherisher),

Al-Majid (the Most Glorious),

Al-Wali (the Helper),

Ash-Shahid (the Witness),

Al-Mubin (the Manifest),

Al-Buriuin (the Proof),

Ar-Ra'uf (the Compassionate),

Ar-Rahim (the Most Merciful),

Al-Mubdi' (the Originator),

Al-Mu'id (the Restorer),

Al-Bli'ith (the Resurrecter),

Al-Wlijid (the Everlasting),

Al-Wliqi (the Protector),

Al-Kha?d (the Humble),

Ar-Rlifi' (the Exalter),

Al-Qlipid (the Retainer),

Al-B&it (the Expander),

Al-Mu'izz (the Honorer),

Al-Mudhilf (the Humiliator),

Al-Muqsit (the Equitable),

Ar-Razzliq (the Provider),

Dhul-Quwwah (the Powerful),

Al-Matin (the Most

and protects all that
Strong), Al-Qā'im (the Firm), Ad-Dā'im (the Eternal), Al-Hāfiz (the Guardian), Al-Wakīl (the Trustee), Al-Fātir (the Originator of creation), As-Sāmi' (the Hearer), Al-Mu'ti (the Giver), Al-Muhīyī (the Giver of life), Al-Mumīt (the Giver of death), Al-Mānī' (the Withholder), Al-Jāmi' (the Gatherer), Al-Hādi (the Guide), Al-Kāfī (the Sufficient), Al-Abād (the Eternal), Al-Ālim (the Knower), As-Sādiq (the Truthful), An-Nur (the Light), Al-Munīr (the Giver of light), Al-Tāmm (the Perfect), Al-Qadīm (the Earlier), Al-Witr (the One), Al-Ahād (the Lone), As-Samād [(the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him." (Da'īf)

(One of the narrators) Zuhair said: We heard from more than one of the scholars that the first of these (names) should begin after saying: Lā ilāha illallāhu wahdahū lā sharika lahu, lahul-mulk wa lahul-hamdu, bi yadīhil-khair wa Huwa 'ala kulli shay'īn Qadīr, lā ilāha illallāhu lahul-asmāʾul-ḥusnā [None has the right to be worshiped but Allāh, with no partner or associate. His is the dominion and all praise is His. In His Hand is (all) goodness, and He is Able to do all things, none has the right to be worshiped but Allāh, and His are the (Most) Beautiful Names]. (Da'īf)

تخرج: [إسناه ضعيف] وضعه البصيري من أجل عبدالملك الصنعاني، وهو لين
Chapter 11. A Father's Supplication And The Supplication Of The One Who Has Been Wronged

3862. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There are three supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveler; and the supplication of a father for his child." (Hasan)

3863. It was narrated that Umm Hakim bint Waddâ' Al-Khuza'îyyah said: "I heard the Messenger of Allâh ﷺ say: 'The supplication of a father reaches the Veil. (i.e. the place of repentance).’" (Da'if)

Comments:

a. If, after being upset, an appressed person invokes a curse on the oppressor his supplication is certainly responded to. Therefore, one should completely avoid oppressing a human being or an animal.
b. The supplication of a father and mother are responded to. So, one should please them and should not miss any chance of serving them. Behaving badly with them, abusing them, not serving them when they need services, not taking care of their necessities, and the like, hurt them, and due to which they might invoke a curse which is certainly responded to.

Chapter 12. About It Being Undesirable To Transgress in Supplication

It was narrated from Abu Na‘āmah that ‘Abdullāh bin Mughaffal heard his son say: “O Allāh, I ask You for the white palace on the right-hand side of Paradise, when I enter it.” He said: “O my son, ask Allāh for Paradise and seek refuge with Him from Hell, for I heard the Messenger of Allāh ﷺ say: ‘There will be people who will transgress in supplication.’” (Sahih)

Comments:

a. The greatness of Allāh and His respect should be considered during supplication.

b. Whoever enters Paradise he will surely get whatever he wishes. Thus, mentioning the details of Paradise, during supplication, is not necessary.

c. Asking of Firdaws Paradise (the most superior part of Paradise) or the neighborhood of the Prophet ﷺ, is correct since it is mentioned as a reward of some good deeds.

Chapter 13. Raising The Hands When Supplicating

It was narrated from Salmān that the Prophet ﷺ said: “Your Lord is Kind and Most Generous, and is too kind to let His slave, if he raises his hands to Him, bring them back empty,” or he said “frustrated.” (Hasan)
Comments:
a. Allāh responds to all the supplications of a slave (provided there is no impediment that prevents it from being accepted). But its impact is observed sometimes in this world and sometimes in Hereafter.
b. Both hands should be raised at the time of supplication.
c. This Hadith proves the attribute of Highness for Allāh, i.e., He is above the Heavens, not everywhere, but His knowledge, might, and mercy encompass everything.

3866. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “When you supplicate to Allāh, supplicate with your palms uppermost, not with the backs of your hands uppermost, and when you finish, wipe your face with them.” (Da‘īf)

Chapter 14. The Supplication That One Should Recite In The Morning And In The Evening

3867. It was narrated from Abu ‘Ayyāsh Az-Zuraqi that the Messenger of Allāh ﷺ said: “Whoever says in the morning: ‘La ilāha illāhu wahdahu lä sharīka lahu, laḥul-mulku wa laḥul-hamdu, wa Huwa ‘ala kulli shay’in Qadir (None has the right to be worshiped but Allāh alone, with no partner or associate. His is the dominion and all praise is to Him, and He is Able to do all things)’ – he will have (a reward) equal to...
freeing a slave among the sons of Ismā'il, ten bad deeds will be erased from (his record), he will be raised (in status) ten degrees, and he will have protection against Satan until evening comes. When evening comes, (if he says likewise) he will have the same until morning comes.”

(Sahih)

He (one of the narrators) said: “A man saw the Messenger of Allāh ﷺ in a dream and said: ‘O Messenger of Allāh, Abu ‘Ayyāsh narrated such and such from you.’ He said: ‘Abu ‘Ayyāsh spoke the truth.’

Comments:
a. Prophetic supplications have great reward and great blessings.
b. Authentication or weakness of a Hadith does not depend on dreams. The person who had the dream is not known in this narration. So, it is also not known whether he was a trustworthy person or not. If a Hadith is proved according to the principals, then it is sufficient.

3868. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “In the morning say: Allāhumma bika asbhnā, wa bika amsaynā, wa bika nahyā, wa bika namut (O Allāh, by Your leave we have reached the morning and by Your leave we reach the evening, and by Your leave we live and by Your leave we die). And when evening comes say: Allāhumma bika amsaynā, wa bika asbhnā, wa bika nahyā, wa bika namut, wa ilaykal-masir (O Allāh, by Your leave we have reached the evening and by
Your leave we reach the morning, and by Your leave we live and by Your leave we die, and unto You is our return." (Sahih)

Comments:
According to another narration, the words "وَقَدْ ذَهَبَ الْبُشُورَ" are added in the end of the remembrance said in the morning. (See Sunan Abu Dawud: 5068)

3869. 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: "There is no person who says, in the morning and evening of every day: Bismillâhi-ladhi lá yadurru ma'a ismîhi shay'un fil-ardi wâ là fiis-samâ'i wa Hîtosâ-Sami'il-Altîn (In the name of Allâh with Whose Name nothing on earth or in heaven harms, and He is the All-Seeing, All-Knowing), three times, and is then harmed by anything."" (Hasan)

He (one of the narrators) said: "Abân had been stricken with paralysis on one side of his body, and a man started looking at him. Abân said: 'Why are you looking at me? The Hadith is as I have narrated it to you, but I did not say it that day, so that the decree of Allâh might be implemented.'"

Comments:
a. Benefit and loss are in the Hands of Allâh, so His refuge is sought by His glorified Names, and He is well aware of the conditions of His slaves and accepts their requests.
b. To be safe from the evil of creatures, particularly from the conspiracy of
enemies, these prophetic supplications should be recited rather than reciting self-made recitations.

3870. It was narrated from Abu Salâm, the servant of the Prophet ﷺ, that the Prophet ﷺ said: "There is no Muslim – or no person, or slave (of Allah) – who says, in the morning and evening: 'Radaytu billihi Rabban wa bil-Islāmi dinan wa bi Muhammadin nabiyyan (I am content with Allah as my Lord, Islam as my religion and Muhammad as my Prophet),'

but he will have a promise from Allah to make him pleased on the Day of Resurrection." (Hasan)

Comments:

Imâm Ibn Hajar said that the narrator from Abu Sallâm made a mistake. Actually Abu Sallâm narrated from a Companion who used to serve the Prophet ﷺ. The name of Abu Sallâm was Mamtur, he was not among the Companions of the Prophet ﷺ. So, his narrations are considered Murāsal (Disconnected). (Taqribut-Tahrib), however Abu Dawud recorded this from him with a connected chain (no. 5072).

3871. It was narrated that Ibûn 'Umar said: "The Messenger of Allah ﷺ never abandoned these supplications, every morning and evening: Allâhuumma inni as'alukal-'affawa wal-'āfiyah fid-dunyâ wal-akhirah. Allâhuumma inni as'alukal-'affawa wal-'āfiyah fi dini wa dunyâ ya Allâh wa ahli wa mali. Allâhum-mastur 'awrâtî, wa 'ân min rawâ'dî wuhfazni min bayni yadayya, wa min khalîfî, wa 'an yamînî wa 'an shîmâlî, wa
min fawqi, wa a'udhu bika an ughtāla min tahti (O Allāh, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allāh, I ask You for forgiveness and well-being in my religious and my worldly affairs. O Allāh, conceal my faults, calm my fears, and protect me from before me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware from beneath me).’ Waki’ (one of the narrators, explaining) said: “Meaning Al-Khasf (disgrace).” (Sahih)

Comments:
This is a very comprehensive supplication; asking for safety and good health for us in this world and Hereafter, and safety and prosperity for our children and family as well. It also is a means of seeking protection from the evil of creatures and the punishment of Allāh.

3872. It was narrated from ‘Abdullāh bin Buraidah that his father said: “The Messenger of Allāh ﷺ said: Allāhumma Anta Rabbi lā ilāha illā Anta, khalaqtani wa anā ‘abduka wa anā ‘ala ‘ahdika wa wa’dika mastata’u. A’udhu bika min sharri ma sana’tu, abu’u bi ni’matika wa abu’u bi dhanbi faghfirli, fa innahu lā yaghfrudh-dhunuba illa Anta (O Allāh, You are my Lord, there is none worthy of worship except You. You have

[1] An ughtāla min tahti: “Outsmarted from where I did not expect it; meaning by that: disgraced.” (An-Nihāyah)
created me and I am Your slave, and I am adhering to Your covenant and Your promise as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You)."

He said: "The Messenger of Allah ﷺ said: ‘Whoever says this by day and by night, if he dies that day or that night, he will enter Paradise if Allah wills.’" (Sahih)

**Comments:**

a. The Prophet ﷺ, named this supplication as Sayyidul-Istighfir (the Master Supplication for forgiveness). (Sahih Al-Bukhari: 6306)

b. This supplication is the best one for asking forgiveness of Allah from sins. As this supplication demonstrates confidence and trust in Allah, believing in His Lordship and showing our servitude, acknowledging the blessings of Allah and confessing our sins, along with a firm decision to be steadfast in His obedience.

**Chapter 15. What One Should Say When Going To Bed**

It was narrated from Abu Hurairah that when going to bed, the Prophet ﷺ used to say: "Allahumma Rabbas-samawati wa Rabbal-ardi, wa Rabba kulli shay’in, fāliqal-habbi wan-nawa, munzilat-Tawrātī wal-Injili wal-Qur’ānīl-‘Azim. A’udhu bika min sharri kulli dābbatīn Anta âkhidhun binâsiyatiha, Antal-Awwalu fa laysa qablaka shayun, wa Antal-Akhīru, fa laysa ba’dakā shayun’, Antaz-zāhiru,

أوّلَ مَا يُذُعُو به إِذَا أُوى إِلَى فِرَاشِهِ (الخَطْبَةِ ۱۵)
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fa laysa faqaka shayun’, wa antal-bātinu fa laysa dunaka shay’, aqū ‘annid-dayna waghmīna mināl-faqr
(O Allāh, Lord of the heavens and Lord of the earth and Lord of all things, Cleaver of the seed and the kernel, Revealer of the Tawrāh, the Injil and the Magnificent Qur’ān, I seek refuge with You from the evil of every creature You seize by the forelock. You are the First and there is nothing before You; You are the Last and there is nothing after You; You are the Most High (Az-Zāhir) and there is nothing above You, and You are the Most Near (Al-Bātin) and there is nothing nearer than You. Settle my debt for me and spare me from poverty).” (Sahih)

Comments:
a. Supplications should be made by mentioning the attributes of Allāh.
b. Allāh satisfies the physical needs of His slaves, and to provide them their livelihood, He causes crops and trees to grow from seeds and kernels. He also fulfills their spiritual needs; for this purpose He sent the Messengers and revealed the Books.
c. In this supplication for the settlement of debts, the attribute of sustaining and providing is mentioned.
d. Time and place is among the creatures of Allāh, and He controls all things.

As far as the matter of time is concerned, He is the First and the Last, and as far as the matter of place is concerned He is above all His creatures (Az-Zāhir), though He is Nearer (Al-Bātin) to all His creatures through His Might, and knowledge.

3874. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “When anyone of you wants to go to bed, let him undo the edge of his Izūr (waist wrap) and dust off his bed with it, for he does not know what came to it after him. Then let him
lie down on his right side and say: ‘Rabbi bika wadatu janbi wa bika arfatu, fa in ansakta nafsi farhamhâ, wa in arsaltah fahfazhâ bînâ hafizta bihi ‘ibadikauas-sâlihin (O Lord, by Your leave I lie down and by Your leave I rise, so if You should take my soul then have mercy on it, and if You should return my soul then protect it as You protect Your righteous slaves).’ (Sahih)

Comments:

a. Before laying on one’s bed, the bed should be cleaned to be sure it is free from harmful creatures like scorpions, ants, etc.

b. Whenever a person sleeps, he should think that it might be his last sleep. So, one should sleep according to the Sunnah, after asking forgiveness of Allah and His remembrance.

3875. It was narrated from 'Aishah that whenever the Prophet ﷺ went to bed, he would blow into his hands, recite Al-Mu’awwidhatain, then wipe his hands over his body. (Sahih)

Comments:

a. Another narration reads that the Prophet ﷺ used to cup his hands together and blow over them, after reciting Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nâs, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. (See Sahih Al-Bukhari: 5017)

b. Before going to bed, one should recite the chapters as mentioned above to get the reward of following the Sunnah, and to get the protection of Allah as well.
It was narrated from Barâ’ bin ‘Azib that the Prophet ﷺ said to a man: “When you go to lay down, or go to your bed, say: Allâhumma islamtu wajhi ilayka, wa al-jâ’tu zahri ilayka, wa fawwadtu amiri ilayka, râhbatan wa râhbatan ilayka, lâ malja’a wa lâ manja’a minka illâ ilayka, âmantu bi kitâbikal-ladhi anzalta, wa nabîyika-ladhi arsulta [O Allâh, I have submitted my face (i.e., myself) to You, and I am under Your command (i.e., I depend upon You in all my affairs), and I put my trust in You, hoping for Your reward and fearing Your punishment. There is no fleeing from You and no refuge from You except with You. I believe in your Book that You have revealed and in Your Prophet whom You have sent].’ Then if you die that night, you will die in a state of the Fitrah (nature), and if you wake in the morning you will wake with a great deal of good.” (Sahih)

Comments:

a. The Prophet ﷺ instructed this Companion to perform ablution like the one he performs for his prayers whenever he goes to bed, to lie on his right side, and then to recite the above supplication. He also taught him to make this supplication the last one after making all other supplications. (See Sahih Al-Bukhârî: 6311)

b. Reciting this supplication before sleeping renews faith, so this supplication should be recited before sleeping.

c. Supplicating after performing ablution ensures external purity as well as internal purity, which is dearer to Allâh.

d. Having trust in Allâh is among the most important and most superior good deeds.
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3877. It was narrated from 'Abdullâh that whenever the Prophet ﷺ went to his bed, he would put his hand - meaning his right hand - beneath his cheek then say: "Allâhumma qini 'adhâbaka yawm tab'athu - [or: tajma'û] - 'ibâdaka (O Allâh, save me from Your punishment on the Day when You resurrect - or gather - Your slaves)." (Sahîh)

Comments:

a. Sleep reminds us of death, after which one presents himself before Allâh, so before sleeping, asking refuge from the torment of the Day of Judgment is an appropriate act.

b. The Prophet ﷺ is the best and most superior slave of Allâh. He is above and beyond the imagination of being punished, even though he used to recite this supplication to show his servitude, or to set an example for the believers.

Chapter 16. What One Should Say When Waking Up In The Morning

3878. It was narrated that 'Ubadah bin As-Sâmit said: "The Messenger of Allâh ﷺ said: 'Whoever wakes up in the morning and says upon waking: Lâ ilâha illallâh wâhâdu lâ sharîka lâhu, lâhul-mulku wâ lähul-hamdu, wa Huwa 'ala kulli shay'in Qadir; Subhân Allâh wal-hamdu lillâhi, wa lâ ilâha illallâhu, wa Allâhu Akbar, wa lâ hawla wa lâ quwrata illa billâhil-'Aliyil-'Azim (None has the right to be worshiped but Allâh alone, with no partner or associate. His is the dominion and
all praise is to Him, and He is Able to do all things. Glory is to Allāh, praise is to Allāh, none has the right to be worshiped but Allāh, Allāh is the Most Great, and there is no power and no strength except with Allāh, the Most High, the Most Supreme), then he supplicates: Rabbî ghâfirî (O Lord, forgive me), he will be forgiven.” (Sahih)

Walid said: “Or he said: then if he supplicated, it will be answered for him then if he stood up and performed ablution and then performed prayer, his prayer would be accepted.”

Comments:

a. Allâh loves the one who invokes Allâh when he awakes at night. As this is the time of negligence, and invoking Allâh during such time shows the deep love for Allâh.

b. For the acceptance of a supplication, one should make ablution, lie on his right side and recite the prophetic supplications before going to bed. Whenever he awakes at night, he should supplicate after reciting the above prophetic narration and should perform the prayer.

3879. Rabî‘ah bin Ka‘b Al-Aslami narrated that he used to spend the night outside the door of the Messenger of Allâh ﷺ, and he used to hear the Messenger of Allâh ﷺ saying at night: “Subhâh Allâhi Rabbîl-‘âlamin (Glory is to Allâh, the Lord of the worlds),” repeating that for a while, then he said: Subhâh Allâhi wa bihamdîhi (Glory and praise is to Allâh).” (Sahih)

تخريج: [صحيح] أخرجه أبو يعلى، التروي، باب وقت قيام النبي ﷺ من الليل، ح: 154 من

تخريج: أخرجه الطحاوي، البخاري، باب فضل من تؤثر من الليل فصلى، ح: 3879 من

حديث الوليد به.
Comments:

a. During night worship, apart from performing prayers and reciting the Qur’an, one may spend his time glorifying Allāh.

b. Glorifying Allāh should not be loud enough that it disturbs others that are sleeping. However, if it is in a voice that could be heard by those who are awake, then it is allowed.

3880. It was narrated that Hudhaifah said: “Whenever the Messenger of Allāh ﷺ woke up in the morning, he would say: ‘Alhamdulillāh-ladhi ahyānā ba’damā amātanā wa ilayhi’n-nushur (Praise is to Allāh Who has given us life after taking it from us, and unto Him is the Resurrection).’” (Sahih)

This supplication should be said even when waking up in the morning. (Sahih Al-Bukhārī: 3794)

3881. It was narrated from Mu‘ādh bin Jabal that the Messenger of Allāh ﷺ said: “There is no person who goes to bed in a state of purity, then wakes up at night, and asks Allāh for something in this world or in the Hereafter, but it will be given to him.” (Hasan)

Comments:

This supplication should be said even when waking up in the morning. (Sahih Al-Bukhārī: 3794)
Chapter 17. The Supplication For Times Of Distress

3882. It was narrated that 'Ammā bint 'Umais said: "The Messenger of Allāh ﷺ taught me some words to say at times of distress: 'Allāh! Allāhu Rabbi lâ ushriku bihi shay'ان (Allāh, Allāh is my Lord, I do not associate anything with Him)." (Hasan)

Comments:
Saying these words at the time of grief means that 'I hope, by the mercy of Allāh that He will dispel my sorrows.' Most of the time, the sin of setting partners with Allāh is committed at the time of distress. People seek help from saints and pious people to save them from distress and worries. They believe that such dead people fulfill their requests after receiving their votives. On the other hand, the reality of monotheism also manifests during such hard conditions, while a true believer turns away from all creatures and discloses his problems and calamities to Allāh alone, seeking His help and support.

3883. It was narrated from Ibn 'Abbās that the Prophet ﷺ used to say at times of distress: "Lā ilāha illallāhul-Halimul-Karim, Subhān-Allāh Rabbi-'Arshil-'Azim, Subhān-Allāhi Rabbil-samawātis-sab'i wa Rabbil-'Arshil-'Azim (None has the right to be worshiped but Allāh, the Forbearing, the Most Generous; glory is to Allāh the
Chapters on Supplication

Lord of the Mighty Throne; glory is to Allāh, the Lord of the seven heavens and the Lord of the Magnificent Throne).” (Sahih)

Waki’ said with each wording Lā ilāha illāllāhu (none has the right to be worshiped but Allāh) is to be included.

Comments:
If this supplication is done at the time of any distress or anxiety, Allāh will save him from it. For instance, this supplication should be recited at the time of pain, disease, or when fire catches something, or when one faces death by drowning or whenever any unexpected event happens.

Chapter 18. The Supplication That A Man Should Recite When He Leaves His House

3884. It was narrated from Umm Salamah that whenever he left his house, the Prophet said: “Allāhumma inni a’udhu bika an adilla aw azilla, aw azlima aw uzlama, aw ajhala aw yujhala ‘alayya (O Allāh, I seek refuge with You from going astray or stumbling, from wrongdoing others or being wronged, and from behaving or being treated in an ignorant manner).” (Da’if)

Comments:
A person comes into contact with different types of people outside of his house. If one misbehaves with him he is also prone to misbehave with...
them, so before going outside, it is better to seek Allâh's protection from such matters.

3885. It was narrated from Abu Hurairah that whenever he left his house, the Prophet said: "Bismillâh, lâ hawla wa lâ quwwata illa billâh, at-tuklânû 'ala Allâh (In the Name of Allâh, there is no power and strength except with Allâh, and trust is placed in Allâh)." (Da'îf)

3886. It was narrated from Abu Hurairah that the Prophet said: "When a man goes out of the door of his house, there are two angels with him who are appointed over him. If he says Bismillâh (in the Name of Allâh), they say: 'You have been guided.' If he says Lâ hawla wa lâ quwwata illa billâh (there is no power and no strength except with Allâh), they say: 'You are protected.' If he says, Tawwakaltu 'ala Allâh (I have my trust in Allâh), they say: 'You have been taken care of.' Then his two Qarins (satans) come to him and they (the two angels) say: 'What do you want with a man who has been guided, protected and taken care of?'" (Da'îf)

تخريج: [إسناده ضعيف] ووضعه البخاري في الأدب المفرد، ح: 1167 من حديث حاتم بن إسماعيل، وصيحه الحاكم على شرط مسلم: 1/195، ووافقه الذهبي وعبد الله بن حسين بن عطاء ضعيف كما في التقريب وغيره.

تخريج: [إسناده ضعيف] ووضعه البخاري في الأدب المفرد، ح: 1167 من حديث حاتم بن إسماعيل، وصيحه الحاكم على شرط مسلم: 1/195، ووافقه الذهبي وعبد الله بن حسين بن عطاء ضعيف كما في التقريب وغيره.
Chapter 19. The Supplication
That A Man Should Recite
When He Enters His House

3887. It was narrated from Jâbir bin 'Abdullâh that he heard the Prophet ﷺ say: “When a man enters his house, and remembers Allâh when he enters and when he eats, Satan says: ‘You have no place to stay and no supper.’ If he enters his house and does not remember Allâh upon entering, Satan says: ‘You have found a place to stay.’ And if he does not remember Allâh when he eats, (Satan) says: ‘You have found a place to stay and supper.’” (Sahîh)

Comments:

a. Mentioning Allâh’s Name upon entering the house means reciting the Prophetic narration at this time, and mentioning Allâh’s Name before eating, means saying بِسْمِ اللَّهِ Bismillâh (With the Name of Allâh).

b. Entrance of Satan in the house leads to disputes and lack of blessings. If Satan shares in food, it drives away the blessings, so Allâh’s Name should be mentioned at both times.

Chapter 20. The Supplication
That A Man Should Recite
When Travelling

3888. It was narrated that ‘Abdullâh bin Sarjis said: “The Messenger of Allâh ﷺ used to say” – and (one of the narrators) ‘Abdur-Rahîm said: “He used to seek refuge” – “when he traveled: ‘Allâhumma inni a‘udhu bika min wa’tha’is-safar, wa ka‘abatil-munqalab, wal-hawri ba‘dal-kawr, wa’al-lajil bi‘al-alâ. 217

إذا سافر (التحفة 20) - باب ما يَدْعُوُ بهِ الرَّجُلُ 

تخريج: أخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح: 198 / 2018

Comment:

من حديث أبي عاصم به.
wa da'watil-mazlum, wa su'il-
manzari fil-ahli wal-mal (O Allāh, I seek refuge with You from the hardships of travel and the sorrows of return, from decrease after increase, from the prayer of the one who has been wronged, and seeing some calamity befall my family or wealth).” (Sahih)

(One of the narrators) Abu Mu'awiya added: “And when he returned he said likewise.”

Comments:
a. ‘Al-hawr ba’dal-kawr means occurring bad changes in a matter which had been done perfectly, or facing troubles in life after living a comfortable life. For example, committing disbelief after believing in Allāh, or doing sins after performing good deeds, or becoming poor, needy and indebted after being rich and the like. Therefore, this supplication contains very comprehensive words.

b. Asking refuge from the curse of the wronged, means asking Allāh’s help to protect us from being unjust to others, so that they do not curse us. Hence, it is better, if one had ever wronged anyone, to ask his forgiveness prior to going on journey.

Chapter 21. The Supplication That A Man Should Recite When He Sees Clouds And Rain

3889. 'Āишьah narrated that when the Prophet Ṭabari saw a cloud approaching from any horizon, he would stop what he was doing, even if he was praying, and turn to face it, then he would say: “Allāhumma innā na'udhu bika min sharri ma ursila bihi (O Allāh, we seek refuge with You from the evil of that with which it is sent).” Then if it rained he would say: “Allāhumma sayyiban Ṱaf'an (O
Allāh, a beneficial rain),” two or three times. And if Allāh dispelled it and it did not rain, he would praise Allāh for that. (Sahih)

Comments:

a. Rain is from the mercy of Allāh, but it may be turned into torment of Allāh. So, while seeing a cloud, besides hoping in His mercy, refuge should be sought from His torment.

b. Rain, besides being very important for human lives may even cause harm to them, so it is compulsory to ask Allāh to make it useful.

c. Dispersal of clouds without raining is also a kind of blessing, since the danger of their being the torment of Allāh is finished.

3890. It was narrated from 'Āishah that when the Messenger of Allāh  saw rain, he would say: “Allāhumma aj’alhu sayyiban hani’an (O Allāh, make it a wholesome rain cloud).” (Sahih)

3891. It was narrated that 'Āishah said: “If the Messenger of Allāh  saw a cloud that looked as if it was bringing rain, the color of his face would change, and he would go in and out and walk to and fro. Then, if it rained, he would feel relieved.”' 'Āishah mentioned to him what she had seen him do, and he said: “How do you know? Perhaps it would be as the people of Hud said: ‘Then, when they saw it as a dense cloud coming towards their
valleys, they said: “This is a cloud bringing us rain!” Nay, but it is that (torment) which you were asking to be hastened.”[1] (Sahih)

Comments:
a. The heart of the Prophet ﷺ, was filled with the fear of Allâh. So, a believer also should fear Allâh.
b. The Prophet ﷺ was not a knower of the unseen since having the knowledge of the unseen is unique to Allâh.

Chapter 22. The Supplication That A Man Should Recite When He Looks At People Affected By Calamity

3892. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “Whoever unexpectedly comes across a person suffering a calamity, and says: Al-hamdu Lillâhi-l-ladhi 'aṣâri mim-mabtalâka bihi, wa faddainni 'ala kathirin mirmmnn khalaqa tafdíla (Praise is to Allâh Who has kept me safe from that which has afflicted you and preferred me over many of those whom He has created), will be kept safe from that calamity, no matter what it is.”” (Da'if)

Comments:
a. Upon seeing someone suffering trial or tribulation, one may value his own safety and welfare highly. So, one should be grateful to Allâh for His blessings.
b. This supplication should be said privately and secretly, so that the distressed person does not hear it, otherwise it would make him sad.

35. The Chapters On The Interpretation Of Dreams

Chapter 1. A Good Dream That Is Seen By The Muslim, Or Is Seen About Him

3893. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “A good dream from a righteous man is one of the forty-six parts of prophecy.” (Sahîh)

Comments:

Imâm Qurtubi ﷺ wrote explaining the meaning of the words ‘dream is a part of prophecy’ that the condition of a righteous believer’s heart resembles somehow, the condition of the hearts of the Prophets. So, a part of the honor that is granted to the Prophets is also granted to a truthful believer, i.e., he is informed about some unseen matters through dreams. (Fathul-Bârî, volume 12, page 454)

3894. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The dream of a believer is one of the forty-six parts of prophecy.” (Sahîh)

Comments:

a. The wording ‘believer’ indicates that the dream of a non-believer, even if it is true, does not prove that Allâh honored him, rather it is a worldly blessing granted to him, as he is granted many other blessings or power to be put to the test.
3895. It was narrated from Abu Sa‘eed Al-Khudri that the Prophet ﷺ said: "The dream of a righteous Muslim man is one of the seventy parts of prophecy." (Sahih)

Comments:

Probably, this Hadith meant the dream of a believer with weaker faith, while the previous Hadith meant the dream of a strong believer. One's thoughts have a lot of influence in the case of weaker faith, so the chance of it being completely true decreases relatively. Allâh knows best.

3896. It was narrated that Umm Kurz Al-Ka‘biyyah said: "I heard the Messenger of Allâh ﷺ say: 'Prophecy is gone, but good dreams remain.'" (Hasan)

Comments:

a. Our Prophet ﷺ, is the last Prophet. So, the doors of being a Prophet after him are totally closed forever.

b. True dreams have been named Mubasshirât (heralds). As through them, Allâh informs a believer about a future blessing or warns him against a coming calamity, to take the proper precautions to protect himself.

c. Most of the dreams need interpretation. But some incidents take place completely as they had been seen in dreams. As the Prophet ﷺ, dreamed that he was performing ‘Umrah with his Companions, and the next year he actually performed the ‘Umrah as he had dreamt.

3897. It was narrated that Ibn ‘Umar said: "The Messenger of Allâh ﷺ said: 'A righteous dream
is one of the seventy parts of prophecy.”” (Sahih)

٣٨٩٨ It was narrated that 'Ubādah bin Sāmit said: “I asked the Messenger of Allāh ﷺ about the Saying of Allāh, Glorious is He: ‘For them are glad tidings, in the life of the present world, and in the Hereafter.’”[١]

He said: ‘Those are good dreams that a Muslim sees or are seen about him.’” (Hasan)

Comments:
a. A believer will be granted the good news of entering Paradise in the Hereafter, as this news is also granted to him when he is about to die, and after completing the questions and answers in his grave. Getting the Records in the right hand is also a form of glad tidings and when the deeds are weighed (on the Day of Judgment) the Scale of good deeds becoming heavier is also a form of good news.

b. Seeing a dead person in a good condition is also glad tidings for a believer.

٣٨٩٩ It was narrated that Ibn 'Abbās said: “The Messenger of Allāh ﷺ drew aside the curtain when he was sick, and the rows (of worshipers) were behind Abu Bakr. He said: ‘O people, nothing of the glad tidings of prophecy is left except a good dream that a Muslim sees or is seen about

[١] Yunus 10:64.
About Interpretation Of Dreams

Chapter 2. Seeing The Prophet In A Dream

3900. It was narrated from 'Abdullāh that the Prophet said: “Whoever sees me in a dream, has seen me in reality, for Satan cannot appear in my form.” (Sahih)

3901. It was narrated from Abu Hurairah that the Messenger of Allāh said: “Whoever sees me in a dream has (really) seen me, for Satan cannot appear in my form.” (Sahih)

3902. It was narrated from Jābir that the Messenger of Allāh said: “Whoever sees me in a dream has (really) seen me, for Satan cannot appear in my form.” (Sahih)
3903. It was narrated from Abu Sa’eed that the Prophet ﷺ said: “Whoever sees me in a dream has (really) seen me, for Satan cannot imitate me.” *(Sahih)*

3904. It was narrated from ‘Awn bin Abu Juhaifah, from his father, that the Messenger of Allâh ﷺ said: “Whoever sees me in a dream, it is as if he has seen me when he is awake, for Satan is not able to resemble me.” *(Sahih)*

3905. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “Whoever sees me in a dream has (really) seen me, for Satan cannot imitate me.” *(Hasan)*
Comments:

a. Some dreams are from Allāh, as is mentioned in the coming chapter, such dreams are true. Seeing the Prophet ﷺ in a dream is also a type of true dream.

b. The sacred features of the Prophet ﷺ are mentioned in the books of Hadith. If the Prophet ﷺ is seen in a dream, just as his features are mentioned in those books, then it is true and does not need any interpretation. If his feature in a dream is seen different from what is in the books, then it is interpreted accordingly. (It shows deficiency in the religion and character of the dreaming person Fathul-Bāri, volume 12, page 484)

c. Religious matters are not established through dreams; they are proved only through the Qurʼān and Sunnah.

Chapter 3. Dreams Are Of Three Types

3906. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Dreams are of three types: Glad tidings from Allāh, what is on a person’s mind, and frightening dreams from Satan. If any of you sees a dream that he likes, let him tell others of it if he wishes, but if he sees something that he dislikes, he should not tell anyone about it, and he should get up and perform prayer.” (Sahih)

3907. It was narrated from Abu 'Ubaidullāh Muslim bin Mishkam, that 'Afw bin Mālik narrated that the Messenger of Allāh ﷺ said: “Dreams are of three types: Some are terrifying things from Satan, aimed at causing grief to the son of Adam; some are things that a person is concerned with when he is
awake, so he sees them in his dreams; and some are a part of the forty-six parts of prophecy.” He said: “I said to him: ‘Did you hear this from the Messenger of Allâh ﷺ?’ He said: ‘Yes, I heard it from the Messenger of Allâh ﷺ, I heard it from the Messenger of Allâh ﷺ.”’ (Sahih)

Comments:

a. The dreams that are shown by Allâh through His angels are always true, whether they are clear or need interpretation.

b. Satan, as he whispers evil to a person when he is awake, similarly he frightens him through bad and disturbing thoughts in dreams.

c. The actions a person carries out during his day, or wishes to do them but cannot do them, such thoughts come to his mind in the form of dreams while he is asleep. Such dreams do not need any interpretation.

d. The contemporary science of psychology discusses only the third type of dream, that the mind, concerned with and the desires. As they do not believe in angels and Satan, so they do not believe in the first and second types of dreams, while they are real, and the examples of their reality is commonly experienced.

Chapter 4. One Who Has A Dream That He Dislikes

3908. It was narrated from Jâbir bin ʻAbdullâh that the Messenger of Allâh ﷺ said: “If anyone of you sees a dream that he dislikes, let him spit dryly to his left three times and seek refuge with Allâh from Satan three times, and turn over onto his other side.” (Sahih)
3909. It was narrated from Abu Qatadah that the Messenger of Allah ﷺ said: "(Good) dreams come from Allah and (bad) dreams come from Satan, so if anyone of you sees something that he dislikes, let him spit dryly to his left three times, and seek refuge with Allah from the accursed Satan three times, and turn over onto his other side." (Sahih)

3910. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "If anyone of you sees a dream that he dislikes, let him turn over and spit dryly to his left three times, and ask Allah for its good and seek refuge from its evil." (Sahih)

Comments:
a. Bad dreams are from Satan, so the way to get rid of the inconvenience they cause is saying (I seek refuge with Allah).
b. The wisdom in spitting to the left side is that this side suits Satan, and he comes from that side to whisper evil in hearts.
c. Shifting the side is an external change in the position of the body that indicates having trust in the mercy of Allah to change his internal situation from anxiety to peace and comfort.

Chapter 5. One Whom Satan Plays With In His Dream Should Not Tell People About it

3911. It was narrated that Abu Hurairah said: "A man came to
the Prophet ﷺ and said: 'I saw my head was cut off and I saw it rolling away.' The Messenger of Allah ﷺ said: 'Satan goes to one of you and terrifies him, then he tells people of that the next morning.'" (Hasan)

**Comments:**
a. An unpleasant dream should not be mentioned to anyone.
b. A person should not give any importance to unpleasant dreams, rather he should act according to the instructions mentioned in the previous chapter. By the mercy of Allah he will not suffer any harm.

3912. It was narrated that Jābir said: "A man came to the Prophet ﷺ when he was delivering a sermon and said: 'O Messenger of Allah! Last night in my dream I saw my neck being struck and my head fell off, and I chased it, picked it up and put it back.' The Messenger of Allah ﷺ said: 'If Satan plays with any one of you in his dreams, he should not tell people about it.'" (Hasan)

3913. It was narrated from Jābir that the Messenger of Allah ﷺ said: "If anyone of you has a bad dream, he should not tell people
Chapter 6. If A Dream Is Interpreted, It Comes To Pass (In That Manner), He Should Not Tell Anyone About It Except One Whom He Loves

3914. It was narrated from Abu Razin that he heard the Prophet ﷺ say: “Dreams are attached to the foot of a bird[1] until they are interpreted, then when they are interpreted they come to pass.” He said: “And dreams are one of the forty-six parts of prophecy.” He (the narrator) said: “And I think he said: ‘(A person) should not tell them except to one whom he loves or one who is wise.’” (Hasan)

Comments:

a. The object held in a claw of a bird may fall down or may not. Similarly, if a dream is not interpreted, then the indication seen in the dream may come true or may not. But when it is interpreted its interpretation becomes fixed.

b. Imam Bukhari ﷺ said: “If the first interpreter makes a mistake in the interpretation of a dream, and the second one interprets it correctly, then the second one is taken into consideration.” (Sahih Al-Bukhari: 7047)

Chapter 7. How Should Dreams Be Interpreted

3915. It was narrated from Anas bin Malik that the Messenger of Allah ﷺ said: "Unlikely! unlikely! (He is) a believer in the roayya.

Comments:

[1] It is said that this is a parable, and its meaning is that they are not settled. (Sindi)
Allâh  said: “Interpret them (dreams) in accordance with the names of the things you see, and understand what is hinted at, and the dream is for the first interpreter.” (Da’îf)

Chapter 8. One Who Tells Of A False Dream

3916. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh  said: “Whoever tells of a false dream, will be ordered (on the Day of Resurrection) to tie two grains of barley together, and he will be punished for that.” (Sahih)

Comments:

a. Telling a fabricated dream is a great major sin.
b. Telling a fake dream becomes worse because it could not be verified whether he really saw it or not.
c. Some people claim that they saw the Prophet  or a pious person in their dreams. Common people, believing it to be a sign of their piouness and holiness, start respecting and honoring them. While the real honor is offering good deeds; otherwise, the non-believers and hypocrites used to see the Prophet  in real life but due to their disbelief, they did not deserve any respect.

Chapter 9. The People Who See The Truest Dreams Are Those Who Are Truest In Speech

3917. It was narrated from Abu Hurairah that the Messenger of
Allāh ﷺ said: “When the end of time draws near, hardly any believer will see a false dream, and the ones who see the truest dreams will be the ones who are truest in speech. And the dream of the believer is one of the forty-six parts of prophecy.” *Daʿif*

**Comments:**

Disbelief, dissoluteness, and ignorance (in religious affairs) will prevail before the Day of Judgment. True believers will decrease and the dreams of such believers will be true. The basis of this narration was recorded by Al-Bukhari (no.7017), Muslim (5905) and others, the second half of which preceded under no. 3906.

**Chapter 10. Interpretation Of Dreams**

3918. It was narrated that Ibn 'Abbās said: “A man came to the Prophet ﷺ, upon his return from Uhud, and said: ‘O Messenger of Allāh, in my dream I saw a cloud giving shade, from which drops of ghee and honey were falling, and I saw people collecting them in the palms of their hands, some gathering a lot and some a little. And I saw a rope reaching up into heaven, and I saw you take hold of it and rise with it. Then another man took hold of it after you and rose with it, then another man took hold of it after him and rose with it. Then a man took hold of it after him and it broke, then it was reconnected and he rose with it.’ Abu Bakr said: ‘Let me interpret it, O Messenger of Allāh.’ He said: ‘Interpret it.’ He said: ‘As for the cloud giving shade and the drops of ghee and honey, they are from Paradise. As for the rope reaching up to heaven, it means that you will be raised. The other persons represent the believers. We are being raised with the believers.’”
About Interpretation Of Dreams

Shade, it is Islam, and the drops of honey and ghee that fall from it (represent) the Qur'an with its sweetness and softness. As for the people collecting that in their palms, some learn a lot of the Qur'an and some learn a little. As for the rope reaching up into heaven, it is the truth that you are following; you took hold of it and rose with it, then another man will take hold of it after you and rise with you, then another, who will rise with it, then another, but it will break and then he reconnected, then he will rise with it.' He said: 'You have got some of it right and some of it wrong.'

Abu Bakr said: I adjure you O Messenger of Allah, tell me what I got right and what I got wrong.' The Prophet ﷺ said: 'Do not swear, O Abu Bakr.'[1] (Sahih)

Another chain with similar wording.

Comments:

a. Holding a rope here indicates firmly following the religion, and holding that rope by the three noble and respected men shows that they will get the position of being the successors of the Prophet ﷺ in caliphate.

b. Breaking the rope for 'Uthmân, after Abu Bakr and Umar, indicates the troubles and disturbance that he faced in his life. The reconnection of the same rope and rising through it probably shows that he will be on the truth. Therefore, he will be with both Rightly-Guided caliphs in Paradise.

c. For some reason, interpreting a part of dream and leaving the other part without interpretation is allowed. As the Prophet ﷺ did not make clear the mistake of Abu Bakr, in the interpretation of the dream.

[1] Meaning his saying: Aqsamtu; "I adjure you."
d. This true dream proves the greatness and high position of these three Companions of the Prophet ﷺ.

3919. It was narrated that Ibn 'Umar said: "I was a young unmarried man at the time of the Messenger of Allâh ﷺ, and I used to stay overnight in the mosque. If any of us had seen a dream, he would tell it to the Prophet ﷺ. I said: 'O Allâh, if there is any good in me before You, show me a dream that the Prophet ﷺ can interpret for me.' So I went to sleep and I saw two angels who came to me and took me away. They were met by another angel who said: 'Do not be alarmed,' and they took me to Hell which was built like a well. In it were people, some of whom I recognized. Then they took me off to the right. In the morning I mentioned that to Hafsah, and Hafsah said that she told the Messenger of Allâh ﷺ about it, and he said: 'Abdullâh is a righteous man, if only he would pray more at night.'" (Sahih)

He (the narrator) said: "And 'Abdullâh used to pray a great deal at night."

Comments:

a. A young unmarried man can sleep in a mosque during the day or night if he is in need of it.

b. Correcting any mistake after mentioning the present good deed in order to arouse interest in a good deed, is allowed.

c. This dream indicates that ‘Abdullâh bin ‘Umar ﷺ is among the inhabitants of Paradise.
It was narrated that Kharashah bin Hurr said: “I came to Al-Madinah and sat with some old men in the mosque of the Prophet ﷺ. Then an old man came, leaning on his stick, and the people said: ‘Whoever would like to look at a man from among the people of Paradise, let him look at this man.’ He stood behind a pillar and prayed two Rak‘ah. I got up and went to him, and said to him: ‘Some of the people said such and such.’ He said: ‘Praise is to Allâh. Paradise belongs to Allâh and He admits whomssoever He wills to it. At the time of the Messenger of Allâh ﷺ I saw a dream in which a man came to me and said: ‘Let’s go.’ So I went with him and he took me along a great road. A road was shown to me on the left and I wanted to follow it, but he said: ‘You are not one of its people.’ Then a road was shown to me on the right, and I followed it until I reached a slippery mountain. He took me by the hand and helped me up. When I reached the top I could not stand firm. There was an iron pillar there with a golden ring at the top. He took my hand and helped me up until I reached the handhold, then he said: ‘Have you gotten a firm hold?’ I said: ‘Yes.’ Then he struck the pillar with his foot and I held tight to the pillar.

I told this to the Prophet ﷺ and he said: ‘You have seen something good. The great road is...’
the plain of gathering (on the Day of Resurrection). The road that you were shown on your left is the way of the people of Hell, and you are not one of its people. The road which you were shown on your right is the way of the people of Paradise. The slippery mountain is the place of the martyrs, and the handhold that you held on tight to is the handhold of Islam. Hold on tight to it until you die." I hope to be one of the people of Paradise,' and he was 'Abdullah bin Salam.'

(Sahih)

Comments:

a. 'Abdullah bin Salam was prior to embracing Islam, was a Jew, and a great rabbi of Jews.

b. Being steadfast on the true religion till death is a means of salvation on the Day of Resurrection.

c. The rank of martyrdom is compared with a slippery mountain. Because attaining martyrdom during jihad is as difficult as climbing a slippery mountain, but its rank is as great and high as a mountain is.

3921. It was narrated from Abu Musa that the Prophet said: "In a dream I saw myself emigrating from Makkah to a land in which there were date-palm trees, and I thought that it was Yamamah or Hajar, but it was Al-Madinah, Yathrib. And I saw in this dream of mine that I was wielding a sword then it broke in the middle. That was what befell the believers on the Day of Uhud. Then I wielded it again and it was better than it had been before, and that is what
Allāh brought about of the Conquest and the regrouping of the believers. And I also saw cows, and by Allāh it is good, for they are the group of the believers (who were martyred) on the Day of Uhud, and the goodness is that which Allāh brought forth after that, and the reward of the truth which Allāh brought us on the Day of Badr.” (Sahih)

Comments:
a. The sword means the collective power of the Muslims, the breaking of the sword means a decrease in that power, and its repair means getting rid of that loss.
b. Slaughter of cows indicates the martyrdom of faithful believers.
c. The dream in which the Prophet ﷺ saw his emigration was true, since he emigrated to the place having plenty of dates. However, he was confused in determination of the place. The correct interpretation of the dream was that the place is Al-Madinah.
d. In the pre-Islamic period, Al-Madinah was called ‘Yathrib’. After the emigration of the Prophet ﷺ, this name changed to Madinatun-Nabi “the city of the Prophet ﷺ.” The Prophet ﷺ, named it as ‘Taibah’ and ‘Ṭabah’ (pure earth). Now, it should not be called ‘Yathrib’. The Prophet ﷺ mentioned the old name ‘Yathrib’ only to make the matter clear.

3922. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “I saw wristbands of gold on my arms, so I blew into them, and I interpreted them as being these two liars, Musailimah and ‘Ansi.” (Hasan)
Comments:

a. Wearing golden ornaments is forbidden for men. So, seeing gold bracelets in the hands of the Prophet in a dream means facing some unpleasant incident or person. Blowing them indicates fighting against them and defeating them.

b. Aswad 'Ansi, in San'a, a city of Yemen, claimed himself falsely to be a prophet. The Companions of the Prophet entered in his house and killed him. The imposter Musailimah, in the city of Yamamah, also claimed himself as being a prophet. Abu Bakr, sent an army to fight him and he was killed in the battle. The Companion Wahshi who had killed Hamzah in the battle of Uhud before accepting Islam, killed the imposter Musailimah.

3923. It was narrated that Qabus said: "Umm Fadl said: 'O Messenger of Allah! It is as if I saw (in a dream) one of your limbs in my house.' He said: 'What you have seen is good. Fatiha will give birth to a boy and you will breastfeed him.' Fatiha gave birth to Husain or Hasan, and I breastfed him with the milk of Qutham.' She said: 'I brought him to the Prophet and placed him in his lap, and he urinated, so I struck him on the shoulder.' The Prophet said: "You have hurt my son, may Allah have mercy on you." (Sahih)

3924. It was narrated from 'Abdullah bin Umar concerning the dream of the Prophet (narrated) that he (the Prophet) said: "I saw a black woman with disheveled hair, who left Al-Madinah and went to stay in Al-Mahyaa, which is Juhfah. I interpreted it as referring to an epidemic in Al-Madinah which moved to Juhfah." (Sahih)
Comments:

a. In the beginning, the climate of Al-Madinah was not suitable. Allāh granted the glad tidings to his Prophet through his dream, that the epidemic of Al-Madinah would be finished, and later it happened as he had seen in his dream.

b. Seeing an ugly person in a dream means disease or trouble, and seeing a beautiful person means blessing and comfort.

3925. It was narrated from Talhah bin ‘Ubaidullāh that two men from Bali came to the Messenger of Allāh ﷺ. They had become Muslim together, but one of them used to strive harder than the other. The one who used to strive harder went out to fight and was martyred. The other one stayed for a year longer, then he passed away. Talhah said: “I saw in a dream that I was at the gate of Paradise and I saw them (those two men). Someone came out of Paradise and admitted the one who had died last, then he came out and admitted the one who had been martyred. Then he came back to me and said: ‘Go back, for your time has not yet come.’” The next morning, Talhah told the people of that and they were amazed. News of that reached the Messenger of Allāh ﷺ and they told him the story. He said: “Why are you so amazed at that?” They said: “O Messenger of Allāh, the first one was the one who strove harder, then he was martyred, but the other one was admitted to Paradise before him. The Messenger of Allāh ﷺ said: “Did
he not stay behind for a year?”
They said: “Yes.” He said: “And did not Ramadān come and he fasted, and he offered such and such prayers during that year?”
They said: “Yes.” The Messenger of Allāh ﷺ said: “The difference between them is greater than the difference between heaven and earth.” (Sahih)

Comments:

a. Long life for a believer is a blessing and a favor from Allāh, if performing good deeds are facilitated for him.

b. The reward of praying and fasting for a long period might be superior to the reward of martyrdom. However, a martyr gets some especial rewards that none can get.

c. This Ḥadīth has the glad tidings that the two Companions are among the inhabitants of Paradise. The same is also granted for Talhah ﷺ. However, Talhah ﷺ is among the ten people to whom the Prophet ﷺ gave the glad tidings of assurance of entering Paradise by name.

3926. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “I dislike (to see in a dream) a chain around the neck, but I like to see fetters on the feet, for fetters (represent) steadfastness in religion.” (Da'îf)

Comments:

a. Imām Ibn Hajar Ḥâšim, quoted from Imām Qurtubi Ḥâshim, that whosoever’s legs are in the grip of shackles, he can not move. So, if a religious and pious person sees fetters on his feet in dream, it means that he will remain steadfast on religiousness and true guidance. A neckband is mentioned in
the Qur'ān for punishment and humiliation, so it indicates a weakness in
religion, persistence in sin, escaping from fulfilling the due rights of people,
or troubles in this life. (See: Fathul-Bāri, the Book of Interpretation of
Dreams, the chapter; Seeing oneself fettered in a dream.)
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Chapter 1. Refraining From Harming One Who Says: Là ilâha illallâh

3927. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “I have been commanded to fight the people until they say: Là ilâha illallâh. If they say it, then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allâh.” (Sahih)

Comments:

a. Everyone who pronounces the fundamental word of Islam (Là ilâha illallâh and Muhammadi-r-Rasululâh), all the rulings of Islam applies to him in this world. If he does not have faith in his heart he will be punished in the Hereafter.

b. ‘Blood and wealth are protected’ means that they are not killed by waging war against them, and their property is not taken as booty or Fai’ (i.e. booty gained without fighting).

c. ‘Except for a right’ means punishing them for their crimes such as cutting off the hand of a thief, and flogging those who accuse chaste women of adultery, killing someone as punishment for murdering an innocent person, etc. ‘Except for a right’ also means forcing them to give Zâdâh and paying the obligatory expenses, collecting the blood money for an intentional murder with the agreement of the heirs of the one who is killed, and demanding the blood money from the murderer or his tribe in an accidental killing, with the agreement of the heirs of the one who is killed, etc.
3928. It was narrated from Jābir that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say: Lâ ilâha illallâh. If they say: Lâ ilâha illallâh, then their blood and wealth are protected from me, except for a right that is due from it, and their reckoning will be with Allâh." (Sahih)

3929. ‘Amr bin Aws narrated that his father, Aws, told him: "We were sitting with the Prophet ﷺ and he was narrating to us and reminding us, when a man came and spoke privately to him. He said: 'Take him away and kill him.' When the man turned away, the Messenger of Allâh ﷺ called him back and said: 'Do you bear witness that none has the right to be worshiped but Allâh?' He said, 'Yes.' He said: 'Then go and let him go, for I have been commanded to fight the people until they say: Lâ ilâha illallâh, then if they do that, their blood and wealth are forbidden to me.'" (Sahih)

Comments:
The Prophet ﷺ, thought from the whisper of the person, that he is not a true Muslim even though he set him free based on his external adherence to Islâm. Imâm Suyûtî ﷺ said: "The most correct explanation of the text is that the Prophet ﷺ, was allowed to treat people based on what they conceal in their hearts. So, he intended to kill him according to what he was concealing in his heart (killing him for his disbelief). But the Prophet ﷺ, preferred to deal with him according to what appears from him (i.e.,
treating him as a Muslim due to his external Islam). The Prophet \(\text{ﷺ}\), inclined to this ruling because it was common for him and his nation as well. Therefore, he kept away to act according to the hidden condition of the person. (Sharh Sunan An-Nadî, the Book of the Blood).

3930. It was narrated from Sumait bin Sumair, that ‘Imrân bin Husain said: “Nâfî’ bin Azraq and his companions came and said: ‘You are doomed, O ‘Imrân!’ He (‘Imrân) said: ‘I am not doomed.’ They said: ‘Yes you are.’ I said: ‘Why am I doomed?’ They said: ‘Allâh says: “And fight them until there is no more Fitnah (disbelief and polytheism, i.e., worshipping others besides Allâh), and the religion (worship) will all be for Allâh Alone.”’[1] He said: ‘We fought them until they were defeated and the religion was all for Allâh Alone. If you wish, I will tell you a Hadîth that I heard from the Messenger of Allâh ﷺ.’ They said: ‘Did you (really) hear it from the Messenger of Allâh ﷺ?’ He said: ‘Yes. I was with the Messenger of Allâh ﷺ and he had sent an army of the Muslims to the idolators. When they met them they fought them fiercely, and they (the idolators) gave them their shoulders (i.e., turned and fled). A man among my kin attacked an idolator man with a spear, and when he was defeated he said: “I bear witness that none has the right to be worshiped but Allâh, I am a Muslim.” But he stabbed him and killed him. He came to

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the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I am doomed." He said "What is it that you have done?" one or two times. He told him what he had done and the Messenger of Allâh ﷺ said to him: "Why didn't you cut open his belly and find out what was in his heart?" He said: "O Messenger of Allâh, I wish I had cut open his belly and could have known what was in his heart." He said: "You did not accept what he said, and you could not have known what was in his heart!" The Messenger of Allâh ﷺ remained silent concerning him (that man), and a short while later he died. We buried him, but the following morning he was on the surface of the earth. They said: "Perhaps an enemy of his disinterred him." So we buried him (again) and told our slaves to stand guard. But the following morning he was on the surface of the earth again then we said: 'Perhaps the slaves dozed off.' So we buried him (again) and stood guard ourselves, but the following morning he was on the surface of the earth (again). So we threw him into one of these mountain passes.'"

3930 A. It was narrated from Sumait, from 'Imrân bin Husain who said: "The Messenger of Allâh ﷺ sent us on a campaign, and a Muslim man attacked an idolator man." And he mentioned the Hadîth and added: "And the earth cast him out. The Prophet
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"1st was told about that and he said: 'The earth accepts those who are worse than him, but Allâh wanted to show you how great is the sanctity of Lâ ilâha illallâh.'"

(Hasan)

Comments:

a. The Khawârij and other innovative sects in Islam emerged due to their misunderstanding of Islam.

b. The religious knowledge of the Companions of the Prophet ﷺ and their understanding was complete, as they learned Islam directly from the Prophet ﷺ. So, in the matters in which Muslims disagree, especially in the matters of faith, importance should be given to the understanding of the Companions, and all the matters should be understood in the light of their teachings.

c. Whoever claims to be a Muslim, his claim should be accepted and he should be treated as a Muslim. However, if he commits something that takes him out of Islam, then he will be punished only after having passed a verdict of being an apostate against him. But charging one with infidelity merely based on doubt or suspicion is a great major sin.

Chapter 2. The Sanctity Of The Believer’s Blood And Wealth

3931. It was narrated that Abu Sa’eed said: “The Messenger of Allâh ﷺ said, during the Farewell Pilgrimage: ‘Is not the most sacred of your days this day, is not the most sacred of your months this month, is not the most sacred of your lands this land? Your blood and your wealth are as sacred to you as this day of yours in this month of yours in this land of yours. Have I not conveyed (the message)?’ They said: ‘Yes.’ He said: ‘O Allâh, bear witness.’” (Sahih)
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أبواب الفتنة

تخريج: [صحيح] أخرجه أحمد: 3/371 من حديث عيسى بن يونس به، وصحبه

البوصيري * الأخмыш عنهم، وأرسله وكب عليه في جزءه، ح: 34، وللحديث شواهد عند مسلم، ح: 1318 وخبره.

Comments:

a. The Prophet ﷺ, declared the same matter at Arafât on the 9th Dhul-Hijjah and at Mina near the Jamarât on the 10th Dhul-Hijjah.

b. The word “this city” in the Prophet’s statement means Makkah which is the most sacred city.

c. ‘Your blood and your wealth are sacred’ means killing any Muslim, injuring him, taking his money forcefully, or taking his property by deceiving him; all of which are great major sins.

3932. It was narrated that ‘Abdullâh bin ‘Amr said: “I saw the Messenger of Allah ﷺ, circumambulating the Ka’bah and saying: ‘How good you are and how good is your fragrance; how great you are and how great is your sanctity. By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allâh than your sanctity, his blood and his wealth, and to think anything but good of him.”” (Da’îf)

Comments:

a. Causing harm to life or property of a believer is forbidden.

b. Having suspicion about any believer is not allowed.

c. Nobody should be accused of crime if there is no clear evidence against him.

3933. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ, said: “The whole of the Muslim is sacred to his fellow Muslim, his blood, his wealth and his honor.” (Sahîh)
The Chapters On Tribulations

Comments:
Humiliating, backbiting, slandering and defaming; all such acts are among major great sins.

3934. Fadâlû bîn 'Ubâdî narrated that the Prophet ﷺ said: "The believer is the one from whom their (people's) wealth and lives are safe, and the Muhâjir is the one who forsakes mistakes and sins." (Hasan)

Comments:

a. The word ʾîmân (faith) is derived from the root word "Amuna" (security). So, it is the characteristic of a believer that people should feel safe from him and should not fear him. A believer cannot be traitorous nor harm the lives or properties of people.

b. "Hijrah" means emigrating from one's land for the sake of Allâh. Therefore, whoever leaves his land for the sake of Allâh he should also keep away from disobedience of Allâh in order to get the great position of a Muhâjir near Allâh.

Chapter 3. The Prohibition Of Plunder

3935. It was narrated from Jâbîr bîn 'Abdullâh that the Messenger of Allâh ﷺ said: "Whoever plunders openly is not one of us." (Sahih)
3936. It was narrated from Abu Hurairah that the Messenger of Allahﷺ said: "The adulterer, at the time he is committing adultery, is not a believer; (the wine drinker) at the time he is drinking, is not a believer; the thief, at the time he is stealing, is not a believer; the plunderer, at the time he is plundering with the people looking on, is not a believer." (Sahih)

Comments:

a. Committing major sins is contrary to true faith.
b. Committing major sins does not make the person an apostate. However, it shows that his faith has become very weak.
c. Iman means strong faith. If one strongly believes that Allah will punish him if he commits what is forbidden, and that His punishment will be tremendously more severe than the punishment of this world, if one has such strong faith, then he cannot commit the sin. The sin is committed only when the lust of enjoyment and the benefits of this world overcome him so much that he forgets the Hereafter for awhile.

3937. It was narrated from 'Imrân bin Husain that the Messenger of Allahﷺ said: "Whoever plunders is not one of us." (Sahih)

Comments:

[Translation of Sahih text] It was narrated from 'Abdul-Quddás b. 'Abdul-Malik that: 'Abdul-Malik b. Qais b. Quraysh b. Ibn Mâlik b. Kâk, (Sahih)
3938. It was narrated that Tha’labah bin Hakam said: “We came across some of the enemy’s sheep and plundered them, and set up our cooking pots. The Prophet passed by the pots and ordered that they be overturned, then he said: ‘Plunder is not permissible.’” (Hasan)

Comments:

a. Using anything from booty before its distribution is not allowed.
b. Giving monetary punishment is allowed.

Chapter 4. Verbally Abusing A Muslim Is Fusuq (Disobedience) And Fighting Him Is Kufr (Ungratefulness To Allāh)

3939. It was narrated from Ibn Mas’ud that the Messenger of Allāh said: “Verbally abusing a Muslim is Fusuq disobedience and fighting him is Kufr (ungratefulness to Allāh).”” (Sahih)

3940. It was narrated from Abu Hurairah that the Prophet said: “Verbally abusing a Muslim is Fusuq (disobedience) and fighting him is Kufr (ungratefulness to Allāh).”” (Sahih)
3941. It was narrated from Sa‘d that the Messenger of Allāh ﷺ said: “Verbally abusing a Muslim is Fusuq (disobedience) and fighting him is Kufr.” (Sahih)

Comments:
Kufr (disbelief) here means the major sin i.e., a practice that does not suit a Muslim but it suits a Kāfir only.

Chapter 5. Do Not Turn Back Into Disbelievers After I Am Gone, Striking One Another’s Necks

3942. It was narrated from Jarir bin ‘Abdullāh that the Messenger of Allāh ﷺ said, during the Farewell Pilgrimage: “Make the people pay attention.” Then he said: “Do not turn back into disbelievers after I am gone, striking one another’s necks.” (Sahih)

Comments:
a. Muslims should solve their problems with mutual understanding, not with the power of arms.
b. Muslims should adopt the practices that foster love amongst them such as greeting each other, standing closely to each other in congregational prayers, straightening their rows in prayers and the like. On the other hand, they should avoid the characteristics that may sue disagreement or lead to enmity, such as humiliating someone, being unjust, transgressing, abusing,
backbiting and the like practices.
c. Killing and attacking people are enormous crimes that suit non-believers.

3943. It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: “Woe to you! Do not turn back into disbelievers after I am gone, striking one another’s necks.” (Sahih)

3944. It was narrated from Sunābīh Al-Ahmasi that the Messenger of Allah ﷺ said: “I shall reach the Cistern (Haud) before you, and I will boast of your great numbers before the nations, so do not fight one another after I am gone.” (Sahih)

Comments:
On the Day of Judgment, at the vast ground of the Gathering (where all people will be gathered for their account) the Prophet ﷺ will provide his nation with drinking water from his Kauthar Cistern. The water in this cistern will flow from a river of Paradise called Kauthar.

Chapter 6. The Muslims Are Under The Protection Of Allah
3945. It was narrated from Abu Bakr Siddiq that the Messenger of Allah ﷺ said: “Whoever offers the morning prayer, he is under the protection of Allah, so do not betray Allah by betraying those who are under His protection.
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Whoever kills him, Allâh will seek him out until He throws him on his face into Hell.” (Sahih)

Comment:

a. This refuge of Allâh is not granted for the one who neglects prayers.
b. The punishment of a murderer of a Muslim is Hell. But if the heirs of a murdered person excuse him, after receiving the blood money or merely pardoning him, then he will be forgiven.
c. Those who have committed major sins will enter Hell, and after receiving the punishment of their sins, they will be removed.

3946. It was narrated from Samurah bin Jundab that the Prophet ﷺ said: “Whoever offers the morning prayer, he is under the protection of Allâh, the Mighty and Sublime.” (Sahih)


3947. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The believer is more precious to Allâh, the Mighty and Sublime, than some of His angels.” (Da’îf)


Tahrij: [Istehadah Sahîh] A‘îr es-Sâhî: 7/18. 4276/3226. H: 32. This is the time of the trip to the heaven to the boy of Allâh. The beloved of Allâh, He revealed to his messenger: Plenary knowledge.

Tahrij: [Istehadah Sahîh] A‘îr es-Sâhî: 7/18. 4276/3226. H: 32. This is the time of the trip to the heaven to the boy of Allâh. The beloved of Allâh, He revealed to his messenger: Plenary knowledge.
Chapter 7. Tribalism

3948. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Whoever fights under a banner of folly, supporting tribalism, or getting angry for the sake of tribalism, he dies in a state of Ignorance."

(Sahih)

Comments:

'Whoever fights under a banner of folly' means supporting a group without making sure whether it is on truth or not. In this case, even if the group is on the truth, he did not intend to support the truth rather his intention was to support his clan, tribe, nation, party or organization. Therefore, it is not participating in war which is rewardable, nor the kind of dying which is considered martyrdom.

3949. 'Abbad bin Kathir Ash-Shami narrated from a woman among them, called Fasilah, that she heard her father say: "I asked the Prophet ﷺ: 'O Messenger of Allah, is it tribalism if a man loves his people?' He said: 'No, rather tribalism is when a man helps his people to do wrong.'" (Da'if)

Chapter 8. The Great Majority

3950. Anas bin Malik said: "I heard the Messenger of Allah ﷺ say: 'My nation will not unite on..."
misguidance, so if you see them differing, follow the great majority.” (Da‘if)

Chapter 9. Tribulations That Will Appear

3951. It was narrated that Mu‘ādh bin Jabal said: "The Messenger of Allāh ﷺ prayed one day, and made the prayer lengthy. When he finished we said (or they said): ‘O Messenger of Allāh, you made the prayer lengthy today.’ He said: ‘I offered a prayer of hope and fear. I asked Allāh for three things for my nation, and He granted me two and refused one. I asked Him not to let my nation be destroyed by enemies from without, and He granted me that. And I asked Him not to let
them be destroyed by fighting among themselves, but He refused that.” (Sahih)


Comments:

a. The acceptance of this supplication is evident in the fact that from the era of the Prophet ﷺ, till this time, there was no period free from an independent Muslim government in this world. Moreover, if sometimes non-Muslims gained power over some territories of Muslims, then Allâh made among them who embraced Islam and defended it.

b. The torment of drowning means any common calamity that destroys an entire Muslim nation such as flood, earthquake, storm, etc. These punishments, in this nation, do not take place as they did with the previous nations, so that all those who used to deny the truth would totally perish.

3952. It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: “The earth was brought together for me so that I could see the east and the west, and I was given two treasures, the yellow (or the red) and the white - meaning gold and silver. And it was said to me: ‘Your dominion will extend as far as has been shown to you.’ I asked Allâh for three things: That my nation would not be overwhelmed by famine that would destroy them all, and that they would not be rent by schism and fight one another, but it was said to me: ‘When I (Allâh) issue My decree it cannot be revoked. But I will never cause your nation to be overwhelmed by famine that would destroy them all, and I will not gather their enemies
against them (and destroy them) until they annihilate one another and kill one another.' Once they start to fight amongst themselves, that will continue until the Day of Resurrection. What I fear most for my nation is misguiding leaders. Some tribes among my nation will worship idols and some tribes among my nation will join the idolaters. Before the Hour comes there will be nearly thirty Dajjāls (great liars), each of them claiming to be a Prophet. But a group among my nation will continue to adhere to the truth and be victorious, and those who oppose them will not harm them, until the command of Allāh comes to pass.'” (Sahih)

Abul-Hasan said: "When Abu 'Abdullāh finished this Hadith he said: 'O how terrible it is!'"

Comments:

a. Granting the treasures of gold and silver to the Prophet means that his nation will own and control them. As the great Roman and Iranian empires were ruined and their treasures came in the control of Muslims.

b. 'Not destroying the whole Muslim nation by famine' does not mean that such punishment even partially will not inflict this nation. However, due to the sins of nations many types of torments have been inflicted upon them, and they would occur in the future also.

c. Occurrence of fighting and killing among Muslim does not mean that it should be accepted, believing that it is an indispensable matter, rather we should spare no efforts to keep Muslims away from this situation.

d. To be safe from the evil of devious leaders, we should acquire the knowledge of the Qur'ān and Sunnah, to be aware of true teachings of Islam, in order to put them into practice.

e. Muslims joining idolaters means that they will turn away from Islam, and become apostates, or they will support non-Muslims against Muslims, or they may adopt their non-Islamic and atheistic customs as a part of culture
such as the celebrating Basant of the Hindus, Valentine's Day and April Fool of the Christians, etc.

f. A group of righteous people will be steadfast on the truth till the Day of Judgment; they will be adherents of the Qur'an and Sunnah and clarify the deviation of innovators.

3953. It was narrated that Zainab bint Jahsh said: "The Messenger of Allâh (N.B) woke up red in the face and said: 'Lâ ilâha illallâh, woe to the Arabs from an evil that has drawn nigh. Today a hole has been opened in the barrier of Gog and Magog.' And he gestured to indicate the size of the hole." Zainab said: "I said: 'O Messenger of Allâh! Will we be destroyed when there are righteous people among us?' He said: 'If sin and evil deeds increase'" (Sahih).

Comments:

a. Gog and Magog are great mischievous nations. Dhul-Qarnain built a huge and great wall to protect other people from their mischief, as mentioned in the Qur'an: Surat Al-Kahf'8:93-99.

b. When the wall is demolished, they will come out and attack other nations, and it will be a great trial.

c. When good people decrease to a great extent, and bad and dishonest people prevail, then Allâh's punishment comes down in many forms, such as earthquakes, floods, storms, wars, etc.

d. Once a hole occurs, it is feared that it will turn into a larger one, until the wall will collapse, and Gog and Magog will be free to spread mischief in this world, killing and plundering all people.

3954. It was narrated from Abu Umâmah that the Messenger of Allâh (N.B) said: "There will be tribulation in which a man will be a believer in the morning and a disbeliever by evening, except the
one to whom Allâh grants knowledge.” (Da’îf)

Comments:

a. Informing about future incidents is a miracle of the Prophet ﷺ, and a proof of his prophethood.

b. The purpose of warning against future afflictions is to inform Muslims to take care of their faith.

c. Some sins are considered light by human beings, while they are so dangerous that it takes them out of the fold of Islam. So, no sin should be taken lightly.

3955. It was narrated that Hudhaifah said: “We were sitting with ‘Umar and he said: ‘Which of you has remembered a Hadîth from the Messenger of Allâh ﷺ concerning Fitnâh?’” Hudhaifah said: “I said: ‘I have.’ He said: ‘You are very bold.’ He said: ‘How?’ He said: ‘I heard him say: ‘The Fitnâh of a man with regard to his family, his children and his neighbors are expiated by his prayers, fasts, charity and enjoining what is good and forbidding what is evil.’” ‘Umar said: ‘This is not what I meant, rather I meant that which moves like the waves of the sea.’” Hudhaifah said: “Don’t worry about it, O Commander of the Believers! For there is a closed door between you and them.” ‘Umar said: “Will that door be broken or opened?” I said: No, it will be broken.” ‘Umar said:
“Then it will never be closed.”"

We asked Hudhaifah: “Did ’Umar know what that door meant?” He said: “Yes, just as he knows that there will be night before morning, because I narrated to him a Hadith in which there are no errors.”

We were afraid to ask him who the door was, so we said to Masruq: “Ask him.” He said: “Umar.” (Sahih)

Comments:

a. Breathing doors indicates the martyrdom of ’Umar ﷺ. A Magus named Abu Lulu Fayroz murdered him. By this action the conspirators were able to remove a great obstacle from their way to carry out their evil plots.

b. These afflictions occurred just as the Prophet ﷺ, had predicated. It proves his truthfulness and that the Prophet ﷺ, talks only in the light of the revelation. It cannot be used as an evidence that the Prophet ﷺ, ever had the knowledge of the unseen.

3956. It was narrated that ’Abdur-Rahmán bin ’Abd Rabbil-Ka’bah said: “I came to ‘Abdurrahâl bin ’Amr bin ’Abdullâh when he was sitting in the shade of the Ka’bah, and the people were gathered around him, and I heard him say: ‘While we were with the Messenger of Allah on a journey, he stopped to camp and some of us were pitching tents, some were competing in shooting arrows and some were taking the animals out to graze them. Then his caller called out: “As-Salâtu Jâmi’ah (prayer is about to begin).” So we gathered, and the Messenger of Allah ﷺ stood up and addressed..."
us. He said: "There has never been a Prophet before me who was not obliged to tell his nation of what he knew was good for them, and to warn against what he knew was bad for them. With regard to this nation of yours, soundness (of religious commitment) and well-being has been placed in its earlier generations and the last of them will be afflicted with calamities and things that you dislike. Then there will come tribulations which will make the earlier ones pale into insignificance, and the believer will say: 'This will be the end of me,' then relief will come. Then (more) tribulations will come and the believer will say: 'This will be the end of me,' then relief will come. Whoever would like to be taken far away from Hell and admitted to Paradise, let him die believing in Allâh and the Last Day, and let him treat people as he would like to be treated. Whoever gives his oath of allegiance to a ruler and gives a sincere promise, let him obey him as much as he can, and if another comes and challenges him, let them strike the neck (i.e., kill) the second one."

He the narrator said: "I raised my head among the people and said: 'I adjure you by Allâh, did you hear that from the Messenger of Allâh [SAW]?' He (Abdullâh bin 'Amr bin Al-'Âs) pointed with his hand to his ears and said: I heard it directly from him and memorized it."" (Sahih)
Comments:

a. The core of the efforts of the Prophets was based on sincerity and well-wishing for people. So, the religious scholars also should adopt it as a starting point for their efforts.

b. Companions of the Prophet ﷺ and their true followers were on the truth, and those who opposed them were mistaken.

c. A believer realizes the afflictions, so he does not accept them, despite facing many problems.

d. During the period of afflictions, one should take all precautions to protect his faith.

e. Trying to take over the position of the ruler while a caliph is already leading an Islamic government, results in anarchy and disagreement among Muslims.

f. The influential people and authorities from the Muslim community will appoint another ruler after passing away of a caliph. Therefore, no one should attempt to take over the position of a ruler.

g. If a ruler makes mistakes, he should be advised, as Imām Mālik and Ahmad bin Hanbal ﷺ criticized the mistakes of their rulers bitterly, but they never demanded the government.

Chapter 10. Standing Firm During Times Of Tribulation

3957. It was narrated from 'Abdul-lah bin 'Amr that the Messenger of Allāh ﷺ said: "How will you be at a time that will soon come, when the good people will pass away and only the worst ones will be left, who will break their promises and betray their trusts, and they will differ while they were previously together like this,"[1] - and he interlaced his fingers. They said: "What should we do, O Messenger of Allāh, when that

[1] Previously together like this: i.e., to such an extent that one will not be able to tell the good from the bad, and people will be so confused about religious matters that they will not be able to tell the difference between honesty and betrayal, good and evil.
comes to pass?” He said: “Follow that which you know is true, and leave that which you dislike. Take care of your own affairs and turn away from the common folk.”

(Hasan)

Comments:

a. Righteous people were in abundance in the period of the Companions of the Prophet ﷺ. This situation started to change gradually in the later periods. Therefore, the period of the Companions and their followers is the best period after the period of the Prophet ﷺ.

b. Righteous people will exist in all periods, but sometimes they will be in majority and some other times they will be in the minority.

c. Not fulfilling a promise leads to disagreements and disputes.

3958. It was narrated from Abu Dharr that the Messenger of Allah ﷺ said: “What will you do, O Abu Dharr, when death overwhelsms the people to such an extent that a grave will be equal in value to a slave?” I said: “Whatever Allah and His Messenger choose for me, or Allah and His Messenger know best.” He said: “Be patient.” He said: ‘What will you do when famine strikes the people so that you will go to the place where you pray and will not be able to return to your bed, or you will not be able to get up from your bed to go to the place where you pray?” He said: “I said: ‘Allah and His Messenger know best, or whatever Allah and His Messenger choose for me.” He said: “You must refrain from
forbidden things.’ He said: “What will you do when killing befalls the people so that Hijâratu-Z-Zâit is covered with blood?” I said: “Whatever Allâh and His Messenger choose for me.” He said: “Stay with those whom you belong to.” He said: “I said: ‘O Messenger of Allâh, should I not take my sword and strike those who do that?’’’ He said: “Then you will be just like the people. Rather enter your house.” I said: “O Messenger of Allâh, what if they enter my house?” He said: “If you are afraid that the flashing of the sword will dazzle you, then put the edge of your garment over you face, and let him carry his own sin and your sin, and he will be one of the people of Hellfire.”

(Sahih)

Comments:

a. Being patient is the best attitude during difficult times.

b. During drought and famine, avoiding robbery and stealing is a very courageous act.

c. At the time of affliction, when people kill each other depending on false excuses, and without distinguishing between truth and falsehood; at such times it is better to avoid all groups.

d. In those situations when Muslims fight each other, it is better to leave all of them. In such circumstances if bad people kill even such a peaceful person then he becomes a martyr.

3959. Abu Musa narrated that the Messenger of Allâh ﷺ said:

{[1] A place at Harrah, in Al-Madinah.}
"Before the Hour comes there will be Harj." I said: "O Messenger of Allâh, what is Harj?" He said: "Killing." Some of the Muslims said: "O Messenger of Allâh, now we kill such and such a number of the idolators in one year." The Messenger of Allâh ﷺ said: "That will not be like killing the idolators, rather you will kill one another, until a man will kill his neighbor and son of the cousin and a relative." Some of the people said: "O Messenger of Allâh, will we be in our right minds that day?" The Messenger of Allâh ﷺ said: "No, reason will be taken away from most of the people at that time, and there will be left the insignificant people who have no reason." (Sahîh)

Then Ash'ârî said: "By Allâh, I think that you and I will see that, and by Allâh, you and I will have no way out, if we see that which our Prophet ﷺ described to us, except the way we entered it."

Comments:
a. One of the portents of the Last Hour is that Muslims will kill each other over trivial matters. It is a very bad practice that was not common among Muslims in the recent past though many other afflictions were common.
b. The Companions of the Prophet ﷺ were sincere and the disagreement that occurred among them was due to misunderstanding. So, they were able to correct themselves without being influenced by the propaganda of deviant people.

3960. 'Udaisah bint Uhbân said: "When 'Ali bin Abu Tâlib came to Basrah, he entered upon my father and said: 'O Abu Muslim, will you not help me against these people?' He said: 'Of course.' So
he called a slave woman of his and said: ‘O slave woman, bring me my sword.’ So she brought it, and he unsheathed it a span, and (I saw that) it was made of wood.

He said: ‘My close friend and your cousin advised me, if tribulation (Fitnah) arose among the Muslims, that I should take a sword of wood. If you wish I will go out with you.’ He said: ‘I have no need of you or of your sword.’” (Hasan)

Comments:

a. A wooden sword cannot be used in war. Making a wooden sword means abstaining from war and fighting.

b. Whenever a dispute takes place amongst Muslims, instead of supporting a group, trying to make peace between them is most important.

3961. It was narrated from Abu Musa Al-Ash’ari that the Messenger of Allâh ﷺ said:

“Before the Hour comes, there will be tribulation like pieces of black night, when a man will wake up as a believer but be a disbeliever by evening, or he will be a believer in the evening but will be a disbeliever by morning. And the one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. So break your bows, cut their strings and
strike your swords against rocks,
and if anyone enters upon anyone
of you, let him be like the better
of the two sons of ʿAdam (i.e. the
one killed, not the killer).”

(Hasan)


Comments:
a. At the time of affliction, one should take care of his faith.
b. Abstaining from participating in afflictions as much as possible is better, and avoiding them totally is the best act.
d. Having enmity with a person or trying to harm him, based on the reason
that he belongs to a certain sect, organisation, group or party is
unacceptable in Islam. This enmity is like the one that used to be practiced
during (the pre-Islamic period of) Ignorance. Therefore, one should avoid it
as much as possible.

3962. It was narrated that Abu
Burdah said: “I entered upon
Muhammad bin Maslamah and
he said that the Messenger of
Allah ﷺ said: ‘There will be
tribulation, division and
dissension. When that comes, take
your sword to Uhud and strike it
until it breaks, then sit in your
house until there comes to you
the hand of the evildoer (to kill
you) or a predestined (natural)
death.”

“And that came to pass, and I
did as the Messenger of Allah ﷺ said.” (Hasan)

تخريج: [حسن] أخرجه أحمد: 3/493 م. ح: 111
م. بم ويشكل، وله الحديث شواهد عند أحمد: 4/226، وأبو داود، ح: 226، ومسلم:
ح: 12/687 وغيرهم.

Comments:
a. Fire power of Muslims should be used against disbelievers; whenever it
needs to be used against Muslims it is better that it be destroyed.
b. The hand of the evildoer here means being murdered by an evil person, and
attaining the rank of martyr, or escaping from such riots by a normal death.
Chapter 11. When Two Muslims Confront One Another With Their Swords

3963. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There are no two Muslims who confront one another with their swords, but both the killer and the slain will be in Hell." (Sahih)

3964. It was narrated from Abu Musa that the Messenger of Allâh ﷺ said: "When two Muslims confront one another with their swords, both the killer and the slain will be in Hell." They said: "O Messenger of Allâh, (we understand about) this killer, but what is wrong with the one who is slain?" He said: "He wanted to kill his companion." (Sahih)

Comments:

a. If one had spent all his efforts to commit a crime, but was not able to do it for some reason, such a person is also considered guilty by Allâh.

b. Whoever decides to commit a sin but gives it up before committing it, his sin is forgiven, and due to repentance he deserves good reward.

3965. It was narrated from Abu Bakrah that the Prophet ﷺ said: "When one Muslim wields his weapon against his brother, both of them are at the edge of Hell,"
and if one of them kills the other, they will both enter it.” (Sahih)

Comments:

a. Being at the edge of Hell means that due to the mentioned sin, both of them might enter Hell, but still they have the chance of escaping from the Hell if they abstain from fighting.

b. Killing a believer is a great major sin due to which he enters Hell. However, by sincere repentance, or by retaliation, this sin could be forgiven.

3966. It was narrated from Abu Umâmah that the Messenger of Allah ﷺ said: “Among the worst people in status before Allah on the Day of Resurrection will be a person who loses his Hereafter for the sake of this world.” (Da’if)

Comments:

The Hadîth proves that a person commits a sin to benefit his brother, friend, relative, wife or children such as telling lies, cheating, earning unlawful money etc. In this case, the sin lies on the earner and he will be punished in the Hereafter, while the others enjoy and benefit from its money. The same case is true in the matter of false oaths and causing harm to others.
Chapter 12. Restraining One’s Tongue During Times Of Tribulation

3967. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said: “There will be a tribulation which will utterly destroy the Arabs, and those who are slain will be in Hell. At that time the tongue will be worse than a blow of the sword.” (Da‘īf)

3968. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Beware of tribulations, for at that time the tongue will be like the blow of a sword.” (Da‘īf)

3969. It was narrated that ‘Alqamah bin Waqqās said that a man passed by him, who held a prominent position, and ‘Alqamah said to him: “You have kinship and rights, and I see you entering upon these rulers and speaking to them as Allāh wills you should speak. But I heard Bilāl bin Hārith Al-Muzānī, the Companion of the Messenger of Allāh ﷺ, say that the Messenger of Allāh ﷺ said: ‘One of you may speak a word that pleases Allāh,
and not know how far it reaches, but Allâh will record for him his pleasure, until the Day of Resurrection due to that word. And one of you may speak a word that angers Allâh, and not know how far it reaches, but Allâh will record against him his anger, until the Day he meets Him due to that word."

‘Alqamah said: “So look, woe to you, at what you say and what you speak about, for there is something that I wanted to say but I refrained because of what I heard from Bilâl bin Hârîth.”

(Hasan)

Comments:

a. Having relations with rulers may lead to supporting them in their mistakes. So, the righteous predecessors used to avoid mixing with the rulers. However, visiting them in order to help a needy or oppressed person is allowed.

b. Rulers always get influenced by their advisers. Therefore, the one who appreciates them on doing evil commits a great sin and participates in their wrong actions.

c. Politicians, scholars and governors have very great and serious responsibilities upon them. So, they must take care of them.

3970. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “A man may speak a word that angers Allâh and not see anything wrong with it, but it will cause him to sink down in Hell the depth of seventy autumns.” (Sahîh)

**Tafsîr:** [صحيح] 3970 - حَدَّثَاهُ أَبُو يُوسُفُ الصِّبَالِدِيّ، مُحَمَّدُ بنُ أَحْمَدُ الرَّقِي، حَدَّثَهُ مُحَمَّدُ بنُ سَلَمَةُ عَنْ أَبِي إِسْحَاقٍ، عَنْ مُحَمَّدٍ بنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةٍ، عَنْ أَبِي مُحَرَّرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ الرَّجُلَ لَيَكْفِلُ بِالْكُلِّمَةِ مِنْ سُحُطِ اللَّهِ. لاَ يُرِيُّهَا بََآءَمَا قَدْ هَيَّىٰ فِي نَارِ جَهَنَّمِ سَبِيعَاتَا خَرَيْقَةً".

**Tafsîr:** [صحيح] *ابن إسحاق* تابعه يزيد بن الهاد (أحمد: 2378/2)، وباقي السند صحيح، وللحديث طرق كثيرة عند الترمذي، ح: 2314 وغيره.
3971. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Whoever believes in Allâh and the Last Day, let him say something good, or else remain silent.” (Sahih)

Comments:
a. Abstaining from wasting time in gossip and keeping quiet is a good habit.
b. Being busy in remembrance of Allâh and recitation of the Qur’an is better than being busy in meaningless talks. It protects one from sins and provides him time to do good deeds.

3972. Sufyân bin ‘Abdullâh Thaqâfî said: “I said: ‘O Messenger of Allâh, tell me of something that I can adhere to.’ He said: ‘Say: ‘Allâh is my Lord,’ then stand straight (adhere steadfastly to Islam).’ He said: ‘O Messenger of Allâh, what is the thing that you fear most for me?’ The Messenger of Allâh ﷺ took hold of his own tongue, then he said: ‘This.’” (Sahih)

Comments:
a. Being steadfast on faith is most compulsory, since escaping from Hell is possible only if one dies in the state of faith.
b. The effects of the sins that originate from the tongue are very severe and lead to many other sins (for example, fighting, killing, etc.) Therefore, one should be very attentive in the matter of his tongue.

3973. It was narrated that Mu‘âdh bin Jabal said: “I was
with the Messenger of Allâh ﷺ on a journey. One morning I drew close to him when we were on the move and said: 'O Messenger of Allâh, tell me of an action that will gain me admittance to Paradise and keep me far away from Hell.' He said: 'You have asked for something great, but it is easy for the one for whom Allâh makes it easy. Worship Allâh and do not associate anything in worship with Him, establish prayer, pay charity, fast Ramadân, and perform Hajj to the House.' Then he said: 'Shall I not tell you of the means of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire, and a man’s prayer in the middle of the night.' Then he recited: "Their sides forsake their beds" until he reached: "As a reward for what they used to do." [1] Then he said: 'Shall I not tell you of the head of the matter, and its pillar and pinnacle? (It is) jihâd.' Then he said: 'Shall I not tell you of the basis of all of that?' I said: 'Yes.' He took hold of his tongue then said: 'Restrain this.' I said: 'O Prophet of Allâh, will we be brought to account for what we say?' He said: 'May your mother not find you, O Mu’âdh! Are people thrown onto their faces in Hell for anything other than the harvest of their tongues?"' (Hasan)

Comments:

a. Fasting, giving charity, and Tahajjud (late night prayer) are the doors of good deeds. Each one of them is a source for many other good deeds. So, any voluntary deed such as fasting, charity, and Tahajjud—whichever is easy—should be performed as much as possible.

b. Supererogatory fasting is among the best means to avoid sins.

c. Charity expiates sins and the expiation of sins results in Paradise.

d. Tahajjud prayer could be performed in any part of the night. However, performing it after having passed midnight; particularly during the last third part of the night, is preferable.

e. Protection of the tongue is a very important act that is related to many important good deeds. The benefits of fasting could be achieved only if the fasting person abstains from telling lies, evil deeds, and using bad language against others. The reward of charity is granted only when one does not invalidate it by reminders of it, and avoids demonstrating his good deeds out of pride and showing off. Tahajjud prayer consists of remembrance of Allâh and recitation of the Qur'ân which is also a good deed related to one's tongue.

f. The basis of Islam is confirming the statement of monotheism (i.e., affirming that none has the right to be worshipped but Allâh, and that Muhammad is His Messenger). By this confession one enters in Islam; without monotheism, the position of religion is like that of a person whose head has been cut off.

3974. It was narrated from Umm Habibah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: “The words of the son of Adam count against him, not for him, except enjoining what is good and forbidding what is evil, and remembering Allâh.” (Da'if)

3975. It was narrated that Abu
Sha’tha said: “It was said to Ibn ‘Umar: ‘We enter upon our rulers and say one thing, and when we leave them we say something else.’ He said: ‘At the time of the Messenger of Allâh ﷺ, we used to regard that as hypocrisy.’”

(Sahih)

Comments:
Informing the rulers of the correct situation and giving them good advice is compulsory. Misleading them to get their pleasure or commending their bad deeds knowing that they are bad, is a tremendous mistake that results in harming the ruler and the Muslim nation as well.

3976. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Part of a person’s goodness in Islam is his leaving alone that which does not concern him.” (Da’if)

Comments:

a. Interfering in irrelevant matters leads to bad consequences.
b. Prohibiting evil is not considered an irrelevant interference.

Chapter 13. Isolating Oneself

3977. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The best lifestyle is that of a man who observes the sunnah of the Prophet ﷺ” (Sahih)
who holds onto the reins of his horse for the sake of Allâh, riding on its back. Every time he hears a commotion he rushes towards it, seeking death wherever he thinks he can find it; and a man who tends sheep at the top of one of these peaks, or in the bottom of one of these valleys, establishing the prayer, paying the charity, and worshipping his Lord until the inevitable (death) comes to him and there is nothing between him and the people except good.”[1] (Sahih)

3978. It was narrated from Abu Sa‘eed Al-Khudri that a man came to the Prophet ﷺ and said: “Which of the people is best?” He said: “A man who strives in ﺟِﻬَادَ in the cause of Allâh with himself and his wealth.” He said: “Then who?” He said: “A man in a mountain pass who worships Allâh and leaves the people from his evil.” (Sahih)

Comments:
a. The life of ﺟِﻬَادَ is the most excellent life.
b. The aim of a ﻣُＪِﻫَﺎڈ is fighting so that Allâh’s Word is uppermost. He does not long for positions, medals or popularity.
c. Wishing for martyrdom and taking part in ﺟِﻬَادَ to get the death of a martyr.

[1] Meaning, he is on good terms with everyone.
is an excellent quality of Muslim.

d. Prayers and fasting are the most important acts of worship; neglecting them in any case is not allowed.

3979. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: “There will be callers at the gates of Hell; whoever responds to them they throw them into it.” I said: “O Messenger of Allâh, describe them to us.” He said: “They will be from our people, speaking our language.” I said: “What do you command me to do, if I live to see that?” He said: “Adhere to the main body of the Muslims and their leader. If there is no such body and no leader, then withdraw from all their groups, even if you bite onto the trunk of a tree until death finds you in that state.” (Sahih)

Comments:

a. After the Prophet ﷺ, there was no period free from those who call towards falsehood, and the common people have been responding to their call, being impressed by their powerful eloquence.

b. The sects such as the Khawârij, Mu'tazilah, Shi'ah, Jahmiyah, etc., emerged during the period of the Companions of the Prophet ﷺ, and their followers. The Companions of the Prophet ﷺ, and their followers refuted their claims and clarified their doubts.

c. During the disagreements, the correct method was the one that was adopted by the Companions of the Prophet ﷺ, and their followers. The manners and the practices of the Companions of the Prophet ﷺ and their follower are to be followed in all the disagreements that occur after them.

d. The basis of all Islamic organizations in contemporary times is on the principle of ‘Cooperation in righteousness and piety’. Joining them or
separating from them is not a primary matter of Islam. Cooperating with one of those organizations or more than one at a time is allowed as long as they do not commit sin. Cooperating in what is wrong is not allowed.

3980. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allah ﷺ said: “Soon the best wealth of a Muslim will be sheep which he follows in the mountain peaks and places where rainfall is to be found, fleeing for the sake of his religion from tribulations.” (Sahih)

Comments:
a. If one fears for his faith from mixing with common people, then he should isolate himself from all such people.

b. Staying amongst people to warn them against their mistakes, to teach them, to exhort them and to have debates with them is preferable, for a person who can use his tongue and knowledge during afflictions.

3981. It was narrated from Hudhaifah bin Yamân that the Messenger of Allah ﷺ said: “There will be tribulations at the gates of which will be callers (calling people) to Hell. Dying when you are biting onto the stump of a tree will be better for you than following anyone of them.” (Sahih)


3982. Abu Hurairah said that the Messenger of Allah ﷺ said: “The
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believer should not be stung from the same hole twice.” (Sahih)

It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: “The believer should not be stung from the same hole twice.” (Sahih)

Comments:

a. Sometimes a believer may commit a sin but he has to recant his mistake whenever he finds out the truth.

b. Once a person proves to be disloyal, having blind trust once again in such a person is not correct.

Chapter 14. Abstaining From Matters That Are Not Clear

While on the pulpit, pointing with his fingers towards his ears, Nu'mān bin Bashir said: “I heard the Messenger of Allāh ﷺ say: ‘That which is lawful is plain and that which is unlawful is plain, and between them are matters that are not clear, about which not many people know. Thus he who guards against the unclear matters, he clears himself with regard to his religion and his honor. But he who falls into the unclear matters; he falls into that...” (Sahih)

المجوع (14) - باب الوقوف عند الشُّبهات (التحفة 14)

While on the pulpit, pointing with his fingers towards his ears, Nu’mān bin Bashir said: “I heard the Messenger of Allāh ﷺ say: ‘That which is lawful is plain and that which is unlawful is plain, and between them are matters that are not clear, about which not many people know. Thus he who guards against the unclear matters, he clears himself with regard to his religion and his honor. But he who falls into the unclear matters; he falls into that...” (Sahih)
which is unlawful. Like the shepherd who pastures around a sanctuary, all but grazing therein. Every king has a sanctuary. And beware! Allāh’s sanctuary is His prohibitions. Beware! In the body there is a piece of flesh which, if it is sound, the whole body will be sound, and if it is corrupt, the whole body will be corrupt. It is the heart.” (Sahih)

Comments:

a. If one indulges in suspicious things, besides the fear of committing sin, people will also become suspicious about his personality. So, a person should not do any act unnecessarily that may defame him.

b. Any action that may lead to indulging in the prohibited things must be avoided such as being alone with an alien man even with complete covering, since Satan may incite the desire of sin and both might involve themselves in committing a major sin.

c. A matter could be understood perfectly if it is illustrated through an example, and the listener can accept it and follow it heartily and willingly.

d. Purification of the soul is the most important matter to obtain the qualities of sincerity, loving Allāh, true and strong faith, etc., these qualities are very helpful to perform good deeds and abstain from the bad ones.

3985. It was narrated from Ma‘qil bin Yāsār that the Messenger of Allāh ﷺ said: “Worship during the time of bloodshed is like emigrating to me.” (Sahih)

Comments:

Monasticism is not allowed, but during the period of afflictions isolating oneself is not considered as monasticism. Because, monasticism means abstaining from having even lawful relations with people, and going to
extremes in worshipping Allāh which is contrary to the Sunnah. On the other hand, the purpose of being in isolation is to keep oneself away from involvement in riots, killing Muslims and the like. During such time one may make himself busy in performing supererogatory actions and fulfilling the rights of his own body, children and family avoiding all the doubtful activities.

Chapter 15. Islam Began As Something Strange

3986. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “Islam began as something strange and will go back to being strange, so glad tidings to the strangers.” (Sahih)

3987. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “Islam began as something strange and will go back to being strange, so glad tidings to the strangers.” (Hasan)

3988. It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ said: “Islam began as something strange and will go back to being strange, so glad tidings to the strangers.” It was
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said: "Who are the strangers?" He said: "Strangers who have left their families and tribes."[1] (Sahih)

Comments:

a. The term used in the Hadith is ‘Gharib’ which means strange, unfamiliar, foreigner, etc. This was the situation of Islam at the beginning, and the human society at that time rejected it totally. Thereafter, people started adopting it gradually until Islam became widespread everywhere, and disbelief and polytheism disappeared.

b. The strangers to whom the congratulations are granted in the Hadith, are those who adhere to the Sunnah strictly when innovations prevail, stay firm on the true beliefs when false beliefs become common, and hold fast to Islamic attributes when immorality is predominant in the society.

Chapter 16. One Who Hopes For Protection From Tribulation

3989. It was narrated from ‘Umar bin Khattab that he went out one day to the mosque of the Messenger of Allâh ﷺ, and he found Mu’adh bin Jabal sitting by the grave of the Prophet ﷺ, weeping. He said: "Why are you weeping?" He said: "I am weeping because of something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: ‘A little showing off is polytheism and whoever shows enmity

[1] "Those who left their own homelands for the sake of establishing the Sunnah of Islam. Some of the Salaf said that it means that they are Ahl Hadith (the people of Hadith). And Allâh knows best." (Sindi)
towards a friend of Allâh has declared war on Allâh. Allâh loves those whose righteousness and piety are hidden, those who, if they are absent, are not missed, and if they are present, they are not invited or acknowledged. Their hearts are lamps of guidance and they get out of every trial and difficulty.” (Da‘îf)

3990. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “People are like a hundred camels; you can hardly find one worth riding among them.” (Sahîh)

Chapter 17. The Division Of Nations

3991. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The Jews split into seventy-one sects and my nation will split into seventy-three sects.” (Hasan)
3992. It was narrated from `Awf bin Mālik that the Messenger of Allāh ṣṣ said: “The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One in Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell.” It was said: “O Messenger of Allāh, who are they?” He said: “The main body.” (Hasan)

Comments:
a. The ‘main body’ of Muslims is the one who follows the method of the Companions of the Prophet ṣṣ. After that, people formed other groups and sects, separating from the main body, but the ‘main body’ has always been
continuous. Muslims are ordered to be with this main body and follow them.

b. Due to the whims or misinterpretation of the texts of the Shari’ah many people separated from the main body. Those who did not agree with them adhered firmly to the Qur’ān and Sunnah which is the correct way.

c. Salvation does not depend on giving a certain name to one’s party, rather it depends on following the teachings of the Qur’ān and Sunnah.

3994. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “You will most certainly follow the ways of those who came before you, arm’s length by arm’s length, forearm’s length by forearm’s length, hand span by hand span, until even if they entered a hole of a mastigure (lizard) you will enter it too.” They said: “O Messenger of Allāh, (do you mean) the Jews and the Christians?” He said: “Who else?” (Hasan)

Comments:
Entering in the hole of a mastigure is in fact, a foolish action, but Muslims in the love of imitating Jews and Christians, do not think whether what they are doing or thinking is correct or not; without using their minds they will follow their footsteps.

Chapter 18. The Tribulation
Of Wealth

3995. Abu Sa’eed Al-Khudri said: “The Messenger of Allāh ﷺ stood up and addressed the people, saying: ‘No, by Allāh, I do not fear for you, O people, but I fear the attractions of this world that Allāh brings forth for you.’ A man said to him: ‘O Messenger of Allāh ﷺ, does good bring forth
evil?" The Messenger of Allâh ﷺ remained silent for a while, then he said: "What did you say?" He said: "I said, does good bring forth evil?" The Messenger of Allâh ﷺ said: 'Good does not bring forth anything but good, but is it really good? Everything that grows on the banks of a stream may either kill if overeaten or (at least) make the animals sick, except if an animal eats its fill of Khadîr[1] and then faces the sun, and then defecates and urinates, chews the cud and then returns to graze again. Whoever takes wealth in a lawful manner, it will be blessed for him, but whoever takes it in an unlawful manner, his likeness is that of one who eats and is never satisfied." (Sahih)

Comments:

a. Wealth is a blessing of Allâh, so earning it through lawful means is not forbidden.

b. Grass and pasture is useful for an animal provided it eats after having digested what he had eaten previously. If it continues eating then it will harm it. Similarly, wealth is useful provided some portion of it is spent in the way of Allâh too.

3996. It was narrated from 'Abdullâh bin 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: "When the treasures of Persia and Rome are opened for you, what kind of people will you be?" 'Abdur-Rahmân bin 'Awf said: "We will say what Allâh has commanded us to say." The Messenger of Allâh ﷺ said: "Or

[1] A type of herb or vegetable.
something other than that. You will compete with one another, then you will envy one another, then you will turn your backs on one another, then you will hate one another, or something like that. Then you will go to the poor among the Muhajirin and appoint some of them as leaders of others.” (Sahih)

Comments:
a. Envy here means longing for mundane wealth. If one wishes any favor of Allâh to be granted to him alone without others, it is a lawful envy but sometimes it may lead to jealousy. The lawful envy is wishing a favor for oneself also which is granted to someone else.
b. Jealousy spoils the relations and it might even lead to the enmity so, all such habits are disliked.
c. The last sentence proves that rich people will be harsh with poor persons and boast over them. The Companions of the Prophet ﷺ were free from such bad characters; such characters emerged among those who came after them.

3997. It was narrated from ‘Amr bin ‘Awf, who was an ally of Banu ‘Amir bin Lu’ai and was present at (the battle of) Ba’dr with the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ sent Abu ‘Ubaidah bin Jarrâh to Bahrain to collect the jizyah, and the Prophet ﷺ had made a treaty with the people of Bahrain, and he appointed as their governor ‘Ala’ bin Hadrami. Abu ‘Ubaidah came with the wealth from Bahrain and the Ansâr heard that Abu ‘Ubaidah had come, so they attended the Fajr prayer with the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ had
prayed, he went away, so they intercepted him. The Messenger of Allâh smiled when he saw them, then he said: ‘I think you have heard that Abu ‘Ubaidah has brought something from Bahrain?’ They said: ‘Yes, O Messenger of Allâh.’ He said: ‘Be of good cheer and hope for that which will make you happy. By Allâh, I do not fear poverty for you, rather I fear that you will enjoy ease and plenty like those who came before you, and that you will compete with one another as they did, and you will be destroyed as they were.’” (Sahih)

Comments:

a. Mundane wealth in fact is a trial; its greed incites a person to commit sins and oppress others.

b. Earning wealth through lawful means and being content with it is what Islam teaches.

Chapter 19. The Tribulation Of Women

It was narrated from Usâmah bin Zaid that the Messenger of Allâh said: “I am not leaving behind me any tribulation that is more harmful to men than women.” (Sahih)

تخريج: أخرج البخاري، الجزية والموادعة،باب الجزية والموادعة مع أهل النذمة والحرب، ح: 368/426، من حديث ابن شهاب الزرقي، ومسلم، الزهد،باب السابق، ح: 3998 من حديث ابن وهب.

Comments:

a. Mundane wealth in fact is a trial; its greed incites a person to commit sins and oppress others.

b. Earning wealth through lawful means and being content with it is what Islam teaches.
Comments:

a. Sometimes a husband neglects his parents' rights or spoils his relations with his relatives to please his wife, or he earns wealth through unlawful means to fulfill his wife's desires. Therefore, a believer should be careful in such matters to avoid the displeasure of Allâh for the sake of his wife.

b. In the same way, a husband also becomes a trial for his wife. Pleasing one's husband by disobeying Allâh shows the failure in such an examination.

3999. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "No morning comes but two angels call out: 'Woe to men from women, and woe to women from men.'" (Da'if)

4000. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ stood up to deliver a sermon and one of the things that he said was: "This world is fresh and sweet, and Allâh will make your successive generations therein, so look at what you do and beware of (the temptations of) this world and beware of (the temptations of) women." (Sahih)

4001. It was narrated that 'Aishah said: "While the Messenger of Allâh ﷺ was sitting in the mosque, a woman from Muzainah (tribe) entered, trailing..." (Sahih)
her garment in the mosque. The Prophet ﷺ said: ‘O people, tell your women not to wear their adornments and show pride in the mosque, for the Children of Israel were not cursed until their women wore adornments and walked proudly in their places of worship.’” (Da’if)

4002. It was narrated that Abu Hurairah met a woman who was wearing perfume and heading for the mosque. He said: “O slavewoman of the Compeller, where are you headed?” She said: “To the mosque.” He said: “And have you put on perfume for that?” She said: “Yes.” He said: “I heard the Messenger of Allâh ﷺ say: ‘Any woman who puts on perfume then goes out to the mosque, no prayer will be accepted from her until she takes a bath.’” (Hasan)

Comments:

a. It is not allowed for a woman to apply perfumes when she goes outside of her house.

b. A woman may go to a mosque to attend the congregational prayer provided she avoids adornment and beautifications. However, she may go in simple dress fulfilling all the condition of an Islamic code of dress.

c. Abu Hurairah ﷺ, in order to make her fear Allâh, addressed her by Amatul-
Jabbrir (O slave of the Compeller) instead of Amatullah (O slave of Allâh) which implies a kind of scolding.

4003. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: “O women, give in charity and pray a great deal for forgiveness, for I have seen that you form the majority of the people of Hell.” A woman who was very wise said: “Why is it, O Messenger of Allâh, that we form the majority of the people of Hell?” He said: “You curse a great deal and you are ungrateful to your husbands, and I have never seen anyone lacking in discernment and religion more overwhelming to a man of wisdom and reason than you.” She said: “O Messenger of Allâh, what is this lacking in discernment and religion?” He said: “The lack of discernment is the fact that the testimony of two women is equivalent to the testimony of one man; this is the lack of reason. And (a woman) spends several nights when she does not pray, and she does not fast in Ramadân, and this is the lack in religion.” (Sahîh)

Comments:

a. Sins are forgiven by asking forgiveness of Allâh and giving charity.

b. The Prophet ﷺ was taken to visit Paradise and Hell-fire, so his information about them was with knowledge of certainty, and we are obliged to believe in it.

c. The reason in making the witness of two women equal to one man is that Islam disburdens women from the responsibilities of outside of their houses, while the matters of witness and the like are out of the limits of her activities. Women are needed as witness in certain situations, i.e., if there
are no two men who can be witnesses. Taking into consideration all the features of the Islamic society, only the mentioned law suits it.

d. Sometimes a husband agrees to a wife’s demand even though he believes that it is not appropriate. If it does not lead to a huge mundane loss or violation of any Islamic ruling, then accepting such demands is permissible to continue the marital life happily.


It was narrated that ‘Aishah said: “I heard the Messenger of Allâh ﷺ say:
‘Enjoin what is good and forbid what is evil, before you call and you are not answered.’”

(Hasan)

Comments:

a. Enjoining good means arousing interest in doing good through appropriate ways. A ruler orders his people, a father orders his children and a husband orders his wife, and they even follow their orders, in that way one cannot order others.

b. If one has the power, he must forbid evil using his power (such as a ruler, parents, husband, etc.), otherwise he should merely advise him (as a scholar exhorts people). Finally, one should abhor it from his heart.

c. Sins impede supplications from being responded to, so making repentance is compulsory.

[1] Sindi thought that call meant to call people to what is right. But it is clear, based upon the other narrations, like the one after it, that this is not the meaning. And a more complete version of this Hadith is that of Hudhaifah, recorded by Al-Humaid, and Al-Tirmidhi (no. 2169): “By the One in Whose Hand is my soul! You will either command good and forbid evil, or soon Allâh will send upon you a punishment from Himself, and you call Him, and He does not respond to you.”
4005. It was narrated that Qais bin Abu Házim said: “Abu Bakr stood up and praised and glorified Allâh, then he said: ‘O people, you recite this Verse - “O you who believe! Take care of your own selves. If you follow the (right) guidance no hurt can come to you from those who are in error.”’[1] - but I heard the Messenger of Allâh  say: ‘If people see some evil but do not change it, soon Allâh will send His punishment upon them all.’”

(One of the narrators) Abu Usâmah repeated: “Indeed I heard that Messenger of Allâh  say.” (Sahîh)

Comments:

a. Common people understand from the Verse that it is sufficient for a person to keep himself on the right path. He should not bother about others, and he will not be questioned about them so, it is not his duty to prevent others from evil. Abu Bakr Siddiq  made clear the correct meaning of the Verse; that one should protect himself from the evil in order to be safe from the influence of the bad deeds of people. In addition he calls them to the good and forbids evil; otherwise, he himself will go astray after having influenced by them.

b. The knowledge held by the great Companions of the Prophet  was wider and deeper.

c. During Friday sermons, misunderstandings that exist among people should be clarified by the speaker, and the correct meanings should be made clear.

4006. It was narrated from Abu  `Ubaiddah that the Messenger of Allâh  said: “When the Children of Israel became
deficient in religious commitment, a man would see his brother committing sin and would tell him not to do it, but the next day, what he had seen him do did not prevent him from eating or drinking with him, or mixing with him. So Allâh made the hearts of those who did not commit sin like the hearts of those who did, and He revealed Qur’ân concerning them and said: “Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwud and ‘Eisa, son of Maryam’ until he reached: “And had they believed in Allâh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as their friends; but many of them are disobedient (to Allâh).”[1]

The Messenger of Allâh ﷺ was reclining, but he sat up and said: “No, not until they take the hand of the wrongdoer [i.e., restrain him] and force him to follow the right way.” (Da’îf)

Another chain with similar wording.

The things that he said was: “No, fear of people should prevent a man from speaking the truth, if he knows it.”

Then Abu Sa‘eed wept and said: “By Allâh, we have seen things that made us scared (and we did not speak up).” (Sahih)

Comments:

a. Whenever one sees something contrary to the Shari‘ah he has to preach the truth when able, probably the evil doers may accept the truth or at least the people will come to know the truth, and will not confuse the truth, with falsehood.

b. If one fears for his life or apprehends any severe harm, then it is allowed for him to keep quiet. However, even in such situations, declaring the truth and bearing all the hardships that could fall on him in this regard is better as Imâm Mâlik, Ahmad bin Hanbal and Ibn Taimiyah endured.

4008. It was narrated from Abu Sa‘eed that the Messenger of Allâh ﷺ said: “No one of you should belittle himself.” They said: “O Messenger of Allâh, how could anyone of us belittle himself?” He said: “If he sees something concerning which he should speak out for the sake of Allâh but does not say anything. Allâh will say to him on the Day of Resurrection: “What prevented you from speaking concerning such and such?” He will say: “Fear of the people.” (Allâh) will say: “Rather you should have feared Me.” (Da‘if)

4009. It was narrated from ‘Ubaidullâh bin Jarîr that his
father said: "The Messenger of Allah ﷺ said: "There is no people among whom sins are committed when they are stronger and of a higher status (i.e. they have the power and ability to stop the sinners) and they do not change them, but Allah will send His punishment upon them all.""

(Hasan)

Comments:

a. If Allah grants wealth, honor, and power, to someone, then he is responsible to promote the good and prevent the evil.

b. Whenever Allah's punishment comes, it inflicts even the good people, but it comes only when disobedience and sins prevail in a society.

4010. It was narrated that Jâbir said: "When the emigrants who had crossed the sea came back to the Messenger of Allah ﷺ, he said: 'Why don't you tell me of the strange things that you saw in the land of Abyssinia?' Some young men among them said: 'Yes, O Messenger of Allah. While we were sitting, one of their elderly nuns came past, carrying a vessel of water on her head. She passed by some of their youth, one of whom placed his hand between her shoulders and pushed her. She fell on her knees and her vessel broke. When she stood up, she turned to him and said: 'You will come to know, O traitor, that when Allah sets up the Footstool and gathers the first and the last, and hands and feet speak of what they used to earn,
you will come to know your case and my case in His presence soon.'" The Messenger of Allâh ﷺ said: 'She spoke the truth, she spoke the truth. How can Allâh purify any people (of sin) when they do not support their weak from their strong?'" (Hasan)

Comments:

a. 'Emigrants who had crossed the sea' here means those who emigrated to Ethiopia because they reached Ethiopia crossing the Red Sea.

b. The previous Divine books also mentioned about Paradise and Hell. In the era of the Prophet ﷺ, while these Books had been changed, still they were consisting of many facts. But many other changes have occurred in the contemporary Bibles and the correct matters became very rare.

c. A truth by a non-Muslim also should be accepted.

4011. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allâh ﷺ said: "The best of jihâd is a just word spoken to an unjust ruler." (Hasan)

Comments:

a. A Muslim king, even if he is unjust, rebelling against him is not allowed. However, he must be prevented from injustice.

b. An unfair Muslim king is not fought as non-Muslims are fought. So, preaching the truth to him without raising arms against him is a more daring act since such a king either kills him or punishes him severely after imprisoning him.
4012. It was narrated that Abu Umâmah said: "A man came to the Messenger of Allâh at the first pillar and said: 'O Messenger of Allâh, which jihâd is best?' but he kept quiet. When he saw the second Pillar, he asked again, and he kept quiet. When he stoned 'Aqâbâh Pillar, he placed his foot in the stirrup, to ride, and said: 'Where is the one who was asking?' (The man) said: 'Here I am, O Messenger of Allâh.' He said: 'A word of truth spoken to an unjust ruler.'" (Hasan)

4013. It was narrated that Abu Sa'eed Al-Khudri said: "Marwân brought out the pulpit on the day of 'Eid, and he started with the sermon before the prayer. A man said: 'O Marwân, you have gone against the Sunnah. You have brought out the pulpit on this day, and it was not brought out before, and you have started with the sermon before the prayer, and this was not done before.' Abu Sa'eed said: 'As for this man, he has done his duty. I heard the Messenger of Allâh say: 'Whoever among you sees an evil action and can change it with his hand (by taking action), let him change it with his hand. If he cannot do that, then with his tongue (by speaking out); and if he cannot do that, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.'" (Hasan)
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Comments:

a. Delivering a sermon in Musalla (the place where the prayer of ‘Eid is performed) without a pulpit is the Sunnah.
b. Offering the ‘Eid prayer in mosque is contrary to the Sunnah of the Prophet μ.
c. The sermon of ‘Eid is delivered after performing the ‘Eid prayer.
d. The Companions of the Prophet μ used to advise their rulers about their mistakes.


4014. It was narrated that Abu Umayyah Sha‘bānī said: “I came to Abu Tha‘labah Al-Khushani and said: ‘How do you understand this Verse?’ He said: ‘Which verse? I said: ‘O you who believe! Take care of your own selves. If you follow the (right) guidance, no hurt can come to you from those who are in error.’”

He said: ‘You have asked one who knows about it. I asked the Messenger of Allāh μ about it and he said: “Enjoin good upon one another and forbid one another to do evil, but if you see overwhelming stinginess, desires being followed, this world being preferred (to the Hereafter), every person with an opinion feeling proud of it, and you realize that you have no power to deal with it, then you have to mind your own business and leave the common folk to their own affairs.”’

devices. After you will come days of patience, during which patience will be like grasping a burning ember, and one who does good deeds will have a reward like that of fifty men doing the same deed.” (Hasan)

4015. It was narrated that Anas bin Malik said: “It was said: ‘O Messenger of Allâh, when should we stop enjoining what is good and forbidding what is evil?’ He said: ‘When there appears among you that which appeared among those who came before you.’ We said: ‘O Messenger of Allâh, what appeared among those who came before us?’ He said: ‘Kingship given to your youth, immorality even among the old, and knowledge among the base and vile.’” (Hasan)

Zaid said: “The meaning of the Prophet’s words: ‘Knowledge among the base and vile’ is when knowledge is found among the evildoers.”

4016. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said: “The believer should not humiliate himself.” They said: “How could he humiliate himself?” He said: “By
taking on a trial that he cannot
deal with.” (Da’if)

Comments:
Some religious scholars desire to control the managing matters of a mosque, school, or organization while they do not have managing ability, even though they have good knowledge. Sometimes the committee members of a mosque or school think that as long as the person is a good scholar, he is also suitable to take care of organizational matters. However, if one believes that he cannot carry out the responsibility as it should be, then he should not accept it.

4017. Abu Sa’eed Al-Khudri said:
“I heard the Messenger of Allâh ﷺ say: ‘Allâh will question His slave on the Day of Resurrection, until He says: “What kept you from denouncing evil when you saw it?” When Allâh grants His slave a response, he will say: “O Lord, I hoped for Your mercy but I feared the people.”” (Hasan)

Comments:

a. Allâh, the Most Exalted, sometimes forgives sins due to some good deeds.
b. If Allâh, the Most Exalted, wants to forgive a person, He inspires the correct answer in his heart.
c. Indeed, the mercy of Allâh encompasses everything, but indulging in sins boldly and neglecting good deeds while relying solely on His mercy is nothing but a type of deviation.
Chapter 22. Punishments

4018. It was narrated from Abu Musa that the Messenger of Allah ﷺ said: ‘Allāh gives respite to the wrongdoer, then when He seizes him, He does not let him go.’ Then he recited: “Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong.”[1] (Sahih)

(المحكم 22 - باب العقوبات)

4019. It was narrated that ‘Abdullāh bin ‘Umar said: ‘The Messenger of Allah ﷺ turned to us and said: ‘O Muhājirīn, there are five things with which you will be tested, and I seek refuge with Allāh lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine, [Hud 11:102].

Comments:

a. If Allāh does not punish an evildoer immediately, it does not mean that he has escaped from Allāh, but Allāh gives him respite until a certain time, and then seizes him suddenly.

b. Giving respite to evildoers shows the mercy of Allāh. They may use this time to accept the true guidance, escape from the torment of Allāh and deserve His blessings.
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severe calamity and the oppression of their rulers. They do not withhold the Zakāh of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allāh and His Messenger, but Allāh will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allāh and seek all good from that which Allāh has revealed, Allāh will cause them to fight one another.’’

(Sahih)

Comments:

a. Due to immodesty and impudence many dangerous diseases like syphilis and gonorrhea have emerged, and thereafter AIDS and hepatitis came to existence. The more the society is free from immodesty, the less is the ratio of these diseases.

b. Cheating in weighing or measuring results from greediness. It usurps the rights of others, so its punishment also inflicts them in the form of financial loss and famine.

c. Zakah brings blessings to the wealth. If those who pay Zakah decrease in any society then their livelihood, as punishment for them, is stopped.

d. Allāh has His mercy upon those who have compassion for others. Similarly, the one who causes harms to others, abstains from helping them or exploits them does not deserve His mercy.

e. Covenant of Allāh and His Prophet ﷺ means protecting the lawful rights of non-Muslims who live under an Islamic government. Moreover, the one who accepts Islam promises to worship Allāh and to obey the Prophet ﷺ. Breaking this promise also entitles people to the punishment of Allāh.

f. To protect the national health from many diseases, all the means of obscenity should be eradicated (for example; indecent literature, musical instruments, dance, films, mixing of men and women, lewd programs on radio, television etc.)
4020. It was narrated from Abu Malik Ash'ari that the Messenger of Allah said: “People among my nation will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allâh will cause the earth to swallow them up, and will turn them into monkeys and pigs.” (Hasan)

Comments:
a. Every intoxicant regardless of its name is forbidden.
b. Change the name does not change the religious ruling of the matter. For example, usury although it is named interest or markup, it is still considered usury.
c. Tricks do not make an unlawful matter a lawful one, rather the sin becomes more severe.
d. Playing musical instruments and listening to them is forbidden.

4021. It was narrated from Barâ' bin 'Âzib that the Messenger of Allâh said: “Allâh will curse them and those who curse will curse them.” He said: “The inhabitants of the earth.” (Da'îf)

4022. It was narrated from Thawbân that the Messenger of Allâh said: “Nothing increases one's life span except
righteousness and nothing repels the Divine decree except supplication, and a man may be deprived of provision by a sin that he commits.”” (Da’if)

Chapter 23. Patience At The Time Of Calamity

4023. It was narrated from Mus’ab bin Sa’d that his father, Sa’d bin Abu Waqqâs, said: “I said: ‘O Messenger of Allâh, which people are most severely tested?’ He said: ‘The Prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him.”” (Hasan)

Comments:

a. Suffering of a pious and religious person raises his ranks.
b. Trials of this world are blessings for a believer, since due to the suffering, he escapes from the punishment of Hereafter.
c. Being patient with trials is a sign of perfect belief.
d. Considering the situations of the Prophets helps in being patient.

4024. Abu Sa’eed Al-Khudri said: “I entered upon the Prophet ﷺ when he was suffering from a fever, and I placed my hand on
him and felt heat with my hand from above the blanket. I said: 'O Messenger of Allâh, how hard it is for you!' He said: 'We (Prophets) are like that. The trial is multiplied for us and so is the reward.' I said: 'O Messenger of Allâh, which people are most severely tested?' He said: 'The Prophets.' I said: 'O Messenger of Allâh, then who?' He said: 'Then the righteous, some of whom were tested with poverty until they could not find anything except a cloak to put around themselves. One of them will rejoice at calamity as one of you would rejoice at ease.'” (Hasan)

Comments:
a. Severity of disease is also a form of trial. The reward of being patient increases according to the degree of patience.
b. Poverty is also a form of trial, so bearing it patiently and being thankful to Allâh in this situation increase the ranks of the individual.
c. The reason for being happy when one faces hardship is that the person will be granted reward for his patience. The hardship will end sooner or later, but its reward takes one to the eternal blessings of Paradise.

4025. It was narrated that 'Abdullâh said: "It is as if I can see the Messenger of Allâh ﷺ telling us the story of one of the Prophets: 'His people beat him, and he was wiping the blood from his face and saying: "O Lord forgive my people, for they do not know."'” (Sahih)


تخريج: آخرجه البخاري، أحاديث الأنبياء، باب(54)، ح: 327/6929 من حديث
Comments:

a. Those who call toward truth will surely face many trials, even the Prophets endured many trials.

b. Perhaps the words 'one of the Prophets' in this *Hadith* refers to the Prophet himself, and what happened to him in Taif.

4026. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “We are more likely to express doubt than Ibrāhīm when he said: ‘My Lord! Show me how You give life to the dead.’” He (Allāh) said: ‘Do you not believe?’ He (Ibrāhīm) said: ‘Yes (I believe), but to be stronger in Faith.’” And may Allāh have mercy on Lut. He wished to have a powerful support. And if I were to stay in prison as long as Yusuf stayed, I would have accepted the offer.” (Sahih)

Comments:

a. The faith of the Prophets is always the most perfect one. Sometimes Allāh facilitates them to see the Unseen. The Prophet Ibrāhīm ﷺ did not wish to see how Allāh gives life to the dead for being doubtful in this matter, rather he wanted to promote himself from the grade of the knowledge of certainty to the grade of the eye of certainty (with actual eyesight).

b. ‘We are more likely to express doubt’ means that as long as believers do not doubt in this matter then Ibrāhīm ﷺ is more entitled to be free from doubts. It proves the greatness of the Prophet Ibrāhīm ﷺ, since Allāh make him able to observe the procedure of resurrection after death.

c. The rank of the Prophet ﷺ is higher than all other Prophets, but the bright characteristics of other Prophets are also very commendable so, their greatness and importance should not be neglected.

It was narrated that Anas bin Mâlik said: On the Day of Uhud, a molar of the Messenger of Allâh ﷺ was broken and he was wounded. Blood started pouring down his face, and he started to wipe his face and say: "How can any people prosper if they soak the face of their Prophet with blood when he is calling them to Allâh?" Then Allâh revealed: "Not for you is the decision."[1] (Sahih)

Comments:

a. Bravery of the Prophet ﷺ during jihâd is a good example for the believers to adopt it.

b. The saying of the Prophet ﷺ was due to his deep regret for the great sin they had committed. Perhaps, the punishment of Allâh might catch them for their disobedience.

c. Allâh, the Exalted, declared that granting guidance is not your (the Prophet ﷺ) responsibility. Some of them will be blessed with good faith while others due to their sins will enter Hell.

4028. It was narrated that Anas said: "One day, Jibrîl ʿalî, came to the Messenger of Allâh ﷺ when he was sitting in a sorrowful state with his face soaked with blood, because some of the people of Makkah had struck him. He said: 'What is the matter with you?' He said: 'These people did such and such to me.' He said: 'Would you

like me to show you a sign?' He said: 'Yes, show me.' He looked at a tree on the far side of the valley and said: 'Call that tree.' So he called it, and it came walking until it stood before him. He said: 'Tell it to go back.' So he told it, and it went back to its place. Then the Messenger of Allâh ﷺ said: 'That is sufficient for me.'” (Da'if)

Comments:
a. This incident occurred during the Makkan period. Anas might have heard from any other older Companion of the Prophet or the Prophet, himself might have narrated it.
b. Walking of the tree on the order of the Prophet, is a miracle. The purpose of this miracle was to show the great status and high rank of the Prophet, but due to some great Divine wisdom he has to suffer the trials.

4029. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said: “Count for me all those who have uttered (the words of) Islâm.” We said: “O Messenger of Allâh, do you fear for us when we number between six and seven hundred?” The Messenger of Allâh ﷺ said: “You do not know, perhaps you will be tested.” (Sahih)

He (the narrator) said: “And we were tested, until a man among us would only pray in secret.”

4030. It was narrated from Ubayy bin Ka'b that on the night when he was taken on the
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Night Journey (Isrā’), the Messenger of Allâh noticed a good fragrance and said: “O Jibra’îl, what is this good fragrance?” He said: “This is the fragrance of the grave of the hairdresser and her two sons and her husband.” He said: “That began when Khadir, who was one of the nobles of the Children of Israel, used to pass by a monk in his cell. The monk used to meet him and he taught him Islâm. When Khadir reached adolescence, his father married him to a woman. He taught her and made her promise not to teach it to anyone. He used not to touch women, so he divorced her, then his father married him to another woman, and he taught her and made her promise not to teach it to anyone. One of them kept the secret but the other disclosed it, so he fled until he came to an island in the sea. Two men came, gathering firewood, and saw him. One of them kept the secret but the other disclosed it and said: ‘I have seen Khadir.’ It was said: ‘Who else saw him besides you?’ He said: ‘So-and-so.’ (The other man) was questioned but he kept silent. According to their religion, the liar was to be killed. The woman who had kept the secret got married, and while she was combing the hair of Pharaoh’s daughter, she dropped the comb and said: ‘May Pharaoh perish!’ (The daughter) told her father
about that. The woman had two sons and a husband. (Pharaoh) sent for them, and tried to make the woman and her husband give up their religion, but they refused. He said: 'I am going to kill you.' They said: 'It would be an act of kindness on your part, if you kill us, to put us in one grave.' So he did that." When the Prophet was taken on the Night Journey (Isrā'), he noticed a good fragrance and asked Jibril about it and he told him." (Da‘if)

4031. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "The greatest reward comes with the greatest trial. When Allāh loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath." (Hasan)
mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance.” (Sahih)

**Comments:**

a. Staying away from people and living in caves and forests like monks, even when evil becomes widespread, is not allowed. Instead of that, one should live in society to correct the people.

b. If one fears for his faith then he may stay in a place of seclusion.

4033. It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ said: “There are three things, whoever has them has found the taste of faith (One of the narrators) Bundâr said: ‘The sweetness of faith; When he loves a man and only loves him for the sake of Allah. When Allah and His Messenger are more beloved to him than anything else; and when being thrown into the fire is dearer to him than going back to disbelief after Allah has saved him from it.’” (Sahih)

**Comments:**

a. Love for the sake of Allah means that the love of a friend should not be based on family, tribe, language, country or any mundane benefit, rather the basis of love should be for his piousness and adherence to Islam.
b. The sign of deep love of Allâh and His Prophet ﷺ, is that when the requirements of the wife, children, parents, friends, relatives, or other such matters contradict the Islamic Shari'ah, then one should stick to the rulings of Allâh and His Prophet ﷺ, ignoring them and their discontentment.

4034. It was narrated from Abu Dardâ’ that my close friend ﷺ advised me: “Do not associate anything with Allâh, even if you are cut and burned. Do not neglect any prescribed prayer deliberately, for whoever neglects it deliberately no longer has the protection of Allâh. And do not drink wine, for it is the key to all evil.” (Hasan)

Comments:
a. Polytheism (setting partners with Allah) is the greatest sin, so it should be avoided in all circumstances, no matter how severe they are.
b. Sacrificing one's life for the sake of monotheism (Oneness of Allâh) is a cause of great pride.
c. The greatest sin after polytheism is neglecting prayers, which is similar to disbelief.
d. Drunkenness covers one's mind, thus it becomes easy for such a person to commit any sin. Therefore, a Muslim should avoid all kinds of intoxicants.

Chapter 24. Hard Times

4035. Mu‘âwiyyah said: “I heard the Prophet ﷺ say: ‘There is nothing left of this world except trials and tribulations.’” (Hasan)
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Comments:
Trials come in all stages of life; comfort is a trial, and discomfort is also a trial. So, a believer should always perceive the dearest act to Allah and should put it into practice.

4036. It was narrated from Abu Hurairah that the Messenger of Allah said: "There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithul man will be regarded as a traitor; and the Ruwaybidah will decide matters." It was said: 'Who are the Ruwaybidah?' He said: 'Vile and base men who control the affairs of the people.'" (Hasan)

Comments:

4037. It was narrated from Abu Hurairah that the Messenger of Allah said: "By the One in Whose Hand is my soul, this world will not pass away until a man will pass by a grave, and will roll on it and say: 'Would that I were in the place of the..."

Comments:
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occupant of this grave! And the reason for that will not be any religious motive, rather it will be because of calamity.” (Sahih)

Comments:
a. Asking Allâh’s help in hardships and trying to change matters from bad to good is the best way.
b. Wishing for death due to mundane matters is not allowed.
c. The concern of safekeeping and defending religion should be more important than protecting one’s mundane interests.

4039. It was narrated from Anas bin Mâlik that the Messenger of Allâh (Saw) said: “Adhering to religion will only become harder and worldly affairs will only become more difficult, and people will only become more stingy, and the Hour will only come upon the worst of people, and the
The Chapters On Tribulations

only Mahdi (after Muhammad ﷺ) is ‘Eisa bin Maryam.” (Dā'f)

Comments:
a. The Prophet Muhammad ﷺ is the last Prophet. Therefore, only the Day of Judgment is left after him.
b. A Muslim should try his best to safeguard his faith during the temptations that are constantly growing at present times. He also should struggle, by all means, against those who spread beliefs and customs that are contrary to Islam.

Chapter 25. The Portents Of The Hour

4040. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “I and the Hour have been sent like these two,” and he held up his two fingers together. (Sahih)

4041. It was narrated that Hudhaifah bin Asid said: “The Prophet ﷺ looked at us from a room, when we were talking about the Hour. He said: ‘The Hour will not begin until there are ten signs: Dajjâl, (False Christ), the smoke, and the rising of the sun from the west.’” (Sahih)
Comments:

This Hadith is mentioned in chapter 28. See Hadith number 4055.

4042. ‘Awf bin Malik Al-Ashja‘i said: “I came to the Messenger of Allah during the campaign of Tabuk, when he was in a tent made of leather, so I sat in front of the tent. The Messenger of Allah said: ‘Enter, O ‘Awf.’ I said, ‘All of me, O Messenger of Allah?’ He said: “All of you.” Then he said: ‘O ‘Awf, remember six things (that will occur) before the Hour comes, one of which is my death.’ I was very shocked and saddened at that. He said: ‘Count that as the first. Then (will come) the conquest of Baitul-Maqdis (Jerusalem); then a disease which will appear among you and cause you and your offspring to die as martyrs and will purify your deeds; then there will be (much) wealth among you, so that if a man were to be given one hundred Dinār he would still be dissatisfied; and there will be tribulation among you that will not leave any Muslim house untouched;[1] then there will be a treaty between you and the Romans, then they will betray you and march against you with

[1] Which refers to the fitnah that occurred after the death of ‘Uthman, according to the commentaries. See no. 317 of Al-Bukhari and the comments of Ibn Hajar.
eighty banners, under each of which will be twelve thousand (troops).’” (Sahih)

Comments:
‘Tribulation that will not leave any Muslim house untouched’ may refer to many things. For example, pictures of living things that are forbidden in Islam. Many people keep the pictures of their elders, pious people, children, scholars or their spiritual leaders to get the blessings through them. If one escapes from such pictures he cannot escape from the pictures that are in newspapers, magazines or in the course books of the children. Due to government orders in some Muslim lands, keeping pictures in every house in the form of passports, identity cards etc., became compulsory for everyone. The bad effects of pictures have also spread largely through TV, VCR, cable T.V., internet etc. Another example of temptation that has entered every house is music. Sometime ago it was used only with songs in films and special arrangements were made in order to listen to it, but later it became common through radio, television and the like media. Now it is played everywhere; in houses, shops, buses, cars, taxis etc. Moreover, its use in praise of the Prophet ﷺ, and polytheistic poetry made its prohibition so light that it is no more considered forbidden.

4043. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: “The Hour will not begin until you kill your ruler and fight one another with swords, and your world is inherited by the worst of you.” (Hasan)

4044. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ came out one day to the people, and a man came to him and said: ‘O Messenger of Allâh,
when will the Hour be?’ He said: 'The one who is asked about it does not know more than the one who is asking. But I will tell you of its portents. When the slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become leaders of the people, that is one of its portents. When shepherds compete in constructing buildings, that is one of its portents. (The Hour) is one of five (things) which no one knows except Allâh.' Then the Messenger of Allâh ﷺ recited the words: ‘Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. (to the end of the Verse).’[1] (Sahih)

Comments:

This Hadith with complete details has been mentioned among the Ahâdith in the preface. (See Hadith: 64)

4045. It was narrated that Anas bin Mâlik said: "Shall I not tell you a Hadith that I heard from the Messenger of Allâh ﷺ, which no one will tell you after me? I heard it from him (saying): 'Among the portents of the Hour are that knowledge will be taken away and ignorance will prevail, illegal sex will become widespread and wine will be drunk, and men will disappear and women will be left, until there is one man in charge of fifty women.'” (Sahih)

[1] Luqmaan 31: 34.
The Chapters On Tribulations

Comments:

a. 'No one will tell you' means that all the Companions who heard this Hadith from the Prophet محمد —ك —، have died. Anas, ﷺ، was the last Companion who died in Basrah. He died in the year 91 A.H.

b. 'Knowledge will be taken away' means proficient and religious scholars will die, and their death will lead to the disappearance of religious guidance. Therefore, the people will become ignorant in their religious matters, even though they will be excellent in their worldly matters.

c. Due to the prevalence of obscenity people no longer will feel disgust from immodesty. Nowadays, our poetry, novels, films and the like are totally dedicated to spreading immorality.

4046. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "The Hour will not begin until the Euphrates uncovers a mountain of gold and people fight over it, and out of every ten, nine will be killed." (Da‘if)

Comments:

The reason of informing this incident in anticipation is that sensible persons should not crave wealth and should not waste their lives taking part in wars.

4047. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "The Hour will not begin until wealth becomes abundant and tribulations appear, and Harj increases." They said: "What is Harj, O Messenger of Allah?" He said: "Killing, killing, killing," three times. (Sahih)
The Chapters On Tribulations

 vários الآفنت

تُرجمة: [صحيح] أُخرجه أحمد: 457/2 من حديث العلاء به مطولاً، هذا طرف منه:

وصحبه البصري، وله ضواهد كثيرة عن مسلم وغيره.

Comments:

a. Abundance of wealth is not a proof or evidence of tranquility and peace of mind if there is no faith and piety.

b. Tribulations here might refer to many types of partialities that lead to fight and murder. They might even refer to the matters that are harmful for one's faith, especially when people are away from the religious knowledge.

Chapter 26. The Disappearance Of The Qur'an And Knowledge

4048. It was narrated that Ziyad bin Labid said: "The Prophet mentioned something and said: 'That will be at the time when knowledge (of Qur'an) disappears.' I said: 'O Messenger of Allah, how will knowledge disappear when we read the Qur'an and teach it to our children, and our children will teach it to their children, until the Day of Resurrection?' He said: 'May your mother be bereft of you, O Ziyad! I thought that you were the wisest man in Al-Madinah. Is it not the case that these Jews and Christians read the Tawrah and the Injil, but they do not act upon anything of what is in them?"' (Da'if)

Comments:

'Knowledge of Qur'an' does not mean only reciting its words, rather it means following its rulings and changing life entirely according to its teachings.
4049. It was narrated from Hudhaifah bin Yamán that the Messenger of Allâh ﷺ said: "Islam will wear out as embroidery on a garment wears out, until no one will know what fasting, prayer, (pilgrimage) rites\(^1\) and charity are. The Book of Allâh will be taken away at night, and not one Verse of it will be left on earth. And there will be some people left, old men and old women, who will say: "We saw our fathers saying these words: 'Lâ îlâha illsâllâh' so we say them too." Silâh said to him: "What good will (saying): Lâ îlâha illsâllâh do them, when they do not know what fasting, prayer, (pilgrimage) rites and charity are?" Hudhaifah turned away from him. He repeated his question three times, and Hudhaifah turned away from him each time. Then he turned to him on the third time and said: "O Silâh! It will save them from Hell," three times. (Da'if)

Comments:
During the time of afflictions, even a few deeds are sufficient for salvation, because practicing even a few teachings of Islam also becomes very difficult at that time. In Russia, during the communist rule they tried very systematically to deprive Muslims of their religion. Therefore, Muslims in Russia and in other communist countries were forced to give up Islam to the extent that they forgot everything about Islam except its name.

\(^1\) Rites; meaning of Hajj and ‘Umrah.
4050. It was narrated from 'Abdullâh that the Messenger of Allâh  said: "Just before the Hour, there will be days when knowledge will disappear, ignorance will become widespread and there will be much Harj. And Harj means killing." (Sahîh)

4051. It was narrated from Abu Musa that the Messenger of Allâh  said: "After you days will come when ignorance will become widespread, knowledge will disappear and there will be much Harj." They said: "O Messenger of Allâh, what is Harj?" He said: "Killing." (Sahîh)

4052. It was narrated from Abu Hurairah in a Marfu' report (meaning, attributed to the Prophet ) that: "Time will pass quickly, knowledge will decrease, miserliness will be cast into people's hearts, tribulations will appear and there will be much Harj." They said: "O Messenger of Allâh, what is Harj?" He said: "Killing." (Sahîh)
Chapter 27. The Disappearance Of Honesty

4053. It was narrated that Hudhaifah said: “The Messenger of Allâh told us two Ahâdîth, one of which I have seen, and I am still waiting for the other. He told us: ‘Honesty was preserved in the roots of men’s hearts’ – (One of the narrators) Tanâfisi said: ‘Meaning in the middle of men’s hearts’ – ‘Then the Qur’ân was revealed and we learned (it) from the Qur’ân and from the Sunnah.’ Then he told us about its disappearance, saying; ‘A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like spots without color. Then he will go to sleep again and the remainder of the honesty will also be taken away (from his heart) and leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside.’” Then Hudhaifah picked up a handful of pebbles and rolled them on his leg. He said: “People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such and such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard seed of faith in his heart.”
“There was a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so.” (Sahih)

Comments:

a. The reason of the comparison to a blister, is that a blister, due to its swelling, seems as an important thing, while it does not contain anything. Similarly, people will seem to be religious and pious, but their hearts will be empty from goodness.

b. In a non-Islamic society cheating and fraud is considered an art and it is even praised, a Muslim should avoid such practice.

4054. It was narrated from Ibn 'Umar that the Prophet ﷺ said: “When Allâh wants to destroy a person, He takes away modesty from him, and when modesty is taken away from him, you will only see him with the wrath of Allâh upon him, and he will be hated by people. When you only see him with the wrath of Allâh upon him, and hated by people, then honesty will be taken away from him, and when honesty is taken away from him, you will only see him as a traitor who is called such by others. When you only see him as a traitor who is called such by others, then mercy will be taken away from him, and when mercy is taken away from him, you will only see him as rejected and accursed, and when you only see him as rejected and
accursed, then the bond of Islam will be taken away from him.”

(Tauhid)

Chapter 28. Signs (Of The Day Of Judgment)

4055. It was narrated that Hudhaifah bin Asid, Abu Saribah, said: “The Messenger of Allâh ﷺ looked out from a room, when we were talking about the Hour. He said: ‘The Hour will not begin until ten signs appear: The rising of the sun from the west (place of its setting); Dajjâl; the smoke; the beast; Gog and Magog people; the appearance of ‘Eisa bin Maryam, عليه السلام; the earth collapsing three times – once in the east, once in the west and once in the Arabian Peninsula; and fire that will emerge from the plain of Aden Abyan and will drive the people to the place of Gathering, stopping with them when they stop at night and when they stop to rest at midday.’” (Sahih)

Comments:

a. The rising of the sun from the west shows the end of the system of this world and beginning of the stages of the Day of Judgment. Therefore, repentance is not accepted at that time, just as it is not accepted at the time of death when the death angels appear.

b. The trial of Dajjâl (False christ) will be a very great trial. He will be the leader of the Jews and will misguide many Muslims.

4056. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Hasten to do good deeds (before) six things (happen):
The rising of the sun from the west (place of its setting), the smoke, the beast of the earth, Dajjāl (False Christ), that which will happen to each of you (death); and that which will happen to all people (the Day of Resurrection).” (Hasan)

**Comments:**

a. The door of repentance will be closed when the sun rises from the west. So, one should engage himself with good deeds and prepare well to protect himself from Hell.

b. Good deeds could be done only in this life, so this opportunity finishes after one’s death. Therefore, one should seize this opportunity as much as possible.

c. There are many temptations in which a person may go astray. So, if he has performed good deeds prior to such temptations, Allāh may bless him and protect him from them.

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4057. It was narrated from Anas bin Mālik that Abu Qatādah said: The Messenger of Allāh ﷺ said: “The (lesser) signs (will come) after two hundred (years).”’ (Da’īf)

4058. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “My nation will pass through five stages. For forty years (they will be) people of righteousness and piety. Then those who follow them, for the next one hundred and twenty
years, will be people who show mercy to one another and uphold ties with one another. Then those who follow them for the next one hundred and sixty years will be people who will turn their backs on one another and sever ties with one another. Then there will be Ḥarj after Ḥarj (killing). Seek deliverance, seek deliverance.”

(Daʾīf)

Another chain from Anas bin Mālik that the Messenger of Allāh ﷺ said: “My nation will pass through five stages, each of which will last for forty years. During my stage and that of my Companions, they will be people of knowledge and faith. The second stage, from forty to eighty years, will be people of righteousness and piety.” Then he mentioned something similar. (Daʾīf)

Chapter 29. The Earth Collapsing

4059. It was narrated from `Abdullāh that the Prophet ﷺ said: “Just before the Hour comes there will be transformations, the earth collapsing, and Qadhf. (i.e.
the throwing of stones perhaps as a means of punishment —maybe it refers to landslides).” (Sahih)

Comments:

a. The incidents of metamorphosis of human beings occurred in previous nations as those who hunted fishes on Saturday were transformed into monkeys. (See Surat Al-A’raf 7:163-166.) Before the Day of Judgment such incidents will take place in this nation too.

b. The rain of stones was sent upon the sexually immoral people of Lot (Lut) (See Surat Hud 11:82). And Karah (Qūrūn) was sunk down in the earth. (Surat Qasas 28:81). Such punishments will befall sinful people of this nation before the Day of Judgment.

4060. It was narrated from Sahl bin Sa’d that the Prophet said: “At the end of my nation there will be the earth collapsing, transformations, and Qadhf.” (Sahih)

4061. It was narrated from Nāfi’ that a man came to Ibn ‘Umar and said: “So-and-so sends his Salām to you.” He said: “I have heard that he has introduced innovations (into Islam). If he has indeed introduced innovations, then do not convey my Salām to him, for I heard the Messenger of Allāh say: ‘There will be among my nation — or among this nation — transformations, the earth collapsing, and Qadhf.’ That was concerning Ahlul-Qadar.” (Hasan)
The Chapters On Tribulations

Comments:
The affliction of the denial of the Divine Decree started in the era of the Companions of the Prophet ﷺ. Ibn Umar ﷺ, considering the enormity of their sin, guessed that such punishments will afflict such people.

4062. It was narrated from ‘Abdullah bin ‘Amr that the Messenger of Allah ﷺ said: “There will be among my nation collapsing of the earth, transformations, and Qadhf.” (Sahih)

Chapter 30. The Army Of Al-Bayda’

4063. Hafsah narrated that she heard the Messenger of Allah ﷺ say: “An invading army will come towards this House until, when they are in Bayda’, the middle of them will be swallowed up by the earth, and the first of them will call out to the last of them, and they will be swallowed up, until there is no one left of them except a fugitive who will tell of what happened to them.” When the army of Hajjaj came, we thought that they were (the ones mentioned in this Hadith). A man said: “I bear witness that you did not attribute a lie to Hafsah and that Hafsah did not attribute a lie to the Prophet ﷺ.” (Sahih)
The Chapters On Tribulations

Comments:

a. Abdullah bin Safwan, was among the young Companions of the Prophet, and one of the supporters of Abdullah bin Zubair. He attained martyrdom holding the cover of Ka'bah during the invasion of Hajjaj bin Yusuf in Makkah. His father Safwan bin Umayyah, died close to the period when Uthman became a martyr. (Taqribat-Tahdhib).

b. Baid’ is the smooth ground in which nothing grows (desert). There is a place called Bayd’ located between Makkah and Al-Madinah. Probably, the second meaning is meant in the Hadith.

c. This incident will take place close to the Day of Judgment.

4064. It was narrated from Safiyyah that the Messenger of Allah said: “People will not stop attacking this House until an army attacks, until when they are in Baid’, the first and the last of them will be swallowed by the earth, and the middle of them will not be saved.” I said: “What if there are those among them who were forced (to join the army)?” He said: “Allah will resurrect them according to what is in the hearts.” (Sahih)

4065. It was narrated that Umm Salamah said: “The Prophet mentioned the army that would be swallowed up by the earth, and Umm Salamah said: ‘O Messenger of Allah, perhaps there will be some among them who...”
were forced (to join them)?’ He said: ‘They will be resurrected according to their intentions.’"

Comments:
a. Sometimes Allah’s punishment inflicts those who involve themselves in committing great sins in this life.
b. Punishment of Allah also inflicts those who live with evil people.

Chapter 31. The Beast Of The Earth

4066. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: ‘The Beast will emerge and will have with it the seal of Sulaimân bin Dâwud and the staff of Musa bin ‘Imrân ﷺ. It will make the faces of the believers shine with the staff, and will mark the noses of the disbelievers with the seal; until the inhabitants of a cluster of houses will gather together; then one will say ‘O believer!’ And to another ‘O disbeliever.’’' (Da’if)

Another chain with similar wording.

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب حديث الخسف بجيش اليداء، ح: 1171، وشهد مجهول (تقريب) له عن أبي هريرة ثلاثة أحاديث منكرة، قال ابن القطن.
Comments:
The emergence of the creature from the earth (Dhataul-Ardh) is also mentioned in other Sound Ahadith. (See: 4055, 4056)

4067. ‘Abdullah bin Buraidah narrated that his father said: “The Messenger of Allâh ﷺ took me to a place in the desert, near Makkah, where there was arid land surrounded by sand. The Messenger of Allâh ﷺ said: ‘The Beast will emerge from this spot – span by a span. (i.e. the size of that spot).’” (Da’if)

It is narrated in a Hadith that the False Christ will appear from the direction which is between Syria and Iraq. (See Hadith: 4075).

Chapter 32. The Rising of the Sun From the West (The Place Of Its Setting)

4068. It was narrated that Abu Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘The Hour will not begin until the sun rises from the west (i.e. the place of its setting). When it rises, the people will see it, and everyone on (earth) will believe, but that will be at a time when faith will not benefit anyone who did not believe before.’” (Sahih)
**Comments:**

a. Rising of the sun from the west is a clear sign that shows great changes and the end of the system of this world.

b. After this sign, no repentance is accepted but the good deeds of the believers will continue.

4069. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "The first signs to appear will be the rising of the sun from the west and the emergence of the Beast to the people, at forenoon."

‘Abdullâh said: "Whichever of them appears first, the other will come soon after."

‘Abdullâh said: "I do not think it will be anything other than the sun rising from the west." (Sahîh)

4070. It was narrated from Safwân bin ‘Assâl that the Messenger of Allâh ﷺ said: "Towards the west (i.e., the place of the setting of the sun) there is an open door, seventy years wide. That door will remain open for repentance until the sun rises from this direction. When it rises from this direction, faith will not benefit any soul that did not believe before or earn anything good through its faith." (Sahîh)
Comments:
a. Accepting repentance is one of the attributes of Allāh, and the open door is a physical indication for this matter.
b. The door of repentance is among the unseen matters which must be believed without seeing them, as we believe in Paradise and Hell.
c. The system of universe is in the Hands of Allāh, He can change all of the system and the laws of nature whenever He likes.

Chapter 33. The Tribulation
Of Dajjāl, The Emergence Of ‘Eisa Bin Maryam And The Emergence Of Gog and Magog

4071. It was narrated that Hudhaifah said: “The Messenger of Allāh ﷺ said: ‘The Dajjāl (False Christ) is blind in his left eye and has abundant hair. With him will be a Paradise and a Hell, but his Hell is Paradise and his Paradise is Hell.’” (Sahih)

Comments:
a. The Dajjāl (False Christ) is an extraordinary personality but he is not a fictitious character, rather he is real. He is a Jew and will appear in a certain period.
b. The Antichrist will show many tricks, and many people of weak faith will be deceived by such tricks and accept his claim of being their lord. The true believers will not be deceived by him.

4072. It was narrated that Abu Bakr Siddiq said: “The Messenger of Allāh ﷺ told us: ‘Dajjāl will emerge in a land in the east called Khorasān, and will be followed by people with faces like hammered shields.’” (Hasan)
Comments:

a. The territory that was named Khorasân in the past, covers most area of present Afghanistan, some part of present Iran and some area of the states that became independent from Russia, and are in the north of Afghanistan.

b. People with faces like hammered shields live in China, Tibet, in the northern territories of Pakistan (Gilgit, Baltistan, etc.) and Japan. The Hadîth may refer to the people who belong to one of these areas. People of some areas of Khorasân might be similar to the people of those areas. Allâh knows best.

4073. It was narrated that Mughirâh bin Shu'bah said: "No one asked the Prophet about Dajjâl more than I did." (One of the narrators) Ibn Numair said (in his version): "(No one asked) more difficult questions than I did." - "He said to me: 'What are you asking about him?' I said: 'They say that he will have food and drink with him.' He said: 'He is too insignificant before Allâh for that.'" (Sahîh)

4074. It was narrated that Fâtîmah bint Qais said: "The Messenger of Allâh (Sallallahu 'alaihi wasallam) prayed one day, and ascended the pulpit, and
he never used to ascend it, before that, except on Fridays. The people were alarmed by that, and some were standing and some were sitting. He gestured to them with his hand, telling them to sit. (Then he said:) 'By Allah, I am not standing here for something that will benefit you, an exhortation or a warning. Rather Tamim Dārī has come to me and told me something that prevented me from taking a rest because of the joy and delight (I felt), and I wanted to spread that joy among you. A cousin of Tamim Dārī told me that the wind drove them to an island that they did not know, so they sat in the rowing boats of the ship and set out. There they saw something black, with long eyelashes. They said to it: "What are you?" It said: "I am Jassāsah." They said: "Tell us." It said: "I will not tell you anything or ask you anything. Rather there is this monastery that you have looked at. Go to it, for there is a man there who is longing to hear your news and tell you news." So they went there and entered upon him, and they saw an old man firmly shackled, with a sorrowful appearance and complaining a great deal. He said to them: "Where have you come from?" They said: "From Shām." He said: "How are the Arabs faring?" They said: "We are from among the Arabs. What do you want to ask about?" He said: "What has this man done who has appeared
among you?” They said: “(He has done) well. He made enemies of some people, but Allâh supported him against them and now they have become one, with one God and one religion.” He said: “What happened to the spring of Zughar?” They said: “It is good; we irrigate our crops from it and drink from it.” He said: “What happened to the date-palms between ‘Ammân and Baisân?” They said: “They bear fruit every year.” He said: “What happened to the Lake of Tiberias?” They said: “It overflows because of the abundance of water.” He gave three deep sighs, then he said: “If I were to free myself from these chains, I would not leave any land without entering it on these two feet of mine, except for Taibah, for I have no way to enter it.” The Prophet said: ‘My joy is so great. This (Al-Madinah) is Taibah, and by the One in Whose Hand is my soul, there is no narrow or broad road in it, or any plain or mountain, but there is an angel (standing) over it with his sword unsheathed, until the Day of Resurrection.’” (Da‘îf)

Comments:
The status of the chain: Allâmah Albâni, said: ‘The chain of this Hadith is Weak. But some sentences of the Hadith are Sound. (For the Sound narration see the Sahih Muslim: 2942)
a. The Prophet ﷺ, sometimes used to teach important matters after Fajr prayer, like interpretation of dreams and the like. But delivering a speech from the pulpit after Fajr was not his common practice.

b. The reason for the happiness of the Prophet ﷺ, was that he used to warn against the Dajjāl. The incident of Tamim Dārī ﷺ, confirmed his information. The narration of Sahih Muslim reads: “he informed me a matter, which coincides with what I used to inform you about the Antichrist.”

c. Amman and Baisan are the two cities of Syria. At present Amman is the capital of Jordan.

d. Zughar is a city of Syria. There is a well close to this city. Lake Tiberias or the sea of Tiberias is also in Syria.

e. Antichrist will not enter in nor Al-Madiuah. (Sahih Muslim: 2942)

4075. Nawwās bin Sam‘ān Al-Kilābī said: “The Messenger of Allāh ﷺ mentioned Dajjāl, one morning, as something despised but also alarming, until we thought that he was in the stand of date-palm trees. When we came to the Messenger of Allāh ﷺ in the evening, he saw that (fear) in us, and said: ‘What is the matter with you?’ We said: ‘O Messenger of Allāh, you mentioned Dajjāl this morning, and you spoke of him as something despised but also alarming, until we thought that he was in the stand of date-palm trees.’ He said: ‘There are things that I fear more for you than the Dajjāl. If he appears while I am among you, I will contend with him on your behalf, and if he appears when I am not among you, then each man must fend for himself, and Allāh will take care of every Muslim on my behalf. He (Dajjāl) will be a young man with curly hair and a protuberant eye; I liken him to ‘Abdul-‘Uzza bin
Qatan. Whoever among you sees him, let him recite the first Verses of *Surat Al-Kahf* over him. He will emerge from Khallah, between Shām and ‘Irāq, and will wreak havoc right and left. O slaves of Allāh, remain steadfast.’ We said: ‘O Messenger of Allāh, how long will he stay on earth?’ He said: ‘Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.’ We said: ‘O Messenger of Allāh, on that day which is like a year, will the prayers of one day suffice us?’ He said: ‘Make an estimate of time (and then observe prayer).’ We said: ‘How fast will he move through the earth?’ He said: ‘Like a rain cloud driven by the wind.’ He said: ‘He will come to some people and call them, and they will respond and believe in him. Then he will command the sky to rain and it will rain, and he will command the earth to produce vegetation and it will do so, and their flocks will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to some (other) people and call them, and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will pass through the wasteland and will say: “Bring forth your treasures,” then go away, and its treasures will follow him like a swarm of..."
bees. Then he will call a man brimming with youth and will strike him with a sword and cut him in two. He will put the two pieces as far apart as the distance between an archer and his target. Then he will call him and he will come with his face shining, laughing. While they are like that, Allāh will send 'Eisa bin Maryam, who will come down at the white minaret in the east of Damascus, wearing two Mahrūd,\(^1\) resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from his head, and when he raises it, jewels like pearls will scatter from it. Every disbeliever who smells the fragrance of his breath will die, and his breath will reach as far as his eye can see. Then he will set out and will catch up with him (the Dajjāl) at the gate of Ludd, and will kill him. Then the Prophet of Allāh 'Eisa will come to some people whom Allāh has protected, and he will wipe their faces and tell them of their status in Paradise. While they are like that, Allāh will reveal to him: “O 'Eisa, I have brought forth some of My slaves whom no one will be able to kill, so take My slaves to Tur in safety.” Then Gog and Magog will emerge and they will, as Allāh describes, “swoop down

\[^1\] Mahrūd; the scholars differ over its exact description. Nawawi said it is a garment dyed with Wars and then Saffron, in Lisānul-'Arab (Hurūd): “A plant used for dyeing, and it is said that it is turmeric. Mahrūd and Muḥarrad is a garment dyed yellow with Hurūd.
The first of them will pass by lake Tiberias and drink from it, then the last of them will pass by it and will say: "There was water here once." The Prophet of Allâh, 'Eisa and his companions will be besieged there until the head of an ox would be dearer to any one of them than one hundred Dinâr are to any one of you today. Then, the Prophet of Allâh, 'Eisa and his companions will supplicate Allâh. Then Allâh will send a worm in their necks and the next morning they will all die as one. The Prophet of Allâh 'Eisa and his companions will come down and they will not find even the space of a hand span that is free of their stink, stench and blood. They will pray to Allâh, and He will send birds with necks like the necks of Bactrian camels, which will pick them up and throw them wherever Allâh wills. Then Allâh will send rain which will not leave any house of clay or hair, and it will wash the earth until it leaves it like a mirror (or a smooth rock). Then it will be said to the earth: "Bring forth your fruits and bring back your blessing." On that day a group of people will eat from a (single) pomegranate and it will suffice them, and they will seek shelter beneath its skin. Allâh will bless a milch-camel so that it will be sufficient for a large number of people, and a milch-cow will be

sufficient for a whole tribe and a milch-ewe will be sufficient for a whole clan. While they are like that, Allah will send a pleasant wind which will seize them beneath their armpits and will take the soul of every Muslim, leaving the rest of the people fornicating like donkeys, and upon them will come the Hour.'" (Sahih)

Comments:

a. Raining or being struck with famine is a trial just as showing Paradise, Hell or bringing a dead person to life are his trials.

b. The system of day and night is suspended temporarily during the time when the Antichrist appears.

c. Prayers of one year should be performed in the day which will be equal to one year, and the time of every prayer should be estimated. This ruling proves that at that time people will have means through which they will be able to decide accurate times. It also predicates the inventions of watches.

d. 'Eisa (Jesus) is alive in heavens. This fact is agreed upon by all Muslims, as it is agreed upon that he will be sent down again on the earth. Mirza Ghulam Ahmad Qadriyari and his followers do not agree with this fact.

e. Dajjal is also called Masih but he is not the true Masih; the true Masih is 'Eisa (Jesus) ﷺ, who will kill him.

f. Gog and Magog will be very strong physically and great in numbers. So, human beings cannot fight them.

g. 'Eisa (Jesus) ﷺ will die in Al-Madinah, and will be buried besides the Prophet ﷺ.

4076. It was narrated from Nawwâs bin Sam'ân that the Messenger of Allah ﷺ said: "The Muslims will use the bows, arrows and shields of Gog and Magog as firewood, for seven years." (Sahih)
Comments:

a. This shows the great population and weaponry of Gog and Magog.

b. Their weapons are used as fuel, since Muslim will no longer need to continue fiihd because all people will accept Islam as their religion.

4077. It was narrated that Abu Umamah Al-Bahili said: “The Messenger of Allah addressed us, and most of his speech had to do with telling us about Daijil. He warned about him, and among the things he said was: ‘There will not be any tribulation on earth, since the time Allah created the offspring of Adam, that will be greater than the tribulation of Daijil. Allah has not sent any Prophet but he warned his nation about Daijil. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly appear among you. If he appears while I am among you, I will contend with him on behalf of every Muslim, and if he appears when I am not among you, then each man must fend for himself and Allah will take care of every Muslim on my behalf. He will emerge from Khallah, between Shams and ‘Traq, and will wreak havoc right and left. O slaves of Allah, remain steadfast. I will describe him to you in a manner in which none of the Prophets has described him before me. He will start by saying “I am a Prophet,” and there is no Prophet after me. Then the second time he will say: “I am your Lord.” But you will not see your Lord until you die.
He is one-eyed, and your Lord is not one-eyed, and written between his eyes is Kāfir. Every believer will read it, whether he is literate or illiterate. Part of his Fitnah will be that he will have with him a Paradise and a Hell, but his Hell will be a Paradise and his Paradise a Hell. Whoever is tested with his fire (hell), let him seek the help of Allāh and recite the first Verses of Al-Kahf, then it will be cool and safe for him, as the fire was for Ibrāhīm. Part of his Fitnah will be that he will say to a Bedouin: “What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?” He will say: “Yes.” Then two devils will appear to him in the form of his father and mother and will say: “O my son, follow him, for he is your Lord.” And part of his Fitnah will be that he will overpower a single soul and kill him, then he will cut him with a saw until he falls in two pieces. Then he will say: “Look at this slave of mine; I will resurrect him now, then he will claim that he has a Lord other than me.” Then Allāh will resurrect him and the evil one will say to him: “Who is your Lord?” and he will say: “Allāh is my Lord, and you are the enemy of Allāh, you are Dajjāl. By Allāh, I have never had more insight about you than I have today.”

(An addition) Abūl-Hasan Ṭanāfṣī said: “Muhārībi told us:
‘Ubaidullâh bin Al-Walid Al-Wassâfî told us, from ‘Atîyyah, that Abu Sa‘eed said: “The Messenger of Allâh ﷺ said: ‘That man will be the highest in status in my nation in Paradise.’”

He said: “Abu Sa‘eed said: ‘By Allâh, we did not think that man would be anyone other than ‘Umar bin Khattâb, until he passed away.’

Muhâribî said: “Then we went back to the narration of Abu Râfî.’” He said: - ‘Part of his Fîtnah will be that he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so. And part of his Fîtnah will be that he will pass by a clan and they will disbelieve in him, so all their flocks will perish and none will be left. And part of his Fîtnah will be that he will pass by a clan who will believe in him, so he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so, until their flocks will come back in the evening of that day, bigger and fatter than they have ever been, with their flanks stretched and their udders full of milk. There will be no part of the earth left that he does not enter and prevail over, except for Makkah and Al-Madinah, for he will not approach them on any of their mountain paths but he will be met by angels with unsheathed swords, until he will stop at the red hill at the end
of the marsh. Then Al-Madinah will be shaken with its people three times, and no hypocrite, male or female, will be left, all will come out to him. Thus it will be cleansed of impurity just as the bellows cleanses the iron of dross. And that day will be called the Day of Deliverance.'

"Umm Sharik bint Abi 'Akar said: 'O Messenger of Allah, where will the 'Arabs be that day?' He said: 'On that day they will be few, and most of them will be in Baitul-Maqdis (Jerusalem), and their leader will be a righteous man. When their leader has stepped forward to lead them in Subh prayer, 'Eisa bin Maryam will come down to them. Their leader will step backwards so that 'Eisa can come forward and lead the people in prayer, but 'Eisa will place his hand between his shoulders and say to him: "Go forward and pray, for the icense was given for you." Then their leader will lead them in prayer. When he has finished, 'Eisa will say: "Open the gate." So they will open it and behind it will be Dajjål with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloak. When Dajjål looks at him, he will start to melt as salt melts in water. He will run away, and 'Eisa will say: "I have only one blow for you, which you will not be able to escape!" He will catch up with him at the eastern gate of
Ludd, and will kill him. Then Allāh will defeat the Jews, and there will be nothing left that Allāh has created which the Jews will be able hide behind, except that Allāh will cause it to speak - no stone, no tree, no wall, no animal – except for Al-Gharqad (the box-thorn), for it is one of their trees, and will not speak – except that it will say: “O Muslim slave of Allāh, here is a Jew, come and kill him!”

“The Messenger of Allāh ﷺ said: ‘Hīs (the Dajjāl’s) days will number forty years: a year like half a year, a year like a month, a month like a week, and the rest of his days will be like sparks from a fire (i.e., they will pass quickly). One of you will enter the gate of Al-Madīnah in the morning and will not reach its other gate until evening comes.’ It was said: ‘O Messenger of Allāh, how should we pray on those short days?’ He said: ‘Estimate (the times of) the prayer, as you do on these long days, then pray.’ The Messenger of Allāh ﷺ said: “Eisa bin Maryam ﷺ, will be just judge and a just ruler among my nation. He will break the cross, slaughter the pigs, abolish the jizyah and charity will be left. No one will be appointed to (collect the Zakāh of) sheep and camels. Grudges and mutual hatred will disappear and the venom of every venomous creature will be removed, so that a baby boy will put his hand in the mouth of a snake and it will
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not harm him, and a baby girl will make a lion run away, and it will not harm her; and the wolf will be among the sheep like their sheepdog. The earth will be filled with peace just as a vessel is filled with water. The people will be united and none will be worshipped except Allah. War will cease and Quraish will no longer be in power. The earth will be like a silver platter, with its vegetation growing as it did at the time of Adam, until a group of people will gather around one bunch of grapes and it will suffice them, and a group will gather around a single pomegranate and it will suffice them. An ox will be sold for such and such an amount of money, and a horse will be sold for a few Dirham. They said: 'O Messenger of Allah, why will horses be so cheap?' He said: 'They will never be ridden in war again.' It was said to him: 'Why will oxen be so expensive?' He said: 'Because all the land will be tilled. Before Dajjāl appears there will be three difficult years in which the people will suffer severe famine. In the first year, Allah will command the sky to withhold one third of its rain and the earth to withhold one third of its produce. In the second year, He will command the sky to withhold two thirds of its rain and the earth to withhold two thirds of its produce. In the third year, he will command the sky to withhold all of its rain, and not a
single drop will fall, and the earth to withhold all of its produce, and nothing will grow. All cloven-hoofed animals will die, except those that Allāh wills.' It was said: 'What will the people live on at that time?' He said: ‘Tahlīl, [1] Takbir, Ṭasbih and Tahmīd. That will take the place of food for them.’

Abū ʿAbdullāh (Ibn Mājah) said: “I heard Abū-Hasan Ṭanâfīsī say: ‘I heard ʿAbdūr-Rahmān Al-Muhāribī say: ‘This Hadīth should be sent to every teacher so that they can teach it to the children in the schools.’” (Daʿīf)

Comments:
a. Some matters mentioned in this Hadīth are also mentioned in other Sound Ahadīths.
b. This Hadīth proves that even after Ḥūṣain, son of Mary, descends, the local ʿImām will lead people in prayers, and Ḥūṣain will perform prayers following him; this is not correct. A narration of Sahīh Muslim reads: “The ʿIqāmah for prayer is called while they will be preparing for the battle with the Dajjāl and at that time Jesus Ḥūṣain, son of Mary, descends and will lead them in prayer.” (Sahīh Muslim: 289).

4078. It was narrated from Abū Hurairah that the Prophet ﷺ said: “The Hour will not begin until Ḥūṣain bin Maryam comes down as a just judge and a just ruler. He will break the cross, kill the pigs and abolish the jizyah, and wealth will become so abundant that no one will accept it.” (Sahīh)

[1] Tahlīl: saying Lā ilāha illā illāhā (None has the right to be worshiped but Allāh). Takbir: saying Allāhu Akbar (Allāh is the Most Great); Ṭasbih: saying Subḥān Allāh (Glory is to Allāh); Tahmīd: saying Al-hamdu Lillāh (All praise is to Allāh).
Comments:

a. Till this time the Islamic ruling is that Jews and Christians are free to remain on their religions under an Islamic government, provided they surrender to the Islamic government and pay the jizyah. This Hadith proves that this ruling will continue till the descent of Jesus. After his descent he will not accept jizyah; rather they have to either accept Islam or go to war against him to die.

b. This Hadith clearly rejects the claim of Mirza Ghulam Ahmad Qadiani.

4079. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allah said: “Gog and Magog people will be set free and they will emerge as Allah says: ‘swoop(down) from every mound.’”[1] They will spread throughout the earth, and the Muslims will flee from them until the remainder of the Muslims are in their cities and fortresses, taking their flocks with them. They will pass by a river and drink from it, until they leave nothing behind, and the last of them will follow in their footsteps and one of them will say: ‘There was once water in this place.’ They will prevail over the earth, then their leader will say: ‘These are the people of earth, and we have finished them off. Now let us fight the people of heaven!’ Then one of them will throw his spear towards the sky, and it will come back down smeared with

blood. And they will say: ‘We have killed the people of heaven.’

While they are like that, Allâh will send a worm like the worm that is found in the noses of sheep, which will penetrate their necks and they will die like locusts, one on top of another. In the morning the Muslims will not hear any sound from them, and they will say: ‘Who will sell his soul for the sake of Allâh and see what they are doing?’ A man will go down, having prepared himself to be killed by them, and he will find them dead, so he will call out to them: ‘Be of good cheer, for your enemy is dead!’ Then the people will come out and will let their flocks loose, but they will not have anything to graze on except their flesh, and they will become very fat as if they were grazing on the best vegetation they ever found.’”

(Hasan)

Comments:
a. This Hadîth shows thoroughly, that Gog and Magog are disbelievers, uncivilized and warlike nations.
b. Their spears and arrows coming back with blood stains is a type of giving respite to them, and a way of granting them temporary happiness by Allâh.
c. Cattle do not eat meat, but as the many incidents of that period are unusual, similarly, the animals will become accustomed to eating the meat of dead people and they will be able to digest the meat.

4080. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Gog and Magog
people dig every day until, when they can almost see the rays of the sun, the one in charge of them says: “Go back and we will dig it tomorrow.” Then Allāh puts it back, stronger than it was before. (This will continue) until, when their time has come, and Allāh wants to send them against the people, they will dig until they can almost see the rays of the sun, then the one who is in charge of them will say: “Go back, and we will dig it tomorrow if Allāh wills.” So they will say: “If Allāh wills.” Then they will come back to it and it will be as they left it. So they will dig and will come out to the people, and they will drink all the water. The people will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them and they will say: “We have defeated the people of earth and dominated the people of heaven.” Then Allāh will send a worm in the napes of their necks and kill them thereby.” The Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul, the beasts of the earth will grow fat on their flesh.” (Sahih)

Comments:
a. Digging here means that they will try to make a hole in the wall but Allāh will not allow them to be successful in their efforts so, the wall once again
becomes thick as it was.

b. Means are in the Hands of Allāh, without His will, success cannot be obtained, even when all the possible efforts are spent. So, a believer should have firm trust in Allāh.

c. The Name of Allāh has so much blessings, that even non-believers (Gog and Magog people) mention Allāh’s Name, the wall will not turn back as it was, and they will become successful in their purpose.

4081. It was narrated that ’Abdullāh bin Mas’ud said: “On the night on which the Messenger of Allāh Ḥ was taken on the Night Journey (Iṣrā’), he met Ibrāhīm, Musa and ‘Eisa, and they discussed the Hour. They started with Ibrāhīm, and asked him about it, but he did not have any knowledge of it. Then they asked Musa, and he did not have any knowledge of it. Then they asked ‘Eisa bin Maryam, and he said: ‘I have been assigned to some tasks before it happens.’ As for as when it will take place, no one knows that except Allāh. Then he mentioned Dajjāl and said: ‘I will descend and kill him, then the people will return to their own lands and will be confronted with Gog and Magog people, who will: “swoop down from every mound.”’[1] They will not pass by any water but they will drink it, (and they will not pass) by anything but they will spoil it. They (the people) will beseech Allāh, and I will pray to Allāh to kill them. The earth will be filled with their stench and (the people) will beseech Allāh and I

will pray to Allâh, then the sky will send down rain that will carry them and throw them in the sea. Then the mountains will turn to dust and the earth will be stretched out like a hide. I have been promised that when that happens, the Hour will come upon the people, like a pregnant woman whose family does not know when she will suddenly give birth.”

(One of the narrators) ‘Awwâm said: “Confirmation of that is found in the Book of Allâh, where Allâh says: “Until, when Gog and Magog people are let loose (from their barrier), and they swoop down from every mound.””[1] (Sahîh)

Chapter 34. The Appearance Of The Mahdi

4082. It was narrated that ‘Abdullâh said: “While we were with the Messenger of Allâh, some youngsters from Banu Hâshim came along. When the Prophet saw them, his eyes filled with tears and his color changed. I said: ‘We still see something in your face that we do not like (to see).’ He said: ‘We are members of a Household for whom Allâh has chosen the

Hereafter over this world. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something good but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow.” (Da’if)

4083. It was narrated from Abu Sa’eed Al-Khudri that the Prophet ﷺ said: "The Mahdi will be among my nation. If he lives for a short period, it will be seven, and if he lives for a long period, it will be nine, during which my nation will enjoy a time of ease such as it has never enjoyed. The land will bring forth its yield and will not hold back anything, and wealth at that time will be piled up. A man will stand up and say: 'O Mahdi, give me!' He will say: 'Take.'" (Da’if)
Comments:

a. The Mahdi will be a pious man from the descendants of Fátimah . His name will be Muhammad, as the name of the Prophet , and his father's name will be as the name of the Prophet's father. During his seven year's rule people will live in peace, safety and prosperity. (See Jâmi' At-Tirmidhi: 2231, Sunan Abu Dâwûd: 4282).

b. Many people claimed to be the Mahdi in the past, which was not correct. Therefore, some contemporary people denied the concept of coming of the Mahdi. It is not proper to deny a truth in order to reject a falsehood.

4084. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: “Three will fight one another for your treasure, each one of them the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner.” Then he mentioned something that I do not remember, then he said: “When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the caliph of Allâh, Mahdi.” (Da‘îf)

4085. It was narrated from ‘Ali that the Messenger of Allâh ﷺ said: “Mahdi is one of us, the people of the Household. Allâh rectifying him in a single night.” (Hasan)
Comments:

'Rectifying him in a single night' means that he will repent sincerely, suddenly, and become righteous person, or he will get the required leadership qualities suddenly, and become eligible to rule people.

4086. It was narrated that Sa’eed bin Musayyab said: “We were with Umm Salamah and we were discussing Mahdi. She said: ‘I heard the Messenger of Allâh say: “Mahdi will be one of the descendents of Fâtimah.” (Hasan)

4087. It was narrated that Anas bin Mâlik said: “I heard the Messenger of Allâh say: ‘We, the sons of ‘Abdul-Muttalib, will be the leaders of the people of Paradise: Myself, Hazmah. ‘Ali, Ja’far, Hasan, Husain and Mahdi.’ (Da’if)
4088. It was narrated from ‘Abdullāh bin Hārith bin Jaz’ Az-Zabīdī that the Messenger of Allāh ﷺ said: “People will come from the east, paving the way for Mahdi,” meaning, for his rule. (Da’if)

4089. It was narrated that Jubair bin Nufair said: “Jubair said to me: ‘Let’s go to Dhu Mikhmar, who was a man from among the Companions of the Prophet ﷺ.’ So I went with him and he asked him about the peace treaty (with the Romans). He said: ‘I heard the Prophet ﷺ say: ‘The Romans will enter into a peace treaty with you, then you and they will fight one another as enemies, and you will be victorious; you will collect the spoils of war and be safe. Then you will come back until you will stop in a meadow with many hillocks. A man from among the people of the Cross will raise the Cross and will say: ‘The Cross has prevailed.’ Then a man among the Muslims will become angry and will go and break the Cross. Then the Romans will prove
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And will gather for the fierce battle.” (Sahih)

Another chain with a similar report to which he added: “They will gather for the fierce battle, and at that time they will come with eighty banners, under each of which will be twelve thousand troops.”

Comments:

a. Christians have many sects which differ from each other. The numbers of the followers of these sects vary from country to country. Therefore, it is possible that some Christians' sects, due to the oppression of other sects, may cooperate with Muslims.

b. The temporary peace agreement between Muslims and Christians cannot be a permanent one. They conceal hatred of Muslims in their hearts so, they may rise against Muslims whenever they get a chance for that.

4090. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “When the fierce battles take place, Allah will send a troop of freed slaves who will be the best Arab horsemen and the best armed, with whom Allah will support His religion.” (Hasan)

Comments:

Love of Islam and its adherence decreases among the old Muslims (those who are Muslims from generations) unlike the new Muslims, who adopt Islam with full conviction that it is the true and the best religion. So, they have strong enthusiasm to sacrifice themselves for Islam.
4091. It was narrated from Jābir bin Samurah, that Nāfi‘ bin Utbah bin Abu Waqqās narrated that the Prophet ﷺ said: “You will fight the Arabian Peninsula and victory will be granted by Allāh. Then you will fight the Romans and victory will be granted (by Allāh). Then you will fight Dajjāl and victory will be granted (by Allāh).”

Jābir said: “Dajjāl will not appear until you have fought the Romans.” (Sahih)

Comments:

a. The Arabian Peninsula (the present day Saudi Arabia, Yemen, Hadramaut, Qatar, Kuwait, and a part of Iraq) was conquered in the era of the Prophet ﷺ. During the period of the caliphate Muslims were busy in wars with the Romans and Iran.

b. Now Rome is a very important place for Christians, all Europe is influenced by its culture. However, Muslim-populated areas are struggling to get freedom.

4092. It was narrated from Mu‘ādh bin Jabal that the Prophet ﷺ said: “The great fierce battle, the conquest of Constantinople and the emergence of Dajjāl, will all happen within seven months.” (Da‘if)
4093. It was narrated from 'Abdullâh bin Busr that the Messenger of Allâh ﷺ said:
"Between the fierce battle and the conquest of Al-Madinah will be six years, and the appearance of Dajjâl will come in the seventh."
(Da'if)

4094. It was narrated from Kathir bin 'Abdullâh bin 'Amr bin 'Awf, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until the closest Muslim outpost will be at Baulâ'." Then he said: 'O 'Ali, O 'Ali, O 'Ali.' He ('Ali) said: 'May my father and mother be ransomed for you.' He said: 'You will fight Banu Asfar (the Romans) and those who come after you will fight them, until the best of the Muslims go out to fight them, the people of Hijâz who do not fear the blame of anyone for the sake of Allâh. They will conquer Constantinople with Tasbih and Takbir and will acquire such spoils of war as has never been seen before, which they will distribute by the shieldful. Someone will come and say: 'Masih has appeared in your land!' But he will be lying, so the one who takes (some of the spoils) will regret it, and the one who leaves it behind will regret it too.'" (Da'if)
4095. It was narrated from ‘Awf bin Mālik Al-Ashja’ī that the Messenger of Allāh ﷺ said: “There will be a treaty between you and Banu Asfar (The Romans), but they will betray you and will march against you with eighty banners, under each of which there will be twelve thousand troops.” (Sahih)

Comments:
For the comments on this Hadith see Hadith: 4042

Chapter 36. The Turks

4096. It was narrated from Abu Hurairah, conveying it from the Prophet ﷺ: “The Hour will not begin until you fight people with shoes of hair, and the Hour will not begin until you fight people with small eyes.” (Sahih)

4097. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: ‘The Hour will not begin until you fight people with small eyes and small, even noses, as if their faces were hammered shields. And the Hour will not
begin until you fight people whose shoes are made of hair.”

(Sahih)

تخريج: أخرج البخاري، إنظر الحديث السابق، ومسلم، الحديث السابق، ح: 3112 عن ابن أبي شيبة من حديث سفيان.

4098. It was narrated that ‘Amr bin Taghlib said: “I heard the Prophet ﷺ say: ‘One of the portents of the Hour is that you fight people with broad faces, as if their faces are hammered shields. And one of the portents of the Hour is that you will fight people who wear shoes of hair.’”

(Sahih)

تخريج: أخرج البخاري، الجهاد، باب قتال الترك، ح: 327 و 3592 من حديث حريرة.

4099. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allah ﷺ said: “The Hour will not begin until you fight people with small eyes and wide faces, as if their eyes are the pupils of locusts and as if their faces are hammered shields. They will be wearing shoes of hair, using leather shields and tying their horses to date-palm trees.”

(Sahih)


Comments:

a. Allâmah Baidâwi ﷺ, said: “The reason of comparing their faces to a shield is that their features will be flat, and their faces will be round. The expression of being ‘coated or plaited’ means that they will be fatty and fleshy.” (Fathul-Bâri, volume 6, page 743)

b. Abu Hurairah ﷺ, said: “The Hâdi’ih means the people of Bâriz; who are Kurds.” Allah knows best.
37. The Chapters
On Asceticism

Chapter 1. Indifference
Towards This World

4100. It was narrated from Abu Dharr Al-Ghifārī that the Messenger of Allah ﷺ said: "Indifference towards this world does not mean forbidding what is permitted, or squandering wealth, rather indifference towards this world means not thinking that what you have in your hand is more reliable than what is in Allah’s Hand, and it means feeling that the reward for a calamity that befalls you is greater than that which the calamity makes you miss out on." (Da'if)

Hishām said: “Abu Idrīs Al-Khawlaṇī said: ‘The likeness of this Hadith compared to other Ahādīth is like that of pure gold compared to ordinary gold.’”


Comments:
a. Asceticism does not mean living alone separate from people; it is monasticism which is not allowed in Islam. Asceticism means being content with a lawful income even if it is little, and not running after an unlawful income.
b. Expecting that “people should give me something” is greed. Not being interested in what is in others’ hands is also a type of asceticism and contentment.

4101. It was narrated that Abu Khalląd, who was one of the Companions of the Prophet said: “The Messenger of Allâh said: ‘If you see a man who has been given indifference with regard to this world and who speaks little, then draw close to him for he will indeed offer wisdom.’” (Da’îf)

4102. It was narrated that Sahl bin Sa’d As-Sâ’îdî said: “A man came to the Prophet and said: ‘O Messenger of Allâh, show me a deed which, if I do it, Allâh will love me and people will love me. The Messenger of Allâh said: ‘Be indifferent towards this world, and Allâh will love you. Be indifferent to what is in people’s hands, and they will love you.’” (Da’îf)

4103. It was narrated from Abu Wâ’il that a man from his people – Samurah bin Sahm – said: “We
stopped with Abu Hāshim bin 'Utbah, who had been stabbed, and Mu'āwiyah came to visit him. Abu Hāshim wept and Mu'āwiyah said to him: 'Why are you weeping, O maternal uncle? Is there some pain bothering you, or is it because of this world, the best of which has already passed?' He said: 'It is not for any of these reasons. But the Messenger of Allāh ﷺ gave me some advice and I wish that I had followed it. He ﷺ said: "There may come a time when you will see wealth divided among the people, and all you will need of that is a servant and a mount to ride in the cause of Allāh." That time came, but I accumulated wealth."' (Hasan)

104. It was narrated from Thābit that Anas said: "Salmān fell sick and Sa'd came to visit him, and when he saw him he wept. Sa'd said to him: 'Why are you weeping, my brother? Are you not a Companion of the Messenger of Allāh ﷺ? Are you not? Are you not?' Salmān said: 'I am only weeping for one reason: I am not weeping because of longing for this world or for..."
dislike of the Hereafter. But the Messenger of Allâh ﷺ gave me some advice and I think that I have transgressed.' He said: 'What was his advice to you?' He said: 'He advised me that something like the provision of a rider is sufficient for anyone of you, and I think that I have transgressed that. As for you, O Sa’d, fear Allâh when you pass a verdict, and when you distribute (spoils of war), and when you decide to do anything.'” (Hasan)

Thâbit said: "I heard that he only left behind twenty-odd Dirham, from the expenses that he had."

Comments:

a. The Prophet ﷺ often gave good news to his Companions, even though they used to consider their usual mistakes as great sins.

b. Some provisions used to be left with Salman, ﷺ, though it was not his mistake, but he used to fear for that, due to his great piety.

Chapter 2. Being Concerned
With This World

4105. ‘Abdur-Rahmân bin Abân bin ‘Uthmân bin ‘Affân narrated that his father said: "Zaid bin Thâbit departed from Marwân at mid-day. I said: ‘He has not sent him out at this time of the day except for something he asked.’ So I asked him, and he said: ‘He asked me about some things we heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: “Whoever is focused only on this world, Allâh ﷺ...""
will confound his affairs and make him fear poverty constantly, and he will not get anything of this world except that which has been decreed for him. Whoever is focused on the Hereafter, Allâh will settle his affairs for him and make him feel content with his lot, and his provision and worldly gains will undoubtedly come to him.” (Sahih)

Comments:

a. Anyone, who runs after mundane wealth, richness, rank and position, has to struggle very hard to be happy in this life. He does not become satisfied, even if he accumulates a great deal of wealth, because he always wishes for more and more. So, such a person always lives in a troubled state like a poor person.

b. A human being will certainly get the livelihood that is predestined by Allâh, the Exalted, even if he seeks it through lawful means only. Therefore, seeking livelihood through unlawful means does not increase anything but problems and troubles.

4106. 'Abdullâh said: “I heard your Prophet ﷺ say: ‘Whoever focuses all his concerns on one thing, the Hereafter, Allâh will relieve him of worldly concerns, but whoever has disparate concerns scattered among a number of worldly issues, Allâh will not care in which of its valleys he died.’” (Da'îf).
Comments:
‘Relieving him of worldly concerns’ means that his lawful requirements will be satisfied easily. And the one who suffers from various types of troubles due to greed, his troubles do not have any end till he will be presented in front of Allāh entangled in his own troubles.

4107. (Abu) Khālid Al-Wālibi narrated from Abu Hurairah and he (one of the narrators) said: “I do not know except that he attributed it to the Prophet ﷺ” – “Allāh says: ‘O son of Ādam, devote yourself to My worship, and I will fill your heart with contentment and take care of your poverty; but if you do not do that, then I will fill your heart with worldly concerns and will not take care of your poverty.’” (Hasan)

Comments:
Being dedicated to worship means; great importance should be given to worship daily. Besides, general tasks also should be done with the intention of pleasing Allāh to convert the routine work into the acts of worship.

Chapter 3. The Likeness Of This World

4108. Mustawrid, a brother of Banu Fihr, said: “I heard the Messenger of Allāh ﷺ say: ‘The likeness of this world in comparison to the Hereafter is that of anyone of you dipping his finger into the sea: let him see what he brings forth.’” (Sahih)
The Chapters On Asceticism

Comments:

Favors of Paradise comparing to the favors of this life are so precious that the value of some inches of the land in Paradise is more precious than all the wealth and treasures of this world. Besides, the other favors that Paradise has, such as palaces, gardens; the comfort and blessing they contain, pure wives, maids, etc., can one imagine or estimate their value? Overall, the blessing of looking at Allâh, the Exalted, is so precious that all the blessings, comparing to it, are of no value.

4109. It was narrated that 'Abdullâh said: “The Prophet ﷺ lay down on a reed mat, and it left marks on his skin. I said: ‘May my father and mother be ransomed for you, O Messenger of Allâh! If you had told us we would have provided you with something that would save you this trouble.’ The Messenger of Allâh ﷺ said: ‘What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it.’” (Hasan)

Comments:

a. Avoiding nice and comfortable utilities with the intention of spending the money for the sake of Allâh instead of spending it on oneself is a praiseworthy act. If avoiding comfortable utilities is due to miserliness, then it is a bad habit. Making a lawful matter unlawful upon oneself is forbidden.

b. Asceticism means one should not run after the mundane blessings, but if one gets them through lawful means without being greedy for such things, then he may use them. Worrying much about the worldly matters and maintaining mannerism is contrary to asceticism.
4110. It was narrated, that Sahl bin Sa’d said: “We were with the Messenger of Allah ﷺ in Dhul-Hulaifah, when we saw a dead sheep lifting its leg (because of bloating). He said: ‘Don’t you think this is worthless to its owner? By the One in Whose Hand is my soul, this world is more worthless to Allah than this (dead sheep) is to its owner. If this world was worth the wing of a mosquito to Allah, the disbeliever would not have a drop to drink from it.’” (Hasan)

Comments:

a. Deeds of a person are most important near Allah. If worldly means are used in good deeds then they are beneficial for the person; otherwise, wealth, richness, rank and position do not have any importance near Allah.

b. Mundane items should be earned through lawful means, and they should be spent only in the acts that please Allah.

c. The main place for the favors and blessings of Allah is Paradise. Worldly favors, regardless of how huge they are, do not have any value if compared to the favors of Paradise.

4111. Mustawrid bin Shaddad said: “I was riding with the Messenger of Allah ﷺ when he came across a dead lamb that had been thrown out.” He said: ‘Don’t you think that this is worthless to its owners?’ It was said: ‘O Messenger of Allah, it is because it is worthless that they have thrown it out, – or words to that effect. He said: ‘By the One in Whose Hand is my soul, this world is more worthless to Allah than this is to its owners.’” (Hasan)
4112. Abu Hurairah said: "I heard the Messenger of Allah ﷺ saying: 'This world is cursed and what is in it is cursed, except the remembrance of Allah (Dhikr) and what is conducive to that, or one who has knowledge or who acquires knowledge.'" (Hasan)

Comments:

a. Cursed, means being away and being deprived of the mercy of Allah. Generally, worldly matters make one forget Allah, so they deserve to be cursed.

b. Anything, or act, that has any connection with the remembrance of Allah, Allah's mercy descends over it, or due to it.

c. Earning lawful means of life is a command of Allah. So, earning a lawful livelihood, following the commands of Allah, and spending it in lawful matters is also a cause of reward.

4113. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "This world is a prison for the believer and a paradise for the disbeliever." (Sahih)

Comments:

العَفَّاءُ: حَدَّثَنَا أَبُو مُرِّيَّةٍ، خَلَّفَنَا عَبْدُ الرَّحْمَنِ بْنَ أَبِي حَارِمٍ، عَنْ أَبِي عُبَيْدٍ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ مُحَمَّدٍ بْنَ عُمَانَ، مُحَمَّدُ بْنَ عُمَانَ ﷺ.
Comments:

a. As a prisoner is bound to follow many laws of the prison; he cannot act freely, similarly a believer is not free in this life to do what he desires, rather he follows the commands of Allâh at every point of his life, and as a reward he will get Paradise.

b. A non-believer lives freely in this world, so he gets the punishment of Hell in Hereafter. The hardest life of this world, compared to the punishment of Hell, is considered a Paradise.

4114. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ took hold of some part of my body and said: 'O 'Abdullâh, be in this world like a stranger, or one who is passing through, and consider yourself as one of the people of the graves.'"

(Da'if)

4115. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: "Shall I not tell you about the kings of Paradise?" I said: 'Yes.' He said: 'A weak and oppressed man who wears tattered clothes and is not paid any heed. If he swears (an oath) by Allâh, Allâh fulfills it.'"

(Da'if)
4116. Hirithah bin Wahb narrated that the Messenger of Allâh ﷺ said: “Shall I not tell you about the people of Paradise? Every weak and oppressed one. Shall I not tell you about the people of Hell? Every harsh, haughty and arrogant one.” (Sahih)

Comments:

a. Being weak, means a noble and humble person who does not oppress anyone, rather if one assaults him, he forgives him.
b. The one who is a miser and always accumulates money; i.e., the one who is greedy, always collects money and does not spend. A believer is not characterized by the qualities of miserliness and greediness, rather these are the qualities of non-believers and hypocrites; due to them they deserve Hell.
c. Pride means despising people and disdaining the truth (out of self-conceit) even after knowing the reality. The wrong feelings of such haughtiness lead to many moral and social evils.

4117. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: “The one who most deserved to be envied, in my view, is the one who has the least burden, who prays a great deal and finds joy in prayer, and who is unknown among people and is not paid any heed. His provision will be sufficient, he will be content with it, his death will come quickly, his estate will be small and his mourners will be few.” (Da’îj)
It was narrated from 'Abdullâh bin Abî Umâmah Al-Hârithi that his father said: "The Messenger of Allâh ﷺ said: 'Simplicity is part of faith.'" (Da'if)

He (the narrator) said: "Simplicity means an ascetic and rough life."

Comments:
Simplicity covers many things; for instance, wearing a patched garment, sitting on ground, not considering it to be degrading to listen to the requests of a poor or needy person, and trying to help him as much as possible, accepting a simple invitation of a poor person and being thankful to him after eating his plain food, not dealing with the poor arrogantly, participating in the joys and sorrows of those who are lower than us, and like matters.

It was narrated from Asmâ' bint Yazid that she heard the Messenger of Allâh ﷺ say: "Shall I not tell you of the best of you?" They said: "Yes, O Messenger of Allâh." He said: "The best of you are those who, when they are seen, Allâh the Mighty, the Majestic, is remembered." (Hasan)
Chapter 5. The Virtue Of Poverty

4120. It was narrated that Sahl bin Sa’d As-Sâ’i’di said: “A man passed by the Messenger of Allâh ﷺ and the Prophet ﷺ said: ‘What do you say about this man?’ They said: ‘We agree with your opinion concerning him. We say: He is one of the noblest of people. If he proposes marriage, his proposal deserves to be accepted; and if he intercedes, his intercession deserves to be accepted; and if he speaks, he deserves to be listened to.’ The Prophet ﷺ remained silent, and another man passed by. The Prophet ﷺ said: ‘What do you say about this man?’ We said: ‘By Allâh, O Messenger of Allâh, this is one of the poor Muslims. If he proposes marriage, he does not deserve to get married; and if he intercedes, his intercession does not deserve to be accepted; and if he speaks, he does not deserve to be listened to.’ The Prophet ﷺ said: ‘This one is better than an earthful of (men like) the other man.”’ (Sahih)

Comments:

a. A poor Muslim, even if he is unknown, who does not have any position in the eyes of world, is better to Allâh than millions of those who do not have faith and piety.

b. Allâh gives most importance and respect to the faith and piety of a person, instead of his wealth, richness, prestige, high position, fame or lineage.

4121. It was narrated from 'Imrân bin Husain that the
Messenger of Allâh ﷺ said: “Allâh loves His believing slave who is poor, does not beg and has many children.” (Dârîf)

Chapter 6. The Status Of The Poor

4122. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The poor believers will enter Paradise half a day – five hundred years – before the rich.” (Hasan)

Comments:

a. One of the reasons for this, is that the rich people need to render their account of excess money, which takes more time while poor people will finish their account in no time since they have little money.

b. Getting little money or not having money in this life is also a blessing of Allâh, but it requires patience, as richness requires being thankful to Allâh.

4123. It was narrated from Abu Sa’eed Al-Khudri that the Messenger of Allâh ﷺ said: “The poor Muhâjirin will enter Paradise before the rich, the equivalent of five hundred years.” (Hasan)
The honor of entering Paradise first is granted to the poor Emigrants. However, due to some other qualities, some rich Companions, also might achieve this honor. Similarly, the rich Companions who have performed many good deeds; for example, they emigrated first and participated in many battles with the Prophet, their grades may be increased for such good deeds.

4124. It was narrated that 'Abdullāh bin 'Umar said: "The poor Muhājjirīn complained to the Messenger of Allāh about that with which Allāh had favored the rich over them. He said: 'O poor people, shall I not give you the glad tidings that the poor believers will enter Paradise half a day, five hundred years, before the rich?'' (Da'īf)

Then (one of the narrators) Musa recited this Verse:

"And verily, a day with your Lord is as a thousand years of what you reckon."

[1]

Chapter 7. Keeping Company With The Poor

4125. It was narrated that Abu Hurairah said: "Ja'far bin Abu Talib used to like the poor; he

would sit with them and talk to them, and they would talk to him. And the Messenger of Allâh ᴾ gave him the Kunyah of Abî Masâkin (Father of the Poor).”

(Da‘îf)

4126. It was narrated that Abu Sa‘îd Al-Khудrî said: “Love the poor, for I heard the Messenger of Allâh ᴾ say in his supplication: ‘O Allâh, cause me to live poor and cause me to die poor, and gather me among the poor (on the Day of Resurrection).’”

(Da‘îf)

Comments:

a. Poverty of the Prophet ᴾ, was intentional; despite having a great income from booty, Fâi (i.e., booty gained without fighting) and Khums (one fifth of war booty), he used to live a simple life, and used to give all his wealth in charity and for the sake of Allâh.

b. A person, despite being rich, may get the reward of poverty, if he does not love the money, gives it to poor, limits his necessities, and prefers a simple life.

4127. It was narrated from Khabîb, concerning the Verse: “And turn not away those who invoke their Lord, morning and afternoon...” up to His Saying: “...and thus become of the
unjust."[1] He said: "Aqra' bin Hábis At-Tamimi and 'Uyaynah bin Hisn Al-Fazâri came and found the Messenger of Allâh ﷺ with Suhaib, Bilâl, 'Ammâr and Khabbâb, sitting with some of the believers who were weak (i.e., socially). When they saw them around the Prophet ﷺ they looked down on them. They took him aside and said: 'We want you to sit with us alone, so that the 'Arabs will recognize our superiority. If the delegations of the Arabs come to you we will feel ashamed if the Arabs see us with these slaves. So, when we come to you, make them get up from your presence, then when we have finished, sit with them if you wish.' He said: 'Yes.' They said: 'Write a document for us (binding you to that).' So he called for a piece of paper and he called 'Ali to write, and we were sitting in a corner. Then Jibra'il, ﷺ came down and said: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust."[2] Then he mentioned Aqra' bin Hábis and 'Uyaynah bin Hisn, then he said: "Thus We have tried some of them with others, that they might

say: ‘Is it these (poor believers) whom Allāh has favored from amongst us?’ Does not Allāh know best those who are grateful.’[1] Then he said: “When those who believe in Our Ayāt come to you, say: Salamun ‘Alaykum (peace be on you); your Lord has written (prescribed) mercy for Himself’.”[2] He said: “Then we got so close to him that our knees were touching his, and the Messenger of Allāh was sitting with us. When he wanted to get up, he stood up and left us. Then Allāh revealed: “And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them,” and do not sit with the nobles — desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance,” meaning ‘Uyainah and Aqra’ — and who follows his own lusts, and whose affair (deeds) has been lost’[3] He said: ‘May they be doomed.’ He said: ‘May ‘Uyaynah and Aqra’ be doomed.’ Then he made the parable for them of two men and the parable of this world. Khabbāb said: “We used to sit with the Prophet and if the time came for him to leave, we would get up and leave him, then he would leave.” (Da‘īf)

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Comments:
a. The most important thing to the Prophet ﷺ, was to guide the people to the true religion, for this reason, he was ready to accept the conditions that he did not like.
b. Fulfilling a verbal agreement also becomes obligatory, but putting it in writing is better.
c. This incident shows the high position and greatness of the Companions who embraced Islam earlier.
d. The Companions of the Prophet ﷺ, who embraced Islam first, are more superior than those who embraced Islam later. However, those who embraced Islam later also should be respected highly. They are more virtuous than the followers of the Companions of the Prophet ﷺ.

4128. It was narrated that Sa’d said: “This Verse was revealed concerning us six: Myself, Ibn Mas’ud, Suhail, ‘Ammar, Miqdad and Bilal. The Quraysh said to the Messenger of Allâh ﷺ: ‘We do not want to join them, send them away.’ Thoughts of that entered the heart of the Messenger of Allâh ﷺ as much as Allâh willed, then Allâh revealed: “And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust.”[1] (Sahîh)

Chapter 8. The Most Wealthy

4129. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allâh ﷺ said: “Woe to the most wealthy except those who do such and such with the money, and such and such” — four things, (pointing) to his right, to his left, in front of him and behind him. (Hasan)

4130. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: “The wealthiest will be the lowest on the Day of Resurrection, except those who do such and such with their money, and earn it from good sources.” (Hasan)

Comments:

The one whose earning is lawful gets the reward of his generosity. So, unlawful income should be avoided.

4131. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “The wealthiest will be the lowest, except one
who does such and such, three things.” *(Hasan)*

4132. It was narrated from Abu Hurairah that the Prophet ﷺ said: “I would not like to have (the equivalent of) Uhud in gold, then a third night comes to me and I have anything of it left, except something that I set aside to pay off a debt.” *(Sahih)*

Comments:

a. Uhud is a big mountain; gold equal to the mountain of Uhud cannot be spent within two or three days, even though the Prophet ﷺ wished to spend such a huge quantity of gold only within two or three days.

b. Giving and taking a loan is allowed, but the loan should be taken with the intention of paying it back as soon as possible.

4133. It was narrated from ‘Amr bin Ghailân Ath-Thaqafi that Messenger of Allâh ﷺ said: “O Allâh, whoever believes in me and knows that what I have brought is the truth from You, decrease his wealth and his children, and make the meeting with You dear to him, and hasten his death. Whoever does not believe in me and does not know that what I have brought is the truth from You, increase his wealth and his children and make his life long.” *(Da‘if)*

تخريج: [إسناده ضعيف] أخرجه الطيبراني 37/6 ح 56 من حديث هشام بن عمار، تابعه.
4134. It was narrated that Nuqūdah Al-Asadi said: “The Messenger of Allāh ﷺ sent me to a man whom he was asking to lend him a she-camel (for milking) and to be returned, but he refused. Then he sent me to another man, who sent a she-camel to him. When the Messenger of Allāh saw it, he said: ‘O Allāh, bless it and bless the one who sent it.’”

Nuqūdah said: “I said to the Messenger of Allāh ﷺ: ‘And for the one who brought it.’ He said: ‘And (bless) the one who brought it.’ Then he ordered that it should be milked and it yielded plenty of milk. The Messenger of Allāh saw: ‘O Allāh, increase the wealth of so-and-so,’ meaning the first one who did not give a camel; ‘and give so-and-so provision day by day,’ meaning the one who had sent the she-camel.” (Da’f)

4135. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “Wretched is the slave of the Dirham and the slave of the Dirham, and the slave of the Dirham, and the slave of the Dirham, and the slave of the Dirham, and the slave of the Dirham, and the slave of the Dirham, and the slave of the Dirham.”[1] If he is given, he is pleased and if he is not given, he does not fulfill (his oath of

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allegiance).” (Sahih)

4136. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Wretched is the slave of the Dinâr, the slave of the Dirham and the slave of the Khamsah. He is wretched and will be thrown (into Hell) on his face, and if he is pricked with a thorn may find no relief.” (Sahih)

Comments:

a. Craving after the world is disliked.

b. If the basis of likes and dislikes is based only on worldly benefits, then the sincerity disappears. In this case, even the pledge of allegiance to a ruler or his deputy will not be for the sake of Allâh or to protect and serve a Muslim government. Hence, such a huge good deed also becomes deprived of its blessings and turns into a bad act.

c. The one who adores money is cursed to be destroyed. The expression of falling on face and turning upside down proves this meaning. Not taking out the thorn which is pierced means let him drown in troubles, not finding any way to get out of his problems and troubles.

Chapter 9. Contentment

4137. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Richness is not an abundance of worldly goods, rather richness is contentment with one’s lot.” (Sahih)

Comments:

The rich person, in reality, is the one who has richness in his heart. The
heart becomes rich when it becomes free from greed and miserliness. Such a person with little money gets happiness that a greedy person cannot have with his huge wealth.

4138. It was narrated from 'Abdullâh bin 'Amr bin 'Às that the Messenger of Allâh ﷺ said: “He has succeeded who is guided to Islam and is granted sufficient provision and is content with it.” (Sahîh)

Comments:

a. Islam is the biggest form of wealth in this world, since Paradise in Hereafter could be gained only by Islam, and no wealth is more precious than Paradise.

b. ‘Sufficient provision’ means the amount of the livelihood that suffices one’s needs if he does not spend it lavishly, and he is not compelled to borrow money from others.

c. Success is not in accumulating heaped-up sums of money, rather being thankful for what is at hand and being content with what exists is the great wealth.

4139. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “O Allâh, make the provision of the family of Muhammad sufficient for them.” (Sahîh)

Comments:

a. A person should desire good characteristics and habits for his family members. Making the provision sufficient means that which does not exceed his needs to be saved for the future.
b. Abstinence and contentment of the Prophet ﷺ are the best examples for his nation.

4140. It was narrated from Anas that the Messenger of Allâh ﷺ said: “There is no rich man or poor man but he will wish on the Day of Resurrection that he had been given the bare minimum of provision.” (Da‘îf)

4141. It was narrated from Salamah bin ‘Ubaidullâh bin Mihsân Al-Ansârî that his father said: “The Messenger of Allâh ﷺ said: ‘Whoever among you wakes up physically healthy, feeling safe and secure within himself, with food for the day, it is as if he acquired the whole world.’” (Hasân)

Comments:

a. A person who does not have any disease or fear, and owns utilities that fulfill his needs for the whole day, then he is really living in a great blessing.

b. Generally, we do not value the blessings that we enjoy, while craving after more blessings, and this attitude does not inspire the feelings of thankfulness in a person.

c. Whoever has what suffices his needs for one day, he should be thankful to Allâh for that day; besides having faith in Allâh that He will surely provide him with what he needs the next day.

4142. Abu Hurairah narrated that the Messenger of Allâh ﷺ said: “Look at those who are
beneath you and do not look at those who are above you, for it is more suitable that you should not consider as less the blessing of Allâh.” (Sahih)

Comments:

a. Looking at those who have lesser worldly goods and are inferior to us, encourages us to respect and appreciate the blessings we have, and this feeling consequently leads one to be grateful to Allâh.

b. Every blessing a person has could be considered as less or more. It is considered less if his blessing is compared to the one who has more blessings than him. At the same time, it is considered as greater if it is compared to the one who has less than him. So, one should not suffer from an inferiority complex, and he should not complain to Allâh.

4143. It was narrated that Abu Hurairah, who attributed it to the Prophet ﷺ, said: “Allâh does not look at your forms or your wealth, rather He looks at your deeds and your hearts.” (Sahih)

Comments:

a. Being beautiful or ugly is not under the control of a person, but is subject to the will of Allâh. One should concentrate on doing good deeds to please Allâh, the Exalted.

b. People, whether they are rich or poor, all are equal near Allâh. A rich, cannot be forgiven out of his richness, and a poor person cannot be considered guilty out of his poverty.
Chapter 10. The Livelihood Of The Family Of Muhammad ﷺ

4144. It was narrated that 'Aishah said: “We, the family of Muhammad ﷺ, would stay for a month during which no fire would be lit (for cooking) and we had only dates and water.” (Sahih)

Comments:

a. This Hadith shows the abstinence, moderation, contentment and simplicity of the Prophet ﷺ.

b. In the last years of his blessed life, the Prophet ﷺ used to grant dates, barley etc., as the ration for whole year to his family. But the Mothers of the Believers used to spend it generously and it used to finish before the end of the year. So, most of the time they would live without bread, meat, etc., and sometimes they do not have even dates to eat.

4145. It was narrated from Abu Salamah that 'Aishah said: “There would come a month when no smoke was seen in any of the households of the family of Muhammad ﷺ.

I said: “What did you eat?” She said: “The two black ones – dates and water.” But we had neighbors among the Ansâr, sincere neighbors, who had domestic sheep, and they used to send some of their milk to us.

(One of the narrators) Muhammad said: “And they were nine households.” (Hasan)
Comments:
Women should satisfy themselves by lawful income only, and should not force their husbands to adopt unlawful means.

4146. It was narrated that Nu‘mān bin Bashīr said: "I heard ‘Umar bin Khaṭṭāb say: 'I saw the Messenger of Allāh ﷺ writhing with hunger during the day, and he could not even find the worst kind of dates with which to fill his stomach.'" (Sahih)

Comments:
This incident teaches the Ummah that they should be patient whenever they face hardships and should not heed to unlawful income.

4147. It was narrated that Anas bin Mālik said: "I heard the Messenger of Allāh ﷺ say several times: 'By the One in Whose Hand is the soul of Muhammad, the family of Muhammad does not have a Sā' of food grains or a Sā' of dates.' And at that time he had nine wives." (Sahih)

Comments:
A Sā' is a measurement that was used to measure foodstuffs at that time. One Sā' of Al-Madinah was equal to about two and half kilograms.
“The Messenger of Allâh ﷺ said: ‘The family of Muhammad has only a Mudd of food,’ or ‘The family of Muhammad does not have even a Mudd of food.’”

(Da‘îf)

Comments:

a. A Mudd is equal to one forth of Sâ‘, that is equal to about 650 grams.

b. The Prophet ﷺ did not intend to complain about his situation, rather he wanted to present his example of patience and thankfulness, in order to be followed by his Companions and other members of his nation.

4149. It was narrated that Sulaimân bin Surad said: “The Messenger of Allâh ﷺ came to us and we stayed for three nights without having anything to eat.”

(Da‘îf)

4150. It was narrated that Abu Hurairah said: “One day some hot food was brought to the Messenger of Allâh ﷺ, and he ate. Then when he had finished he said: ‘Praise is to Allâh, no hot food has entered my stomach since such and such a time.’”

(Da‘îf)
Chapter 11. The Beds Of The Family Of Muhammad

4151. It was narrated that 'Aishah said: “The bed of the Messenger of Allâh was made of leather, stuffed with fibers of date-palm trees.” (Sahih)

Comments:

It means that his bedding was not soft; made of nice cloth, filled with cotton or wool, rather it was made of leather filled with stalks of date-palm trees which was hard and rough. But due to leather, its roughness was not felt much. The Arabs used to prepare the leather simply such that it used to be neither beautiful nor costly. Therefore, leather bedding sets an example of the utmost simplicity.

4152. It was narrated from ‘Atâ’ bin Sâ’îb from his father, from ‘Ali that the Messenger of Allâh came to ‘Ali and Fâtimah, when they were covered with a Khamil belonging to them. And a Khamil is a white velvet made of wool. The Messenger of Allâh had given this to them as a wedding gift, along with a pillow stuffed with Idhkhir and a water skin. (Sahih)

Comments:

تخريج: [صحيح] أخرجه النسائي، التكاح، جهاز الرجل ابنته، ح3282: من حديث زائدة عن عطاء به، ورواه حماد بن سلمة (ابن سعد: 25) وغيره عن عطاء به مطولًا، وللحديث شواهد.

4153. ‘Umar bin Khattâb said: “I entered upon the Messenger of Allâh when he was (sitting) on a fragrant type of grass.

a reed mat. I sat down and (saw that) he was wearing a waist wrap, and there was no other barrier between him and the mat but his waist wrap, and the reed mat had made marks on his side. And I saw a handful of barley, nearly a Sā', and some acacia leaves, in a corner of the room, and a skin hanging up. My eyes flowed with tears, and he said: 'Why are you weeping, O son of Khattāb?' I said: 'O Prophet of Allāh, why should I not weep? This mat has made marks on your side, and this is all you have accumulated, I cannot see anything other than what I see (here), while Chosroes and Caesar live among fruits and rivers. You are the Prophet of Allāh and His Chosen One, and this is what you have accumulated.' He said: 'O son of Khattāb, does it not please you (to know) that (these things) are for us in the Hereafter and for them in this world?' He said: 'Yes.'" (Sahih)

Comments:

a. The Prophet ﷺ, did not save mundane wealth, rather he preferred to live the life of abstinence.
b. Having food that suffices one or two meals is not contrary to asceticism.
c. Sitting with close friends while wearing a lower garment only, and no upper garment is allowed.
d. Hardships of this life increase the ranks of a Muslim in Hereafter life.

4154. It was narrated that 'Ali said: "The daughter of the Messenger of Allāh ﷺ was presented to me as a bride, and
our bed on the night when she was presented to me, was no more than the hide of a ram.”

(Da‘if)

Chapter 12. The Livelihood Of The Companions Of The Prophet ﷺ

4155. It was narrated that Abu Mas‘ud said: “The Messenger of Allâh ﷺ used to enjoin charity, then one of us would go out and carry goods for others until he had earned a Mudd, but one of them nowadays has one hundred thousand (Dinâr or Dirham).”

Shaqiq said: “It was as if he was hinting that this was he himself.”

(Sahih)

Comments:

a. The good reward of spending in the way of Allâh, in the form of comfort and happiness, is granted in this life too.

b. Abu Mas‘ud ﷺ, narrated the case, but he did not mention that it is his story to avoid showing off. His intention was only to incite people to do the good act. This shows the sincerity of the Companions of the Prophet ﷺ.

4156. It was narrated that Ibn ‘Umair said: “Utbah bin Ghazwân delivered a sermon on the pulpit and said: ‘I saw myself the seventh of seven with the Messenger of Allâh ﷺ, and we did not have any food to eat
except the leaves of trees, until our gums hurt." (Sahih)

Comments:

a. The many types of hardships that befell the Prophet ﷺ and his Companions are a good example for us to be patient and remain steadfast.

b. The reason for narrating such incidents on the pulpit is to exhort people that now, when Allāh has granted them all kinds of His blessings; they should be more grateful to Allāh and should not complain if there is any decrease in those blessings.

4157. It was narrated from Abu Hurairah that they suffered from hunger and they were seven. He said: "Then the Prophet ﷺ gave me seven dates, one date for each man." (Sahih)

Comments:

a. Justice should be regarded while distributing small things, just as it should be regarded while distributing huge amounts of money.

b. The patience and unselfishness of the Companions of the Prophet ﷺ were matchless, as they became satisfied even with only one date and no one tried to get more.

4158. It was narrated from ‘Abdullāh bin Zubair bin ‘Awwām that his father said: "When the following was revealed: "Then on that Day you shall be asked about the delights (you indulged in, in this world)?" [1] Zubair said: ‘What delights shall we be asked about? It is only the two black ones, dates and water.’ He said: ‘It is going to happen.’" (Hasan)

The Chapters On Asceticism

Comments:

a. The blessings which are considered insignificant at first glance are also very great blessings, so one should be ungrateful for them.

b. Very insignificant food is also a great blessing if it is compared to the condition of being hungry.

c. On the Day of Judgment one will be held accountable for every blessing of Allah.

4159. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allah ﷺ sent us, three hundred men, carrying our provisions on our necks. Our provisions ran out until there would be for (every) man among us one date (a day)." Then it was said: "O Abu 'Abdullâh, how can one date satisfy a man?" He said: "When we no longer had it, we realized how much it was worth. Then we came to the sea and found a whale that had been thrown up by the sea, and we ate from it for eighteen days." (Sahih)

Chapter 13. Construction and Demolition

4160. It was narrated that 'Abdullâh bin 'Amr said: "The
Messenger of Allâh ﷺ passed by us when we were fixing a hut of ours, and said: ‘What is this?’ I said: ‘It is a hut of ours that has fallen into disrepair, and we are fixing it.’ The Messenger of Allâh ﷺ said: ‘The matter (of death) may come sooner than that.’” (Sahih)

Comments:

Indeed, one needs a house to live in, but one should not forget his death. As one tries his best to meet his requirements in this life, similarly he should also struggle more than that for his next life.

4161. It was narrated that Anas said: “The Messenger of Allâh ﷺ passed by a dome-shaped structure at the door of a man among the Ansâr and said: ‘What is this?’ They said: ‘A dome that was built by so-and-so.’ The Messenger of Allâh ﷺ said: ‘All wealth that is like this (extravagant) will bring evil consequences to its owner on the Day of Resurrection.’ News of that reached the Ansâr, so he demolished it. Then the Prophet ﷺ passed by (that place) later on and did not see it. He asked about it and was told that its owner had demolished it because of what he had heard from him. He said: ‘May Allâh have mercy on him, may Allâh have mercy on him.”” (Hasan)
 وقال: نفرد به الولد، وفيه عباد أعلاه بن عبد الله بن أبي فروة، ومن طريقه أورده الضياء في المختارنة، وقال في المجمل: ٤/٢، ٤٠، ٧٦; رجاله ثقات، وله شاهد عند أبي داود، ح: ٣٢٧١ قال العراقي: إسناده جيد.

Comments:
Allâmah Ibn Athîr wrote explaining the word Qubba; it is a small and round, one room tent. Setting such a tent in front of one's house probably was to show one's richness and prestige. However, such a decoration only out of boasting is not allowed.

4162. It was narrated that Ibn 'Umar said: "I had built a house to shelter me from the rain and the sun, during the time of Allâh's Messenger ﷺ, and no creature of Allâh helped me in building it." (Sahîh)

تخريج: أخرجه البخاري، الاستثنان، باب ماجاه في البناء، ح: ٣٣٠٤ عن أبي نعيم به.

Comments:
a. The main purpose of a house is to have protection from rain and sun, and to guard his private life as well as to regard the rulings of Hijâh. These benefits could be achieved by simple houses as well as by large, decorated and expensive buildings. So, spending lavishly in building houses is useless.
b. Not helping anyone does not mean that the Companions of the Prophet ﷺ did not want to help him, but it means that the house was so simple that he was able to construct it alone and did not need any help.

4163. It was narrated that Háridhah bin Muddarrib said: "We came to Khabbâb to visit him (when he was sick), and he said: 'I have been sick for a long time, and were it not that I heard the Messenger of Allâh ﷺ say: 'Do not wish for death,' I would have wished for it.' And he said: 'A person will be rewarded for all his spending, except for (what he spends) on dust,' or he said, "on building." (Hasan)

تخريج: أخرجه الترمذي، الجامع، باب ماجاه في النبي عن النسي الهمم، ح: ٩٧٠ من
Comments:

a. Visiting a sick person is a right of a Muslim upon another Muslim.
b. Supplicating for death is forbidden, rather one should ask to dispel his worries.
c. Wealth should not be wasted in building and decorating houses, rather it should be built to the extent that meets one's necessities.

Chapter 14. Reliance And Certain Faith

4164. 'Umar said: “I heard the Messenger of Allâh say: ‘If you were to rely upon Allâh with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening.”' (Hasan)

Comments:

a. The reliance of birds is that they do not store their livelihood. They have full trust that as Allâh provided them with their food today, He will surely grant their food tomorrow as well.
b. Reliance upon Allâh does not mean that the lawful means of earning a livelihood should be abandoned. Even birds have to leave their nests in search of their food, and they get their food after an effort. Similarly, a person should seek his earnings through lawful means, not being greedy.

4165. It was narrated that Habbah and Sawâ', the two daughters of Khâlid, said: "We entered upon the Prophet when he was doing something, so we helped him with it. Then he said: 'Do not despair of provision so long as your heads are still
moving, for a person’s mother bears him red with raw skin, then Allāh provides for him.” (Da’īf)

**4166.** It was narrated from ‘Amr bin ‘Ās that the Messenger of Allāh ﷺ said: “The heart of the son of Ādam has an inclination towards every desirable thing, so whoever follows all of those inclinations, Allāh will not care which one will cause his doom. And whoever relies upon Allāh, Allāh will protect him from the pain of scattered inclinations.” (Da’īf)

**Comments:**

a. A person needs both matters; having hope in Allāh’s mercy and fearing from His displeasure and anger. Hope incites him to do more good deeds, and fear prevents him from sins.

b. During this life, fear of Allāh should overcome the hope in the mercy of Allāh, but at the time of death, hope should prevail over fear.
4168. It was narrated that Abu Hurairah said, attributing it to the Prophet ﷺ: "The stronger believer is better and more beloved to Allah than the weak believer, although both are good. Strive to seek that which will benefit you and do not feel helpless. If something overwhelms you, then say: Qadarullah, wa mā shā’a fa’al (It is the decree of Allah and what He wills He does). And beware of (saying) ‘If only,’ for ‘If only’ opens the door to Satan.” (Sahih)

Comments:
a. A believer spends his physical and mental abilities in doing good deeds, preaching them and forbidding evils. A weak person cannot do as many jobs as a strong man can do. By this way a strong believer is better than a weak believer.
b. Improving physical and mental abilities through lawful means is desirable.
c. One should avoid using his physical and mental abilities in injustice or oppressing people; otherwise, he will not be dearer to Allah than a weak one, but Allah will be angry with him.
d. It is Satan’s handiwork that he always exaggerates one’s failure to arouse feelings of desperation from the mercy of Allah, and to stir emotions against Allah; both things may spoil his next life.

Chapter 15. Wisdom

4169. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “A wise word is the lost property of the believer, so wherever he finds it, he has more right to it.” (Da’if)
4170. It was narrated from 'Abdullāh bin Sa'eed bin Abu Hind that his father said: "I heard Ibn 'Abbās saying that the Messenger of Allāh ﷺ said: 'Two blessings which many people squander: Good health and free time.'" (Sahih)

Comments:

a. **Ghaban**, translated as squander, means selling something at lesser price than its actual worth, or purchasing something at higher price than its actual price. Only the one, who does not know the actual value and price of his item, or impressed by the external beauty of an item and does not examine its actual defects, is cheated this way.

b. A person can do many good deeds while he has sound health which he cannot do during illness, but due to carelessness he loses this chance. Similarly, he incurs loss by not spending his time in what is beneficial for him.

4171. It was narrated that Abu Ayyub said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh, teach me but make it concise.' He said: 'When you stand to pray, pray like a man bidding farewell. Do not say anything for which you will have to apologize. And give up hope for what other people have.'" (Hasan)

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Comments:

a. If one knows that he will die after sometime, he would implore Allāh very humbly and supplicate Him very sincerely. So, every prayer should be performed in such a manner.

b. Before uttering words, their results should be considered attentively, since spoken words cannot be taken back, and sometimes ill speech may cause unlimited losses.

4172. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “The likeness of the one who sits and listens to wisdom then only speaks of the bad things that he has heard, is that of a man who comes to a shepherd and says: “O shepherd, give me one of your sheep to slaughter,” and (the shepherd) says: “Go and grab the ear of the best of them.” Then he goes and grabs the ear of the sheepdog.”

(Da‘if)

Another chain with similar wording.

Chapter 16. Freedom From Arrogance, And Having Humility

4173. It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ said: “No one will enter
Paradise who has pride in his heart equal to the weight of a grain of mustard seed, and no one will enter Hell who has faith in his heart equal to the weight of a grain of mustard seed." (Sahih)

Comments:
a. Arrogance means ridiculing and rejecting the truth and despising people.
b. Even a small amount of pride is also disapproved by Allâh.
c. If pride incites a man to deny believing in Allâh and His Prophet ﷺ, or to reject the rulings of Allâh, he will surely be thrown into Hell. Anyone who is proud and self-conceited and looks down upon others out of his richness, physical beauty, social and intellectual prominence and family status, commits a great major sin.

4174. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Allâh, the Glorified, says: 'Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell.'" (Hasan)

4175. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: "Allâh the Glorified, says: 'Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell.'" (Hasan)
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Comments:
The greatness of a human being is in being obedient to Allâh and grateful to Him, not in boasting and ostentation.

4176. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ said: “Whoever humbles himself one degree for the sake of Allâh, Allâh will raise him in status one degree, and whoever behaves arrogantly towards Allâh one degree, Allah will lower him in status one degree, until He makes him among the lowest of the low.” (Da’if)

4177. It was narrated that Anas bin Mâlik said: “If a female slave among the people of Al-Madinah were to take the hand of the Messenger of Allâh ﷺ, he would not take his hand away from hers until she had taken him wherever she wanted in Al-Madinah so that her needs may be met.” (Sahîh)
4178. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to visit the sick, attend funerals, accept the invitations of slaves and ride donkeys. On the day (of the battle) of Quraizah and Nadir, he was riding a donkey. On the day of Khaibar he was riding a donkey that was bridled with palmfibers and beneath him was a packsaddle made of palmfibers."

Comments:
It is proved in Sound Ahâdîth that the Prophet ﷺ, used to ride on a donkey, visit sick persons, follow funeral processions, accept invitations of poor people, serve himself, etc. All such behavior proves his high moral standards and simplicity.

4179. It was narrated from Tyâd bin Himâr that the Prophet ﷺ addressed them and said: "Allâh has revealed to me that you should be humble towards one another so that none of you boasts to another."

Comments:
a. Boasting or being arrogant for any blessing of Allâh is not allowed. Instead, one should use the blessings to benefit human beings to be thankful to Allâh.
b. A revelation other than the Qur'ân also descended on the Prophet ﷺ; he used to guide Muslims in the light of that revelation. So, the sayings and actions (Ahâdîth) of the Prophet ﷺ must be followed.
Chapter 17. Modesty, Shyness

4180. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allah ﷺ was more modest than a virgin in her chamber. If he disliked something, that could be seen in his face.” (Sahih)

Comments:
Enduring an unpleasant matter and not disclosing one’s feelings clearly is also considered bashfulness. However, if the matter is contrary to the Shari’ah then preferring silence is not from bashfulness; at that time one should express his displeasure in a proper way.

4181. It was narrated from Anas that the Messenger of Allah ﷺ said: “Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty.” (Da’if)

Comments:

a. Modesty and shyness prevents one from many moral evils. So, it is highly regarded in Islam.

b. To maintain the limits of bashfulness, Muslims are ordered to maintain the requirements of Hijab and to seek the permission before entering someone’s house.

4182. It was narrated from Ibn ‘Abbás that the Messenger of Allah ﷺ said: “Every religion has
its distinct characteristic, and the distinct characteristic of Islam is modesty.” (Da’if)

Comments:

a. The importance of modesty, shyness and shame was also highly regarded in the Shari‘ah of previous Prophets.

b. Shame and shyness is an important characteristic that protects one from evils; if one lacks shame then any bad act could be expected from him.

4184. It was narrated from Abu Bakrah that the Messenger of Allâh ﷺ said: “Modesty is part of faith, and faith will be in Paradise. Obscenity in speech is part of harshness and harshness will be in Hell.” (Sahih)

Comments:

a. Faith includes good characters as it includes good deeds.

b. A believer should bind himself to good characteristics and abstain from bad habits.

c. Using foul language means, abusing or using bad language, quarreling and the like, these acts are contrary to the characteristic of a believer.
4185. It was narrated from Anas that the Messenger of Allâh ﷺ said: “There is never any obscenity in a thing, but it mars it, and there is never any modesty in a thing, but it adorns it.” (Sahih)

Comments:

a. Modesty is compulsory in every stage and every phase of life.
b. Shamelessness whether it is in speech or actions or in dealings, is bad. Impudence, unkindness, hardheartedness, unfair dealing, cheating, etc., all are actually many forms of shamelessness.

Chapter 18. Forbearance

4186. It was narrated from Sahl bin Mu‘adh bin Anas, from his father, that the Messenger of Allâh ﷺ said: “Whoever restrains his anger when he is able to implement it, Allâh will call him before all of creation on the Day of Resurrection, and will give him his choice of any houri that he wants.” (Hasan)

Comments:

a. Controlling anger sometimes is very difficult. But forgiving one instead of acting according to one’s anger at such occasions is in fact an act of real bravery.
b. In Paradise, every man will get beautiful women, but whoever controls his anger and avoids being unjust to people, then for him is a special reward. Such a person is allowed to select beautiful women of Paradise for himself.
4187. Abu Sa’eed Al-Khudri said: “We were sitting with the Messenger of Allah ﷺ and he said: ‘The delegations of ‘Abdul-Qais have come to you,’ and no one had seen anyone. While we were like that, they came and alighted. They came to the Messenger of Allah ﷺ and Ashajj ‘Anṣārī was left behind. He came afterwards, and halted at the halting-place, made his she-camel kneel down, and changed of his traveling clothes, then he came to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said to him: ‘O Ashajj, you have two characteristics that Allah likes: Forbearance and deliberation.’ He said: ‘O Messenger of Allah, was I born with them or are they something that I have acquired?’ He said: ‘No, rather it is something that you were born with.’” (Da‘if)

4188. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said to Ashajj ‘Anṣārī: “You have two characteristics that Allah likes: Forbearance and modesty.”’ (Sahih)

4189. It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “There is no gulp

تخريج: [إسناده ضعيف جدًا] وضعف البصري من أجل عمارة بن جوين العبدي، تقدم:

تخريج: آخره مسلم، الإيمان، باب الأمر بالإيمان بالله تعالى ورسوله وشرائع الدين ...

that brings a greater reward with Allâh than a gulp of anger that a man swallows (suppresses), seeking thereby the Face of Allâh.” (Da’if)

Comments:
a. Restraining anger means to control one’s anger and grant pardon to a mistaken person.
b. Allâh loves this because He Himself is Ever-Pardoning and Ever-Forgiving.

Chapter 19. Grief And Weeping

4190. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: “I see what you do not see, and I hear what you do not hear. The heaven is creaking and it should creak, for there is no space in it the width of four fingers but there is an angel there, prostrating to Allâh. By Allâh, if you knew what I know, you would laugh little and weep much, and you would never enjoy women in your beds, and you would go out in the streets, beseeching Allâh.”” (Hasan)

(Abu Dharr said:) “By Allâh, I wish that I were a tree that was cut to pieces.”


الخ مدجر من قول بعض الرواة، وباقى الحديث له شواهد.
Comments:

a. Allāh blessed His Prophet ﷺ, with the opportunity of seeing the events of Paradise, Hell and the heavens. So, he had a great degree of piety and fear of Allāh which no one can achieve.

b. The heavens are a very vast and strong creation of Allāh, but due to the sense of the greatness of Allāh, the heavens creak just as a bed or a saddle creaks when it is overburdened by a heavy thing.

4191. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “If you knew what I know, you would laugh little and weep much.” (Sahih)

4192. ‘Āmir bin ‘Abdullāh bin Zubair narrated that his father told him that there was no more than four years between their becoming Muslim and the revelation of this Verse, by which Allāh reprimanded them: “Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious.”¹⁵ (Sahih)

Comments:

a. After believing in Allāh great concern should be given to safeguard this belief.

¹⁵ Ṣahih 2/307

Al-Hadid 57:16.
b. Committing sins hardens hearts, and thereafter they neither accept religious teachings nor get influenced by good sermons.

c. The cure of hardness of the hearts is in remembering death, reciting the Qurʾān and in being kind to orphans.

4193. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Do not laugh a lot, for laughing a lot deadens the heart.” (Hasan)

These are the Chapters of Asceticism.

Comments:

a. ‘Deadens the heart’ means that emotions of hardness instead of softness, cruelty instead of mercy and injustice instead of justice overcame it. In addition, love for goodness and hatred of evil disappear from a dead heart.

b. Being cheerful is a good habit and highly appreciated in Islam, but neglecting important things and being busy only in fun and amusement is a sign of negligence and death of the heart. It is natural to feel pain while others are in trouble and to share in their joys and sorrows, this being the sign of a living heart.

4194. It was narrated that ‘Abdullāh said: “The Prophet ﷺ said to me: ‘Recite Qurʾān to me,’ so I recited Surat An-Nisāʾ to him, and when I reached (the Verse):

‘How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?’”[1] I looked at him, and his eyes were filled with tears.” (Sahih)

These are the Chapters of Asceticism.

Questions:

Recitation of the Qur'an has a special spiritual impact on one's heart; if the Qur'an is heard from others then this impact becomes more powerful.

4195. It was narrated that Barâ' said: "We were with the Messenger of Allâh at a funeral, and he sat at the edge of the grave weeping, until the ground became wet. Then he said: 'O my brothers, prepare yourselves for something like this.'" (Hasan)

Comments:

a. The grave is the first stage of the next life. Preparation for that stage could be done only before one's death. So, the short period of life should be used in good things.

b. Crying by remembering death, and the stages of grave, is just as crying out of the fear of Allâh, since bad people will be punished there.

4196. It was narrated from Sa'd bin Abu Waqqâs that the Messenger of Allâh said: 'Weep, and if you cannot weep then pretend to weep.' (Da'îf)

4197. It was narrated from 'Abdullâh bin Mas'ûd that the Messenger of Allâh said: "There is no believing slave who sheds tears, even if they are like the head of a fly, out of fear of Allâh, and they roll down his
Cheeks, but Allâh will forbid him to the Fire.” (Da’îf)

Chapter 20. Protecting (One’s) Deeds (By Fearing their Non-Acceptance)

It was narrated that ‘Âishah said: “I said: ‘O Messenger of Allâh, “And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear.”’ [1] Is this the one who commits adultery, steals and drinks alcohol?’ He said: ‘No, O daughter of Abu Bakr – or O daughter of Siddiq – rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him.’’” (Hasan)

Comments:

Good deeds should be done as much as possible, but it is wrong to feel safe by depending on one’s good deeds.

be good, and if the lower part is bad then the upper part will be bad.” (Hasan)

4200. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “If a person prays in public and does it well, and he prays in secret and does it well, then Allah says: ‘This man is truly My slave.’” (Da‘if)

4201. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Be moderate and adhere to moderation, for there is no one among you who will be saved by his deeds.” They said: “Not even you, O Messenger of Allah?” He said: “Not even me.” Unless Allah encompasses me with mercy and grace from Him.” (Sahih)
Comments:

a. Being moderate means not being excessive or negligent; neither should innovations be practiced, nor should religious obligations be neglected.

b. Paradise is not the reward of one’s deeds but it is granted by the special grace of Allâh. Because, deeds of a slave are very inconsiderable if they are compared with the blessings of Allâh, but the inspiration for doing good deeds is also from Allâh.

Chapter 21. Show-Off And Reputation

4202. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Allâh says: ‘I am the Most Self-Sufficient and I have no need for an associate. Thus he who does an action for someone else’s sake as well as Mine will have that action renounced by Me to him whom he associated with Me.’” (Sahih)

Comments:

Doing an action for someone else means practicing deeds out of showing off to get some worldly benefit, or to gain people’s admiration as being a pious and God-fearing person.

4203. It was narrated from Abu Sa’îd bin Abu Fadâlîh Al-Ansâri, who was one of the Companions, that the Messenger of Allâh ﷺ said: “When Allâh assembles the first and the last on the Day of Resurrection, a day concerning which there is no doubt, a caller will cry out: ‘Whoever used to associate anyone else in an action that he did for Allâh, let him seek his reward from someone other than Allâh, for Allâh is so self-
sufficient that He has no need of any associate.”” (Hasan)

Comments:

a. Showing off results in humiliation on the Day of Judgment.

b. Granting reward is only the attribute of Allâh, no one can get any reward from anyone. So, all the deeds that are done out of showing off become worthless; whose reward is granted neither by Allâh nor by people.

c. Showing off will cause shame on the Day of Judgment.

4204. It was narrated that Abu Sa’eed said: “The Messenger of Allâh came out to us when we were discussing Dajjâl (False Christ) and said: ‘Shall I not tell you of that which I fear more for you than Dajjâl?’ We said: ‘Yes.’ He said: ‘Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him.’” (Hasan)

Comments:

a. Showing off is more dangerous then the Dajjâl (Antichrist or False Christ), since he is an open enemy and his disbelief is also clear, while the actions of a hypocrite appear as good.

b. It is called hidden polytheism since the one who worships an idol, grave, moon, sun, and the like, or prostates to them, is seen by every one, and every one knows that he is worshipping other than Allâh, so his polytheism is obvious. While the one who performs something virtuous out of showing off, seems that he is in his prayer or busy bowing or prostration. None who looks at him, can decide that he is actually not performing his prayer for the sake of Allâh; rather he is worshipping his whims.

c. The same ruling applies to other good deeds such as charity, jîhâd, etc.
4205. It was narrated from Shaddâd bin Aws that the Messenger of Allâh ﷺ said: “The thing that I fear most for my nation is associating others with Allâh. I do not say that they will worship the sun or the moon or idols, but deeds done for the sake of anyone other than Allâh, and hidden desires.” (Da’îf)

4206. It was narrated from Abu Sa’eed Al-Khudri that the Prophet ﷺ said: “Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will show him (i.e., make known to the people his true motives and intentions).” (Sahih)

4207. It was narrated from Jundab that the Messenger of Allâh ﷺ said: “Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will show him (i.e., expose his real motives).” (Sahih)
Comments:

A pretender who does good deeds for mere show to gain the reputation as being pious and to be respected and admired, Allah will disclose his evil intention to people, and as a result, he will be insulted and disrespected.

Chapter 22. Envy

4208. It was narrated from ‘Abdullāh bin Mas‘ūd that the Messenger of Allāh ﷺ said: “There is no (permissible) envy except in two cases: A man to whom Allāh has given wealth and caused him to dispose of it in a proper manner, and a man to whom Allāh has given wisdom, and he acts in accordance with it and teaches it (to others).” (Sahih)

4209. It was narrated from Sālim that his father said: "The Messenger of Allāh ﷺ said: ‘There is no envy except in two cases. A man to whom Allāh has given (knowledge of) the Qur‘ān, so he recites it night and day, and a man to whom Allāh has given wealth, so he spends it night and day.’" (Sahih)
4210. It was narrated from Anas that the Messenger of Allâh ﷺ said: “Envy consumes good deeds just as fire consumes wood, and charity extinguishes bad deeds just as water extinguishes fire. Prayer is the light of the believer and fasting is a shield against the Fire.” (Da’îf)

4211. It was narrated from Abu Bakrah that the Messenger of Allâh ﷺ said: “There is no sin more deserving that Allâh hasten the punishment in this world, in addition to what is stored up for him in the Hereafter - than injustice and severing the ties of kinship.” (Sahîh)

Comments:

a. Abstaining from transgression and injustice are very important matters, since justice and mercy are distinctive qualities of Islam.

b. The punishment of injustice and ill-treatment of relative comes in this life as well as in the next life. The ruling of injustice does not change whether it is against animals or human beings.
4212. It was narrated from 'Aishah, the Mother of the Believers, that the Messenger of Allah ﷺ said: "The most quickly rewarded of good deeds are kindness and upholding the ties of kinship, and the most quickly punished of evil deeds are injustice and severing the ties of kinship." (Da'i')

4213. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "It is sufficient evil for a man to look down on his Muslim brother." (Sahih)

Comments:

a. Humiliating a Muslim, or despising him by considering him lower and menial is a great major sin.

b. The Hadith proves that if one has only the mentioned defect and he is free from any other defect, then it is enough to consider him an evil person.

4214. It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ said: "Allah has revealed to me that you should be humble towards one another and should not wrong one another." (Hasan)

Comments:

a. Any kind of aggression against a Muslims is forbidden.
Chapter 24. Caution And Piety

4215. It was narrated from 'Atiyyah As-Sa'di, who was one of the Companions of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "A person will not reach the status of being one of those who have piety until he refrains from doing something in which there is no sin, for fear of falling into something in which there is sin." (Hasan).

4216. It was narrated that 'Abdullâh bin 'Amr said: "It was said to the Messenger of Allâh ﷺ: 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere of speech.' They said: 'Sincere of speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.'" (Sahih)

Comments:

a. Purity of heart is a means of salvation in Hereafter.

b. A pious and God-fearing person is more virtuous than others.
4217. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “O Abu Hurairah, be cautious, and you will be the most devoted of people to Allah. Be content, and you will be the most grateful of people to Allah. Love for people what love for yourself, and you will be a (true) believer. Be a good neighbor to your neighbors, and you will be a (true) Muslim. And laugh little, for laughing a lot deadens the heart.” (Da`if)

Comments:

a. As the expressions of worship include prayer, fasting and similar deeds, it also covers the acts of abstaining from sins or doubtful matters. The devotee is the one who takes into consideration both sides of the acts of worship.

b. Laughing too much shows heedlessness; and heedlessness or carelessness is a sign of death of the heart. When a heart dies it does not worry about the loss or benefit in the Hereafter. So, laughing or joking excessively is a bad habit but meeting people with cheerfulness is a good habit.

4218. It was narrated from Abu Dharr that the Messenger of Allah ﷺ said: “There is no wisdom like reflection, no caution like restraint, and no honor like good manners.” (Da`if)

Comments:

[Exegesis: This is a refined expression of the Messenger’s wisdom, emphasizing the importance of reflection, caution, and good manners.]

In the process of refinement, it is observed that:

- Reflection is crucial for understanding.
- Caution is necessary for avoiding errors.
- Good manners are essential for respect.

These aspects are interrelated, each contributing to the overall development of a person in their spiritual and social life.
Comments:
Reflection means thinking properly and deeply over a matter and its outcomes, i.e., before taking any action, the matter and its results should be studied thoroughly.

4219. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ said: "Being honorable is wealth and noble character is piety." (Hasan)

Comments:
a. Generally, people give respect on the basis of riches. If a person from a noble family becomes poor then he no longer is respected as he used to be. It is the common practice of people.
b. As a principal, a person should be respected and honored based on his piety. It is the real honor, so in Hereafter one is honored only on the basis of his piety.

4220. It was narrated from Abu Dharr that the Messenger of Allâh ﷺ said: "I know a word -(one of the narrators) Uthmân said: "a Verse" - which if all the people followed it, it would suffice them." They said: "O Messenger of Allâh, which Verse?" He said: "And whosoever fears Allâh, He will make a way out for him." [Da‘if]

Comments: [إسناده ضعيف] آخـرـه النسائي في الكبير: 494، ح: 112 من حديث المعتمر به، وأعله البصري بالانتقال لأن آبأ السليل لم يدرك آباؤه كما في تهذيب التهذيب وغيره.

Chapter 25. Praise

4221. It was narrated from Abu Bakr bin Abu Zuhair Ath-Thaqafi, that his father said: “The Messenger of Allâh ﷺ addressed us in Nabâwah” or Banâwah – he (one of the narrators) said: “Nabâwah is near Tâ’îl” – “And said: ‘Soon you will be able to tell the people of Paradise from the people of Hell.’” They said: ‘How, O Messenger of Allâh?’ He said: ‘By praise and condemnation. You are Allâh’s witnesses over one another.” (Hasan)

Comments:

a. A pious and good person can admire only the one who has good qualities since a God-fearing person would not flatter an evil person.

b. A pious person gives ruling of being bad only to the one who is really bad since he does not lie to defame a person.

c. One of the evidences that proves that the Khawârij, Mu’tazilah, Jahmiyyah, etc., were devious sects is that the Companions of the Prophet ﷺ rejected them and condemned them strongly.

4222. It was narrated that Kulthum Al-Khuza’î said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, how can I know, when I have done something good, that I have done well, and if I have done something bad, that I have done a bad deed?’ The Messenger of Allâh ﷺ said: ‘If your neighbors say that you have done something good, then you have done well,
and if they say that you have done something bad, then you have done something bad.’’

(Hasan)

Comments:

a. Common Muslims have the knowledge of general virtues and sins even if they fall short of doing good deeds and commit sins.

b. Neighbors know a person more than others, so if one finds out that his neighbors think ill about him then he should try to correct himself.

4223. It was narrated that 'Abdullāh said: “A man said to the Messenger of Allāh ﷺ: ‘How can I know when I have done well and when I have done something bad?’ The Prophet ﷺ said: ‘If you hear your neighbors saying that you have done well, then you have done well, and if you hear them saying that you have done something bad, then you have done something bad.’”

(Sahih)

4224. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: “The people of Paradise are those whose ears Allāh fills with the praise of people when they are listening, and the people of Hell-fire are those whom He fills their ears with condemnation when they are listening.” (Hasan)
Comments:

a. If one knows that people think good about him, then he should be thankful to Allâh, and make more efforts to be steadfast on the right path, and he should supplicate for his steadfastness on the truth.

b. If one knows that people think ill about him then he should hasten to repent and to correct himself in order to be forgiven his previous sins, and to be facilitated to increase his good deeds in future.

4225. It was narrated from Abu Dharr: "I said to the Prophet ﷺ: 'What do you say about when a man does a deed for the sake of Allâh, and people love him for it?' He said: 'That is the immediate glad tidings of the believer.'" (Sahîh)

Comments:

a. While doing a good deed, one should not intend to get a reputation and respect due to it. However, a believer gets the reward of his good deed and respect in this life, as well as in Hereafter.

b. People's love for a good believer is a favor of Allâh upon him. So, he should be grateful to Allâh, and protect himself from the feelings of pride and ostentation.

4226. It was narrated that Abu Hurairah said: "A man said: 'O Messenger of Allâh, I do a good deed, then others find out about it and that pleases me.' He said: 'You will have two rewards, the reward for doing it in secret and the reward for doing it openly (so that others may follow your example).’” (Da’if)
Chapter 26. Intention

4227. ‘Alqamah bin Waqqās (said) that he heard ‘Umar bin Khattāb, when he was addressing the people, saying: “I heard the Messenger of Allāh ﷺ say: ‘Actions are but by intention and every man will have but that which he intended. So he whose emigration was for Allāh and His Messenger, his emigration was for Allāh and His Messenger. But he whose emigration was for some worldly benefit or to take some woman in marriage, his emigration was for that which he migrated.” (Sahih)

Comments:
The intention is a deed of heart, uttering it by the tongue is not compulsory. For example, the words of intention that are pronounced before prayers or fasting, which are common among people, have no evidence in Hadith; so they are innovations.

4228. It was narrated that Abu Kabshah Al-Anmārī said: “The Messenger of Allāh ﷺ said: ‘The likeness of this nation is that of four people: A man to whom Allāh gives wealth and knowledge, so he acts according to his knowledge with regard to his wealth, spending it as it should be spent; a man to whom Allāh gives knowledge, but he does not give him wealth, so he says: “If I had been given (wealth)
like this one, I would have done what (the first man) did.” The Messenger of Allah ﷺ said: ‘They will be equal in reward. And a man to whom Allah gives wealth but does not give knowledge, so he squanders his wealth and spends it in inappropriate ways; and a man to whom Allah gives neither knowledge nor wealth, and he says: “If I had (wealth) like this one, I would do what (the third man) did.” The Messenger of Allah ﷺ said: ‘They are equal in their burden (of sin).”’ *(Sahih)*

**4228 A** A similar report (as above) was narrated from Ibn Abu Kabshah, from his father, from the Prophet ﷺ. *(Sahih)*

Comments:

a. If one tries to do good deeds but he cannot do it due to some hindrance, he will get its reward.

b. If one wishes to commit a sin but he is not able to do it, or he tries to commit a sin but fails to do it, he will be a sinner.

c. If one desires sin in his heart but practically he does not commit sin, to get the pleasure of Allah then he will be rewarded for that.
4229. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "People will be resurrected (and judged) according to their intentions." (Sahih)

Comments:

a. Reward and punishment is granted based on the intention.
b. Some people commit sin and claim that their intention is good; it is an absolute mistake. Committing sins deliberately is considered a bad intention even if he has excuses for his action. For example: stealing with the intention of giving the stolen items in charity is a sin, rather it is a greater sin since the person, in this case, considers his bad deeds to be appropriate. Therefore, instead of feeling shame and repenting from those sins, he will be proud of it.

4230. It was narrated from Jâbir that the Messenger of Allah ﷺ said: "People will be gathered (on the Day of Resurrection) according to their intentions." (Sahih)

Chapter 27. Hope and Life Span

4231. It was narrated from 'Abdullah bin Mas'ud that the Prophet ﷺ drew a square, and a line in the middle of the square, and lines to the side of the line in the middle of the square, and a line outside the square, and he
said: "Do you know what this is?" They said: "Allāh and His Messenger know best." He said: "Man is the line in the middle, and these lines to his side are the sicknesses and problems that assail him from all places. If one misses him, another will befall him. The square is his life span, at his neck; and the line outside it is (his) hope." (Sahih)

Comments:

a. Troubles and problems are a must in the life of a person. Just as a poor person faces troubles, similarly a rich person, and a king also face troubles. But types of problems vary from person to person, depending on his situations.

b. Troubles are actually trials for a person, so at such time, he should make all his efforts to be steadfast on the right path.

4232. Anas bin Mālik narrated the Messenger of Allāh ﷺ said: "This is the son of Ādam, and this is his life span at his neck," then he spread his hand in front of him and said: 'And there is his hope.' (Sahih)

Comments:

a. A person's death is very near compared to his ambitions, so one should properly prepare to face his death. Neglecting the Hereafter by being busy in worldly matters is a great form of foolishness.
4233. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The heart of an old man is young in the love of two things: Love of life and much wealth." (Sahih)

4234. It was narrated from Anas that the Messenger of Allâh ﷺ said: "The son of Âdam grows old but two things remain young in him: His craving for wealth and his craving for a long life." (Sahih)

Comments:

a. In old age, one should concentrate truly on improving his Hereafter life.

b. Having deep love of wealth and life is not good. They are beneficial only when they are used in doing good deeds. But, most of the time, a human being ignores doing good deeds which results in his loss.

4235. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If the son of Âdam had two valleys of wealth, he would love to have a third along with them. Nothing could satisfy him except dust. And Allâh accepts the repentance of the one who repents." (Sahih)
The Chapters On Asceticism

Comments:

a. The remedy for love of wealth is giving it in charity as much as possible, besides paying the obligatory Zakah and compulsory expenditures which are due on a person.

b. Repenting from an unlawful love of wealth is compulsory.

c. 'Nothing could satisfy him except dust' means that a human being is never satisfied with worldly matters until he dies and is buried in the grave and then only his greed will come to an end. The reason is that right after his death the stage of getting reward or punishment starts, and thinking about worldly matter is impossible.

4236. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The ages of (the people in) my nation will be between sixty and seventy, and few of them will exceed that." (Hasan)

Comments:

a. People in previous nations used to live a very long time. Compared to their life span, the average age of people in this nation is very short. So, we should use this short span of life in doing good deeds.

b. The Prophet ﷺ said: "Allâh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age." (Sahih Al-Bukhari: 6419)

Chapter 28. Persisting In A Good Deed

4237. It was narrated that Umm Salamah said: "By the One Who took his soul, he did not die until most of his prayers were offered sitting down. And the most beloved of deeds to him was 2550 عين الحسن بن عوفة، وقال: غريب حسن، وقال ابن حيان، ح: 2467، والحاكم على شرط مسلم: 27/42، ووافقه النجدي، وقال ابن منده في التوحيد: هذا إسناد حسن، مشهور عن المجاري، وله شاهد عند الترمذي، ح: 2731، وقال: حسن غريب.

Comments:

(المعجم ٢٨) - باب الَّمَداوَنِيَةِ عَلَى ٢٨

(الْعُمْلِ (النَّبِيَّةُ ٢٨) - حَدَّثَنَا أَبُو ذَيْلٍ بْنُ ابْنُ يَسَىَّ بْنُ مَيْسَرٍ بْنُ عُلَيْ مَالِكٍ ﷺ: حَدَّثَنَا أَبُو الْأَخْرَصِ بْنُ أَبِي إِسْحَاقٍ، عِنْ أَبِي سَلَمةٍ، عِنْ أَمِّ سَلَمَةٍ فَالْكَانَ، وَلَيْتَ ذَهَبَ بِنْسِمَةٍ، مَّا مَاتَ كَسَّيَ كَانَ أَكَثَّرَ ضَلَاءٍ
a righteous deed which a person persists in doing, even if it is something small." (Sahih)

Comments:

a. If one was accustomed to doing a good deed, but due to some reason it gets interrupted, then once again he should resume doing the deed as soon as the reason comes to an end.

b. Long Qiyām (position of standing in prayer) in Tahajjud is desirable even if some, or a large part of the Qiyām is performed sitting when one becomes tired.

4238. It was narrated that 'Aishah said: "There was a woman with me, and the Prophet ﷺ entered upon me and said: 'Who is that?' I said: 'So-and-so; she does not sleep,'" - she mentioned her excessive praying. "The Prophet ﷺ said: 'Keep quiet. You should do what you are able to, for by Allāh, Allāh does not get tired (of giving reward) but you get tired.'" She said: "The most beloved of religious deed to him was that in which a person persists." (Sahih)

Comments:

a. Worshipping more than one's ability is not allowed since it may lead to boredom, and it is also feared that the person may give up worshipping completely.

b. The reward of the act that is done regularly multiplies more than the other acts, so it is more virtuous.

4239. It was narrated that Hanzalah Tamimi Al-Usaiyidi, the scribe, said: "We were with the Messenger of Allāh ﷺ and we spoke of Paradise and Hell until it..."
was as if we could see them. Then I got up and went to my family and children, and I laughed and played (with them). Then I remembered how we had been, and I went out and met Abu Bakr, and said: 'I have become a hypocrite!' Abu Bakr said: 'We all do that.' So Hanzalah went and mentioned that to the Prophet ﷺ, who said: "O Hanzalah, if you were (always) as you are with me, the angels would shake hands with you in your beds and in your streets. O Hanzalah, there is a time for this and a time for that." (Sahih)

Comments:

a. The Companions of the Prophet ﷺ were very careful about their faith and the situation of their heart. So, they used to fear falling in any mistake that may lower their grades.

b. The condition of the heart is unstable.

c. Fulfilling the rights of one’s wife and children and being busy in worldly matters within the limits of the Shari‘ah is required.

4240. Abu Hurairah narrated that the Messenger of Alläh ﷺ said: “Take on only as much as you can do of good deeds, for the best of deeds is that which is done consistently, even if it is little.” (Sahih)

4241. It was narrated that Jābir
bin 'Abdullāh said: "The Messenger of Allāh ﷺ passed by a man who was praying on a rock, and he went towards Makkah and stayed a while, then he left and found the man still praying as he had been. He stood up and clasped his hands, then said: ‘O people, you should observe moderation,’ three times, ‘for Allāh does not get tired (of giving reward) but you get tired.’ (Hasan)

Chapter 29. Sins

4242. It was narrated that 'Abdullāh said: ‘We said: ‘O Messenger of Allāh, will we be taken to task for what we did in the Ignorance period?’ The Messenger of Allāh ﷺ said: ‘Whoever does good in Islām (i.e., after becoming a Muslim) he will not be taken to task for what he did in the Ignorance period, but whoever does evil (i.e., after entering Islām) he will be taken to task for both the former and the latter.’” (Sahih)

Comments:
a. The Prophet ﷺ said: “Islam wipes out all the previous misdeeds.” (Sahih Muslim: 121). Whoever embraces Islam sincerely, all the sins he had committed while he was a disbeliever are forgiven.
b. After embracing Islam, if a person commits sins due to his nature, he will not be questioned about his previous sins that he had committed while he was not a Muslim. A Muslim, if he commits major sins, he does not become disbeliever as the Prophet ﷺ performed the funeral prayer and supplicated for the forgiveness of the Companions who committed major sins and received the prescribed punishment.

4243. It was narrated that 'Aishah said: “The Messenger of Allah ﷺ said to me: ‘O 'Aishah, beware of (evil) deeds that are regarded as insignificant, for they have a pursuer from Allâh. (i.e. accountability).’” (Sahih)

Comments:
a. Some major sins are taken lightly by many people, for example; using foul language, telling lies during fun, hanging the lower the garment below the ankles and the like. The Prophet ﷺ said: “Have your lower garment halfway down your shin; if you cannot do it, have it up to the ankles. Beware of trailing the lower garment, for it is conceit.” (Sunan Abu Dawud: 4084)

b. Any sin that becomes common among a society is no longer considered a sin by common people, even if it is a major one. So scholars should prevent people from such sin and teach them the rulings of Islam regarding that sin.

4244. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the ṭan that Allâh mentions in
His Book: "Nay! But on their hearts is the رَّحْنَ (covering of sins and evil deeds) which they used to earn."

(Hasan)

Comments:

a. If one falls into a sin, he should hasten to repent as soon as possible, to purify his heart.

b. When hearts become black due to the effects of sins, the love of good deeds and hatred of sins vanish. Moreover, such a person is not blessed by repentance.

c. The cure for spiritual diseases is in remembrance of Allah, recitation of the Qur'an, repenting, asking forgiveness and in remembering death.

4245. It was narrated from Thawbah that the Prophet said: "I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihamah, but Allah will make them like scattered dust."

Thawbah said: "O Messenger of Allah, describe them to us and tell us more, so that we will not become of them unknowingly."

He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allah." (Hasan)
Comments:

a. Many sins destroy good deeds.

b. Pretending to be pious in the presence of people, and committing sins in privacy without hesitation, is also a kind of hypocrisy, which destroys good deeds.

c. Praying Tahajjud (late night prayer) in fact is a good deed, but fearing Allâh in privacy is more important than praying Tahajjud.

4246. It was narrated that Abu Hurairah said: “The Prophet ﷺ was asked: ‘What most admits people to Paradise?’ He said: ‘Piety and good manners.’ And he was asked: ‘What most leads people to Hell?’ He said: ‘The two hollow ones: The mouth and the private part.’” (Sahih)

4247. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Allâh rejoices more over the repentance of anyone of you, than you rejoice over your lost animal when you find it.” (Sahih)

Comments:

a. Piety means fearing Allâh and avoiding sins. Noble character prevents one from oppressing and mistreating people. Therefore, the rights of Allâh due to piety, and the rights of His slaves due to noble character are carried out properly; fulfilling both types of rights is a means of entering Paradise.

b. If a sin is related to the violation of the rights of people then the sinner has to pay back their rights or seek their forgiveness, otherwise his repentance is not considered complete.
4248. It was narrated from Abu Hurairah that the Prophet ﷺ said:
“If you were to commit sin until your sins reach the heaven, then you were to repent, your repentance would be accepted.”
(Hasan)

Comments:
A person after committing a sin, should repent as soon as possible. However, due to negligence or being under the influence of one’s own whims or Satan, if he cannot repent immediately, then he should repent whenever he regrets on his sins. One should abstain from thinking that his sins might not be forgiven because they are huge. Nevertheless, repentance should be from one’s heart and with conviction, not only by words.

4249. It was narrated from Abu Sa’eed that the Messenger of Allah ﷺ said: “Allah rejoices more over the repentance of His slave, than a man who loses his mount in a barren land, and he searches for it until he gets tired and covers his face with his garment, and while he is like that, he hears the footsteps of his mount where he lost it, so he lifts the garment from his face and there is his mount.”
(Da’if)

Comments:
a. Imam Bukhari ː, narrated in his Sahih from Anas ː, that the Prophet ﷺ said: “Allah is more pleased with the repentance of His slave than anyone.
of you is pleased with finding his camel which he had lost in the desert.”
(Sahih Al-Bukhari: 6308).

b. This Hadith encourages repentance.
c. Giving an example to explain a matter is allowed.

4250. It was narrated from Abu ‘Ubaidah bin ‘Abdullāh, that his father said: “The Messenger of Allāh ﷺ said: ‘The one who repents from sin is like one who did not sin.’” (Da’if)

Comments:
a. Due to sins, one becomes far from Allāh. But he gains the same position again when he is forgiven due to his repentance.
b. Whoever repents sincerely and corrects himself he should not be taunted for his previous sins.

4251. It was narrated from Anas that the Messenger of Allāh ﷺ said: “Every son of Ādām commits sin, and the best of those who commit sin are those who repent.” (Hasan)

Comments:
a. Committing mistakes is a natural weakness for people but insisting on mistakes and not admitting it is a sin.
b. Asking forgiveness of Allāh, even without committing a sin, is also a great good deed; since it brings many spiritual blessings.

4252. It was narrated that Ibn Ma’qil said: “I entered with my
father upon 'Abdullāh, and I heard him say: 'The Messenger of Allāh ﷺ said: "Regret is repentance." My father said: 'Did you hear the Prophet ﷺ say: "Regret is repentance?" He said: 'Yes.'” (Hasan)

Comments:
a. Regretting and feeling sad is an integral part of a true repentance.
b. Seeking a higher chain of narration is desirable.
c. Having a discussion with a teacher to clarify doubts is not contrary to his respect.

4253. It was narrated from 'Abdullāh bin 'Amr that the Prophet ﷺ said: “Allāh accepts the repentance of His slave so long as the death rattle has not yet reached his throat.” (Hasan)

Comments:
a. The death rattle means the start of the process of taking the soul out of the body.
b. Relation with the next life begins when the angel of death appears and then the time of repentance comes to its end.
c. A person should hasten to repentance as soon as possible; he does not know when he will take his last breath.

4254. It was narrated from Ibn Mas'ūd that a man came to the Prophet ﷺ and said that he had kissed a woman, and he started to ask about expiation, but he (the
Prophet Muhammad did not say anything to him. Then Allah revealed the Verse: "And perform prayers at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful."[1] The man said: "O Messenger of Allah, is this (the Verse) just for me?" He said: "It is for whoever acts upon it among my nation." (Sahih)

Comments:

a. The related to the Revelation of a Verse clarifies the purpose of the Verse, but its ruling will be common for all the members of the Muslim nation.

b. If one falls in a sin then he should immediately do a good deed following the sin. For example, after committing a sin he should ask forgiveness after performing a supererogatory prayer or give some alms, or any other good deed that leads to the forgiveness such as remembrance of Allah, recitation of the Qur'an, observing non-obligatory fasts, etc.

4255. It was narrated from Abu Hurairah that the Messenger of Allah Muhammad said: "A man went to extremes in committing sins. When death came to him, he left instructions to his sons, saying: 'When I die, burn me, then grind me into powder, then scatter me in the wind and in the sea, for by Allah, if my Lord has power over me, He will subject me to a punishment that He has never subjected anyone to.' So they did that to him, then (Allah) said to the earth: 'Return what you have taken,' and there he was, standing. He said to him: 'What made you do what you have done?' He said: 'Fear of You, O Allah' [Hud 11:114].
Lord.' So He forgave him because of that (fear).” (Sahih)

**Comments:**

a. Along with having hope in the mercy of Allah, one should also fear the punishment of Allah.

b. The reason of his request that his corpse should be burned and the ashes should be scattered in the wind was that the fear of Allah overcame him at the time of his death. Therefore, his sins were forgiven; even the mistake of making an improper will was forgiven.

c. The torment in the grave is among the matters of the unseen, so a living person cannot realize it.

d. Oppression against any living thing is a great major sin. Especially, if it takes the soul of a living thing painfully instead of killing it at once.

e. Providing all the necessities of a pet animal is obligatory. Moreover, dealing kindly with the animals which do not belong to anyone also brings the Mercy of Allah. As Allah forgave a sinful person for providing water to a dog.

**4256.** It was narrated from Abu Hurairah that the Messenger of Allah said: “A woman entered Hell because of a cat which she tied up and did not feed, or let it loose to eat of the vermin of the earth, until it died.” (Sahih)

(One of the narrators) Zuhri said: “So a man should neither rely completely [on the mercy of Allah (and become complacent)], nor should he despair (of the mercy of Allah).”

**4257.** It was narrated from Abu Dharr that the Messenger of Allah said: “Allah the Blessed and Exalted says: ‘O My slaves, all of you are sinners except those whom I have saved. So ask Me
for forgiveness, I will forgive you. Whoever among you knows that I have the power to forgive and asks Me to forgive by My power, I will forgive him. All of you are astray except those whom I guide. Ask Me for guidance and I will guide you. All of you are poor except those whom I enrich (make independent of means). Ask of Me and I will grant you provision. Even if your living and your dead, your first and your last, your fresh and your dry, were all as pious as the most pious among My slaves, that would not increase My dominion as much as a gnat's wing, and if they were to be as evil as the most evil among My slaves, that would not detract from My dominion as much as a gnat's wing. Even if your living and your dead, your first and your last, your fresh and your dry, were to join together and each of them were to ask for all that he wishes for, that would only detract from My dominion as much as if one of you were to pass by the edge of the sea and dip a needle in it and withdraw it. That is because I am the Most Generous, Majestic, I give with a word; when I will something, all I do is say to it “Be!” — and it is.”

(Hasan)

Comments:
a. The relation of a slave with Allāh should be based on hope and fear.
b. The real provider of every necessity is Allâh. So, we should beg from Him alone, whose treasures are unlimited.
c. Anyone who becomes good gets the benefits of his goodness, similarly if he turns bad he causes harm to himself alone. We neither can benefit Allâh nor can we harm Him.

Chapter 31. Death and Preparing For It

4258. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Frequently remember the destroyer of pleasures,’ meaning death.’” (Hasan)

4259. It was narrated that Ibn ‘Umar said: “I was with the Messenger of Allâh ﷺ and a man from among the Ansâr came to him and greeted the Prophet ﷺ with Salâm. Then he said: ‘O Messenger of Allâh, which of the believers is best?’ He said: ‘He who has the best manners among them.’ He said: ‘Which of the believers is wisest?’ He said: ‘The one who remembers death the most is best in preparing for it. Those are the wisest.’” (Hasan)

Comments:
a. Good character increases the rank of a person near Allâh.
b. Remembrance of death eliminates negligence of the heart.
c. Remembering death continuously helps one to heed the preparation of his next life.
d. Real wisdom is making efforts to get the blessing of Paradise; spending all efforts to store perishable worldly matters is foolishness.

4260. It was narrated from Abu Ya’la Shaddad bin Aws that the Messenger of Allah said: “The wise man is the one who takes account of himself and strives for that which is after death. And the helpless man is the one who follows his own whims then indulges in wishful thinking about Allah.” (Da’if)


4261. It was narrated from Anas that the Prophet entered upon a young man who was dying and said: “How do you feel?” He said: “I have hope in Allah, O Messenger of Allah, but I fear my sins.” The Messenger of Allah said: “These two things (hope and fear) do not coexist in the heart of a person in a situation like this, but Allah will give him that which he hopes for and keep him safe from that which he fears.” (Hasan)


Comments:

a. Visiting a sick person and asking about his health is a Sunnah, especially if his situation indicates that he is in his last stage of life.
b. At the time of death, a person should live in hope and fear. However, he
should let his hope overcome his fear.
c. If one has in his heart both qualities - hope and fear - then he will get the mercy of Allāh and will be protected from the anger of Allāh.

4262. It was narrated from Abu Hurairah that the Prophet ﷺ said:
"Angels come to the dying person, and if the man was righteous, they say: 'Come out, O good soul that was in a good body, come out praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it comes out, then it is taken up to heaven, and it is opened for it, and it is asked: 'Who is this?' They say: 'So-and-so.' It is said: 'Welcome to the good soul that was in a good body. Enter praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it is brought to the heaven above which is Allāh. But if the man was evil, they say: 'Come out O evil soul that was in an evil body. Come out blameworthy, and receive the tidings of boiling water and the discharge of dirty wounds,' and other torments of similar kind, all together. And this is repeated until it comes out, then it is taken up to heaven and it is not opened for it. And it is asked: 'Who is this?' It is said: 'So-and-so.' And it is said: 'No welcome to the evil soul that was in an evil body. Go back blameworthy, for the gates of heaven will not be opened to you.' So it is sent back down from
heaven, then it goes to the grave.”

(Sahih)

Comments:
a. There are special angels to take out the souls of human beings, their leader is named the ‘angel of death’ as mentioned in the Hadith.
b. The angels of death come to the one who is about to die and address him, at that time he sees them and hears them but other people neither can see them nor hear them.
c. The angels are able to take, hold, address and punish the soul.
d. The heavens have (As-Samā’) a solid existence that has doors which can be opened and closed, and the angels use them to enter and to get out.

4263. It was narrated from 'Abdullāh bin Mas‘ūd that the Prophet ﷺ said: “If the appointed time of death of anyone of you is in a certain land, some need will cause him to go there, then when he reaches the furthest point that it is decreed he will reach, Allāh takes (his soul). And on the Day of Resurrection the earth will say: ‘My Lord, this is what You entrusted to me.’” (Sahih)

Comments:
Allāh’s knowledge is complete and perfect; He knows where a person will die, while the person himself does not know it. Allāh says: “And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allāh is Knowing and Acquainted.” Surat Luqām 31:34.
It was narrated from 'Āishah that the Messenger of Allāh ﷺ said: “Whoever loves to meet Allāh, Allāh loves to meet him, and whoever hates to meet Allāh, Allāh hates to meet him.”

It was said to him: “O Messenger of Allāh, does hating to meet Allāh mean hating to meet death? For all of us hate death.” He said: “No. Rather that is only at the moment of death. But if he is given the glad tidings of the mercy and forgiveness of Allāh, he loves to meet Allāh and Allāh loves to meet him; and if he is given the tidings of the punishment of Allāh, he hates to meet Allāh and Allāh hates to meet him.” (Sahih)

Comments:

a. The angels who meet a pious believer give him glad tidings. So, he longs to meet Allāh, as soon as possible, in order to get the blessings Allāh has prepared for His beloved slaves.

b. A bad person who is about to die, when sees the awesome faces of the angels, he knows that he deserves punishment. And when he gets the same news from the angels then his belief turns out to be true, and hence he fears death and does not like to meet Allāh.

It was narrated from Anas that the Messenger of Allāh ﷺ said: “None of you should wish for death because of some harm that befalls him. If he must wish for death, then let him say: ‘O Allāh, keep me alive so long as living is good for me and cause me to die when death is good for me.’” (Sahih)
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Chapter 32. The Grave And Disintegration (Of The Body)

4266. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is no part of man that will not disintegrate, apart from a single bone at the base of the coccyx, from which he will be recreated on the Day of Resurrection." (Sahih)

Comments:
In the grave, the body of a person gradually turns into soil; even his bones change into soil and mix up with the soil. But the torment of the grave continues even in this condition.

4267. It was narrated that Hâni’ the freed slave of ‘Uthmân bin ‘Affân, said: "When ‘Uthmân bin ‘Affân stood beside a grave, he would weep until his beard became wet. It was said to him: 'You remember Paradise and Hell, and you do not weep, but you weep for this?' He said: 'The Messenger of Allâh ﷺ said: 'The grave is the first stage of the Hereafter. Whoever is delivered from it, what comes after it is
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4268. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The dead person ends up in his grave, then the righteous man is made to sit up in his grave with no fear or panic. Then it is said to him: 'What religion did you follow?' He said: 'I was in Islam.' It is said to him: 'Who is this man?' He says: 'Muhammad the Messenger of Allâh ﷺ. He brought us clear signs from Allâh and we believed him.' It is said to him: 'Have you seen Allâh?' He says: 'No one is able to see Allâh.' Then a window to Hell is opened for him, and he sees it, parts of it destroying others. Then it is said to him: 'Look at what Allâh has saved you from.' Then a window

Comments:

a. Shedding tears out of fear of Allâh is a sign of good faith.
b. Finding salvation from the grave means passing through the stage of questioning and answering successfully in grave. If one is blessed with the correct answers at this stage, then the succeeding stages of the Day of Judgment will become easy for him; otherwise, the stages of the Day of Judgment will be very dreadful compared to the situation of the grave. We supplicate to Allâh to protect us by His grace and mercy from those hard situations.
c. The grave is regarded as the most awful scene comparing to this life, otherwise the torment of Hell is the most terrible.
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To Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: ‘This is your place.’ And it is said to him: ‘You had certain faith and you died in that state, and in that state you will be resurrected if Allâh wills.’ And the evil man is made to sit up in his grave with fear and panic. It is said to him: ‘What religion did you follow?’ He says: ‘I do not know.’ It is said to him: ‘Who is this man?’ He says: ‘I heard the people saying something and I said it too.’ Then a window to Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: ‘Look at what Allâh has diverted away from you.’ Then a window to Hell is opened for him, and he sees it, parts of it destroying others, and it is said to him: ‘This is your place. You were doubtful; in this state you died and in this state you will be resurrected, if Allâh wills.’” (Sahih)

Comments:

a. The stage of questioning in the grave is definite, but it is among the matters of the unseen so, living human beings cannot perceive it.

b. The one who was steadfast on true belief and on doing good deeds in this life, will be blessed by correct answers in his grave. On the contrary, the one who did not believe in Allâh cannot answer.

c. The scene of Paradise and Hell will be presented to every one in his grave, and he will feel the effects of Paradise or Hell according to his deeds. However, the permanent entrance in Paradise or Hell will be only on the Day of Judgment.

4269. It was narrated from Barâ’ bin ’Azib that the Prophet ﷺ said: “Allâh will keep firm those who believe, with the word that stands
firm."[1] This has been revealed concerning the torment of the grave. It will be said to him: 'Who is your Lord?' He will say: 'My Lord is Allâh, and my Prophet is Muhammad.' This is what Allâh says: Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter (i.e., at the time of questioning in the grave).''[2] (Sahih)

Comments:
The word that stands firm' means the word of monotheism, 'None has the right to be worshiped but Allâh and that Muhammad is the Messenger of Allâh.' A believer, with the grace of Allâh, remains firm on this word in this life, so he will remain firm when he will be questioned in his grave. On the contrary, a hypocrite, in his worldly life, does not adhere firmly to the word of monotheism and lives in doubts. Therefore, in the first step of the Hereafter (grave) he cannot answer the questions properly.

4270. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "When anyone of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then he will be shown his seat in Paradise, and if he is one of the people of Hell, then he will be shown his seat in Hell. And it is said: 'This is your place until you are raised on the Day of Resurrection.'" (Sahih)

Comments:
The grave has a kind of connection with Paradise and Hell, so the air from either of them comes continuously to the dead person, and he instantly feels, to some extent, the bliss or torment of Hereafter. Moreover, his abode, whether it is in Paradise or Hell, is shown to him daily, twice, to increase his joys or sorrows.

4271. It was narrated from ‘Abdur-Rahmân bin Ka‘b Al-Ansârî that his father used to narrate that the Messenger of Allâh ﷺ said: “The believer’s soul is a bird that eats from the trees of Paradise, until it will be returned to his body on the Day when he is resurrected.”(Da‘îf)

Comments:
It is mentioned in the previous Hadîth that a dead person receives air from Paradise or Hell in his grave. This Hadîth proves that he will eat the fruits of Paradise in the form of a bird. Probably, this difference may be based on the ranks of the believers; some of them get the bliss of Paradise in their graves while some others enter Paradise as the same matter is reported about martyrs.

4272. It was narrated from Jâbir that the Prophet ﷺ said: “When the deceased enters the grave, the sun is made to appear as if it is setting. He sits up, wipes his eyes and says: ‘Let me pray.’” (Sahîh)

Comments:
[Corrections needed]


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Comments:
[Corrections needed]
Comments:

a. Presenting the scene of sunset in the grave is a kind of trial that differentiates between a true believer and a so-called Muslim.

b. Continually performing prayers during life is very important, and an obligatory act. If one neglects them here, then it becomes very difficult to be successful in the examination of grave.

c. Rubbing his eyes means; he will think that he has slept for a long time and is late for the ‘Asar prayer, so he hasten to perform the prayer as soon as possible to avoid more delay.

Chapter 33. The Resurrection

4273. It was narrated from Abu Sa’eed that the Messenger of Allah ﷺ said: “The two who are entrusted with the Trumpet have two horns in their hands, waiting until they will be commanded (to blow them).” (Da‘if)

Comments:

a. The trumpet used to be made from the horn of animals.

b. The angel has a horn, and when he blows it on the order of Allah all the creatures will fall dead. And when he blows it again all the creatures will resurrect once again, and the Day of the Hour appears. (See: Surat Az-Zumar 39:38)

4274. It was narrated that Abu Hurairah said: “A Jewish man said in the marketplace of Al-Madinah: ‘By the One Who chose Musa above all of mankind.’ An Ansârî man raised his hand and slapped him. He said: ‘How dare you say this when the Messenger of Allah ﷺ is among us?’ Mention of that was made to the Messenger of Allah ﷺ, and he 
said: 'Allâh says: “And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).”'[

I will be the first one to raise his head, and I will see Musa holding on to one of the pillars of the Throne, and I do not know whether he will have raised his head before me, or he will be one of those whom Allâh exempts. And whoever says that I am better than Yunus bin Mattâ, he is lying.” (Hasan)

Comments:

a. Muslims are requested to have strong solicitude for their religion. However, expressing such feelings in the way that implies degradation of other Prophets is forbidden.

b. The Companion slapped the Jew since his style of expression indicated a superiority of Musa, over the Prophet Muhammad, which was impolite behavior.

c. A type of virtue of Musa, is mentioned to teach that even a true matter should not be expressed in the way that could lead to some misunderstanding.

d. The Throne is a creation of Allâh, it has legs, and on the Day of Judgment all can see it. Moreover, those who perform certain good deeds will get shelter in its shade and will be safe from the sufferings of the Day of Resurrection.

e. Those who will not become unconscious from the sound of the Horn are not mentioned in the Hadith. So, guessing and speculation is not appropriate.

4275. It was narrated that 'Abdullāh bin 'Umar said: "I heard the Messenger of Allāh ﷺ say on the pulpit: 'The Compeller (Al-Jabbār) will seize His heavens and His earths in His Hand' - and he clenched his hand and started to open and close it - 'Then He will say: "I am The Compeller, I am the King. Where are the tyrants? Where are the arrogrant?'" And the Messenger of Allāh ﷺ was leaning to his right and his left, until I could see the pulpit shaking at the bottom, and I thought that it would fall alongwith the Messenger of Allāh ﷺ." (Sahih)

Comments:
a. The Hand of Allāh is among His attributes; it is just as it suits His Glory. Explaining or likening it with the hand of a human being is not correct.
b. Speaking is one of the attributes of Allāh, whenever He wants, He speaks, and the creature to whom the Almighty addresses hears His speech as He spoke to Musa ﷺ, and as He speaks to angels. Similarly, He will speak to His slaves on the Day of Judgment.

4276. It was narrated that Qāsim said: ‘Aishah said: "I said: 'O Messenger of Allāh, how will the people be gathered on the Day of Resurrection?' He said: 'Barefoot and naked.' I said: 'And the women?' He said: 'And the women.' I said: 'O Messenger of Allāh, will we not feel embarrassed?' He said: 'O 'Āishah, the matter will be too serious for them to look at one another.'"’ (Sahih)
Comments:

a. People will be resurrected from their graves barefoot and naked. Thereafter, they will be clothed according to their grades.

b. Incidents of the Day of the Judgment will be very terrible, at some stages no one will think about anyone, while at other stages they will be able to talk with each other.

4277. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah ﷺ said: “The people will be presented (before Allah) three times on the Day of Resurrection. The first two times will be for disputes and excuses, and the third time will be when the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left.”

(Da'if)

4278. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Day when (all) mankind will stand before the Lord of all that exists." One of them will stand in his sweat up to halfway up his ears." (Sahih)
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Comments:

a. On the Day of the Judgment the sun will become very near, so the people will sweat profusely; but this sweat will be less or more according to their sins.

b. Allāh will grant some people shelter under the shade of His Throne, while there will be no shade other than the shade of His Throne.

4279. It was narrated that 'Āishah said: "I asked the Messenger of Allāh ﷺ: "On the Day when the earth will be changed to another earth and so will be the heavens.""[1] - where will the people be on that Day?" He said: 'On the Sirāt (the Bridge across Hell-fire)."' (Sahih)

Comments:

a. Crossing the Bridge is one of the stages of the Day of Judgment.

b. This Bridge will be laid across Hell and every person has to cross it. Good believers will cross the bridge easily. The believers who committed many sins, and all non-believers will fall down into Hell (Fire). However, afterwards the believers who were sinners will be saved from Hell through the intercession of the Prophets and pious people. Those whose sins were less will be rescued first, from Hell, and then those whose sins were abundant. At last only non-believers will remain in Hell forever.

4280. Abu Sa'eed narrated that the Messenger of Allāh ﷺ said: "The Sirāt will be placed across Hell, on thorns like the thorns of the Sa'dān plant."[2] Then the people will cross it. Some will pass over safe and sound, some will be detained, and some will fall in headfirst." (Hasan)

Crossing the Bridge swiftly and safely depends on faith and good deeds. The stronger the faith the faster the person will cross the Bridge. The more the sins the more the thorns will hurt. And they even pull those whom they are ordered to inside Hell.

4281. It was narrated from Hafsah that the Prophetﷺ said: “I hope that no one of those who witnessed (the battle of) Badr and (Treaty) Hudaybiyah will enter Hell, if Allāh wills.” I said: “O Messenger of Allāh, doesn’t Allāh say “There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished?”[1]” He said: “Have you not heard that He says: ‘Then We shall save those who use to fear Allāh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).’”[2]

Comments:

a. During the life of the Messengerﷺ, the battle of Badr was the first battle that took place between disbelief and Islam. The Companions who participated in this battle were more superior than others. They were granted the good news of entering Paradise. According to the popular view, the number of these Companions was three hundred and thirteen.

b. The Prophet ﷺ took the pledge from his Companions to avenge the blood of 'Uthman ﷺ. This pledge was called "Bai'tur-Ridwān" (pledge of contentment). The Companions who participated in this pledged will also enter Paradise.

c. Everyone has to cross the Bridge over Hell. Sincere and true believers will cross it without any trouble, but sinful believers will fall into Hell. However, they will be rescued thereafter step by step through the intercession of Prophets, pious people, martyrs, Huffāz (who memorize whole Qur’ān and follow it).

d. The wrongdoers in the mentioned Verse refer to non-believers and pure hypocrites who will stay in Hell forever.

Chapter 34. Description Of The Nation Of Muhammad ﷺ

4282. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “You will come to me with radiant faces, hands and feet from the traces of ablution. This is the characteristic sign of my nation which does not belong to anyone else.” (Sahih)

Comments:
Shining the parts of ablution being radiant is a sign of the nation of the Prophet ﷺ. Those who do not perform prayers do not make ablution, so they cannot claim to be the members of the nation of the Prophet ﷺ.

4283. It was narrated that ‘Abdullāh said: “We were with the Messenger of Allah ﷺ in a tent, and he said: ‘Will it not please you to be one quarter of the people of Paradise?’ We said: ‘Yes.’ He said: ‘Will it not please you to be one third of the people of Paradise?’ We said: ‘Yes.’ He said: ‘By the One in Whose Hand is my soul, I hope that you will be half of the people of Paradise. For
no one will enter Paradise but a Muslim soul, and among the people of polytheism you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull.” (Sahih)

Comments:
a. The benefit of granting good news gradually; from small blessings to great blessings is to increase the joy repeatedly. In addition, by this way one values the blessings he has.
b. The nation of the Prophet ﷺ will live longer, and the people of this nation will be more than the people of other nations, so they will be in greater numbers in Paradise.

4284. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ said: “A Prophet will come accompanied by two men, and a Prophet will come accompanied by three, and (some will come) with more or less than that. It will be said to him: ‘Did you convey the message to your people?’ And he will say: ‘Yes.’ Then his people will be called and it will be said: ‘Did he convey the message to you?’ They will say: ‘No.’ Then it will be said: ‘Who will bear witness for you?’ He will say: ‘Muhammad and his nation.’ So the nation of Muhammad will be called and it will be said: ‘Did this man convey the message?’ They will say: ‘Yes.’ He will say: ‘How did you know that?’ They will say: ‘Our Prophet told us that the Messengers had conveyed the message, and we believed him.’ This is what Allâh
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says: "Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you."[1] (Sahih)

4285. It was narrated that Rifā‘ah Al-Juhani said: "We came back (from a campaign) with the Messenger of Allāh ﷺ and he said: ‘By the One in Whose Hand is the soul of Muhammad, there is no person who believes then stands firm, but he will be caused to enter Paradise. I hope that they will not enter it until you and those who are righteous among your offspring will enter it and take up your dwelling places therein. And my Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account.’” (Sahih)

Comments:

a. The believers who are of high and great rank will enter Paradise without being called for their accounts.

b. The qualities of those who enter Paradise without accounts are stated in a Hadith which is as follows: “They used not to treat themselves with branding (cauterization) nor with incantation (not seek Ruqya from others) and not follow omens, and they used to rely (only) on their Lord.” Sahih Al-Bukhari: 6541

4286. Abu Umâmah Al-Bâhili said: “I heard the Messenger of Allah ﷺ say: ‘My Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account or punished. With every thousand will be (another) seventy thousand, and three handfuls of my Lord, the Glorified.’” (Hasan)

Comments:

a. The mercy of Allah is very great.

b. ‘With every thousand will be (another) seventy thousand’ means fifty-nine hundred thousand more Muslims, besides seventy thousand will enter Paradise without accounts.

c. Hathayât is the amount which could be held in both hands. It means a large number of people will be sent to Paradise without being called for their accounts. This will be done thrice, and other than Allah, no one knows their numbers.

4287. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: “The Messenger of Allah ﷺ said: ‘On the Day of Resurrection, we will complete seventy nations, of whom we are the last and the best.’” (Hasan)

تخريج: [إسناد حسن] أخرجه الترمذي، حديث القيامة، باب منهم دخول سبعين ألف بغير حساب وبعض من يشفع له، ح: 1427 من حديث إسماعيله، وقال: حسن غريب.
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Comments:

a. According to the popular view, the total number of Messengers is three hundred and thirteen while the number of Prophets is one hundred thousand. Seventy nations, means large nations who remain for a longer time, or the nations to whom many Messengers were sent.

b. The Nation of the Prophet ﷺ is more superior than other nations, but individual superiority is another matter.

4288. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: “I heard the Messenger of Allâh ﷺ say: ‘You complete seventy nations, of which you are the best and dearest to Allâh.’” (Hasan)

Comments:

‘Completing seventy’ means that sixty-nine nations have passed previously, and this nation (Muslim) is the seventieth nation. The number of seventy is complete by this (Muslim) nation.

4289. It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ said: “The people of Paradise are one hundred and twenty ranks, eighty from this nation and forty from all other nations.” (Hasan)

Comments:

a. Another Hadîth reads that the number of Muslims compared to other people is like a black hair on the coat of a white ox (Hadîth: 4283). This comparison is with non-Muslims; their numbers will be two thirds compared to the inhabitants of Paradise.

b. It shows the virtues of the Muslim nation. However, only being a member of the Muslim nation is not reason enough for salvation, but having true faith and practicing good deeds are compulsory for everyone.
4290. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “We are the last of the nations, and the first to be brought to account. It will be said: ‘Where is the unlettered nation and its Prophet?’ So we are the last and the first.” (Hasan)

Comments:

a. This nation is the last nation; this proves that our Prophet is the last Prophet. Everyone who claims prophethood after the Prophet ﷺ is an imposter.

b. This nation is called for account before other nations. So, we should try hard to do good deeds and avoid sins; as we should avoid befriending non-Muslims and following their customs and culture.

4291. It was narrated from Abu Burdah that his father said: “The Messenger of Allāh ﷺ said: ‘When Allāh gathers all creatures on the Day of Resurrection, permission will be given to the nation of Muhammad to prostrate, so they will prostrate to Him for a long time. Then it will be said: “Raise your heads, for a certain number of you will go to Hell-fire and these will be your ransom from Hell.”’”[1] (Da’īf)

4292. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “This nation has been granted mercy (in the

[1] Those who enter Hell will do so because they deserve to, but their numbers will serve as a ransom for the others.
Hereafter) and its torment (in this world) is at the hands of one another. When the Day of Resurrection comes, each Muslim man will be given a man from among the idolaters and it will be said: ‘This is your ransom from the Fire.’” *(Da’if)*

Comments:
In both places, in Paradise and in Hell, a house is prepared for everyone. On the Day of Judgment, non-believers will get their places which are in Hell; and their houses which are in Paradise are granted to those who enter Paradise. Similarly, the houses of believers which are in Hell will be granted to non-believers, and those believers will enter Paradise. This is the procedure of ransom that is mentioned in the Hadith.

Chapter 35. What Is Hoped Of The Mercy Of Allâh On The Day Of Resurrection

4293. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Allâh has one hundred (degrees of) mercy, of which He has shared one between all of creation, by virtue of which you show mercy and compassion towards one another and the wild animals show compassion towards their young. And He has kept back ninety-nine (degrees of) mercy by virtue of which He will show mercy to His slaves on the Day of Resurrection.” *(Sahih)*

Comments:

a. The purpose of mentioning a hundred portions of mercy is to encourage reflection over the abundance of the mercy of Allâh, who has placed the passion of mercy in every creature. Even birds and animals love their...
offspring so much, that they may endanger themselves to protect them. Therefore, the mercy of the Creator will be so endless that no one can imagine it.

b. On the Day of Judgment as the anger and justice of Allâh are experienced, similarly His mercy will also be experienced beyond limits.

4294. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ said: “On the day when He created the heavens and the earth, Allâh created one hundred (degrees of) mercy, of which He placed one on earth, by virtue of which mothers show compassion to their children and animals as well as the birds show compassion to one another. And He kept back ninety-nine (degrees of) mercy. When the Day of Resurrection comes, Allâh will complete this mercy.” (Sahih)

4295. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “When Allâh created the universe, He decreed for Himself: ‘My mercy prevails over My wrath.’” (Sahih)

Comments:

a. Committing sins and not repenting from them incurs the anger of Allâh.

b. Sending Prophets and Messenger, and revealing the Divine Books are also a sign of His mercy.

4296. It was narrated that Mu‘âdh bin Jabal said: “The Messenger of Allâh ﷺ passed by
me when I was riding a donkey, and said: 'O Mu‘adh, do you know what Allāh’s right over His slaves is and what His slaves’ right over Allāh is?’ I said: ‘Allāh and His Messenger know best.’ He said: ‘The right of Allāh over His slaves is that they should worship Him and not associate anything with Him. And the right of the slaves over Allāh, if they do that, is that He should not punish them.’” (Sahih)

Comments:

a. A narration reads that Mu‘adh bin Jabal, was a companion rider of the Prophet, on his donkey. (Sahih Al-Bukhari 2856)

b. Allāh is the Creator and Benefactor of His slaves so they are obliged to worship him alone.

c. The right of slaves upon Allāh is only to have His grace and mercy; Allāh, out of His mercy, took care of this right.

4297. It was narrated that Ibn ‘Umar said: “We were with the Messenger of Allāh on one of his campaigns. He passed by some people and said: ‘Who are these people?’ They said: ‘We are Muslims.’ There was a woman putting wood in her oven, and a son of hers was with her. When the flames of the oven got higher, she moved him away. She came to the Prophet and said: ‘Are you the Messenger of Allāh?’ He said: ‘Yes.’ She said: ‘May my father and mother be ransomed for you. Is not Allāh the Most Merciful of those who show
mercy? He said: 'Yes indeed.' She said: 'Is not Allah more Merciful than a mother to her child?' He said: 'Yes indeed.' She said: 'A mother would not throw her child into the fire.' The Messenger of Allah lowered his head and wept. Then he looked up at her and said: 'Allah does not punish any of His slaves except those who are defiant and rebellious, who rebel against Allah and refuse to say: La ilâha illallâh.' (Maudî)

4298. It was narrated that Abu Hurairah said: "The Messenger of Allah said: "No one will enter Hell except one who is doomed." It was said: "O Messenger of Allah, who is the one who is doomed?" He said: "The one who never does any act of obedience (towards Allah) and who never omitted any act of sin." (Da'î)

4299. It was narrated from Anas bin Mâlik that the Messenger of Allah recited this Verse: "He (Allah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any ìlãh (god) along with Him, and He is the One Who forgives (sins)."[1] Then

he said: “Allāh says: ‘I am the One Who deserves to be feared, so no other god should be appointed alongside Me. Whoever avoids appointing another god alongside Me, I am the One Who should forgive him.’” (Da‘if)

Abul-Hasan Al-Qattān (narrated another chain): From Anas, that the Messenger of Allāh ﷺ said concerning this Verse: “He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilāh (god) along with Him, and He is the One Who forgives (sins).”[1] The Messenger of Allāh ﷺ said: “Your Lord says: ‘I am the One Who deserves to be feared, so do not associate anything else with Me. And I am the One Who forgives the one who avoids associating anything with Me.’”

4300. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allāh will say: “Do you deny anything of this?” He will say: “No, O Lord.” He

will say: “Have My recording scribes been unfair to you?” Then He will say: “Apart from that, do you have any good deeds?” The man will be terrified and will say: “No.” (Allah) will say: “Indeed, you have good deeds with Us, and you will not be treated unjustly this Day.” Then a card will be brought out on which is written Ash-hadu an la ilaha illallah wa anna Muhammadan ‘abduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allah, and that Muhammad is His slave and Messenger). He will say: “O Lord, what is this card compared with these scrolls?” He will say: “You will not be treated unjustly.” Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily).” (Sahih)

Comments:

a. On the Day of Judgment, some people will enter Paradise without (being asked about their) accounts. (See Hadith: 4286). And the deeds of some people who enter Hell will not be weighted, since all their deeds will become worthless. (Surat Kahf 18:105)

b. The weight of deeds depends on sincerity and following the Sunnah. The more the deeds are sincere and coincide with the Sunnah the weightier they will be.

c. The word of Testimony (bearing testimony that none has the right to be worshiped but Allah and Muhammad is His Messenger) is such a valuable act, that it wipes out all the previous sins. So, if after accepting Islam, one does not have a chance to do good deeds, and dies, then his testimony will be sufficient for his salvation.

d. If after accepting Islam, one not follow its teachings strictly, he may in end up Hell, but after receiving the punishment of his sins he will come out of
the Hell. And finally due to his monotheism Allāh will admit him into Paradise.

e. Everyone who utters the Word of Testimony only by his tongue without believing in it is a hypocrite and, he will stay in Hell forever; his punishment is more severe than the punishment of a common non-believer. Allāh says: "Indeed, the hypocrites will be in the lowest depths of the Fire, and never will you find for them a helper." (Surat An-Nisā’ 4:145)

Chapter 36. The Cistern

4301. It was narrated from Abu Sa’eed Al-Khudri that the Prophet ﷺ said: “I have a Cistern, (as large as the distance) between the Ka’bah and Baitul-Maqdis (Jerusalem). (It is) whiter than milk, and its vessels are the number of the stars. I will be the Prophet with the most followers on the Day of Resurrection.” (Sahih)

Comments:
The Hawd has a huge fountain tank which will be in the place where all people will be gathered for their accounts on the Day of Judgment. The Prophet ﷺ will supply water to his nation. Its width, as mentioned in this Hadith, is equal to the distance between the Ka’bah and Baitul-Maqdis. In some other Ahādīth, it is mentioned that its width is from ‘Aden, a city of Yemen, to ‘Ailah a city in Palestine (at present it is a seaport called Eilat), or from Al-Madinah to Oman, a city which is located in the south east of Saudi Arabia, or from Al-Madinah to San’ā’ a city in Yemen. (See Ahādīth 4303-4304). However, aforementioned distances are not to fix its accurate width, rather to give a general idea about its huge size.

4302. It was narrated from Hudhaifah that the Messenger of Allāh ﷺ said: “My Cistern is wider than the distance between ‘Ailah and ‘Aden. By the One in
Whose Hand is my soul, its vessels are more numerous than the number of stars, and it is whiter than milk and sweeter than honey. By the One in Whose Hand is my soul, I will drive men away from it as a man drives strange camels away from his cistern.” It was said: “O Messenger of Allāh, will you recognize us?” He said: “Yes, you will come to me with radiant faces, hands and feet, because of the traces of ablution, and this is not for anyone but you.” (Sahih)

Comments:

a. The Tank, or Cistern, or Basin, or River, of Kauthar is exclusively for the nation of the Prophet ﷺ.

b. The Prophet ﷺ will recognize persons of his nation from their shining hands and legs. This shows that the Prophet ﷺ neither has the characteristic of being present everywhere and at every event, or knowing everything, nor does he have the knowledge of Unseen.

c. Those who neglect prayers cannot drink water from the Tank of Kauthar since they will not be honored with the sign of the Muslim nation.

d. Water in the Tank of Kauthar flows from Paradise; hence it contains the qualities of the water of Paradise.

4303. It was narrated that Abu Sallām Al-Habashi said: “Umar bin ‘Abdul-‘Aziz sent for me and I came to him upon the riding animal prepared for swift mail delivery. When I came to him, he said: ‘We have caused you some trouble O Abu Sallām.’ He said: ‘Yes, by Allāh, O Commander of the Believers!’ He said: ‘By Allāh, we did not want to cause you any hardship, but there is a Hadīth which I have heard that you
narrate from Thawbân, the freed slave of the Messenger of Allâh ﷺ, concerning the Cistern, and I wanted to hear it directly from you.' He said: 'I said: 'Thawbân, the freed slave of the Messenger of Allâh ﷺ, told me that the Messenger of Allâh ﷺ said: "My Cistern is (wider than) the distance between Ailah and 'Aden. It is whiter than milk and sweeter than honey, and its cups are as many as the stars in the sky. Whoever drinks from it will never feel thirst again. The first ones who come to drink from it will be the poor Muhâjirûn, with dirty clothes and disheveled hair, who do not marry refined women and for whom no doors are opened." 'Umar wept until his beard became wet, then he said: 'But I have married refined women and doors have been opened for me. Certainly I will not wash the clothes that are on my body until they become dirty, and I will not comb my hair until it becomes disheveled.'" (Hasan)

Comments:

a. Having unclean clothes and disheveled hair does not mean neglecting the matter of neatness or cleanness. But it means not giving much attention to beautification or adornment.

b. 'Umar bin 'Abdul-'Azîz, despite being a ruler of Muslims, was very keen to gain the knowledge of Hadîth. If he came to know that a scholar knew a Hadîth, he never felt shame to learn from him. Muslim rulers should take him as their ideal.

c. 'Umar bin 'Abdul-'Azîz did not ask him to report to him as soon as
possible, but Abu Sallâm & endured the hardship in the obedience of the ruler to report to him as soon as possible.

4304. It was narrated from Anas that the Messenger of Allâh ﷺ said: "The distance between the two ends of my Cistern is like the distance between San'â and Al-Madinah, or 'between Al-Madinah and 'Ammân.'" (Sahîh)

4305. Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: 'One can see in it (the Cistern) jugs of gold and silver, like the number of stars in the sky.'" (Sahîh)

4306. It was narrated from Abu Hurairah that the Prophet ﷺ came to a graveyard and greeted (its occupants) with Salâm, then he said: "Peace be upon you, abode of believing people. We will join you soon, if Allâh wills." Then he said: "Would that we could see our brothers." They said: "O Messenger of Allâh, are we not your brothers?" He said: "You are my Companions. My brothers are those who will come after me. I will reach the Cistern ahead of you." They said: "O Messenger of Allâh, how will you recognize those of your nation who have not yet come?" He said: "If a man has a horse with a blaze
on its forehead and white feet, don’t you think that he will recognize it among horses that are deep black in color?” They said: “Of course.” He said: “On the Day of Resurrection they will come with radiant faces, hands, and feet, because of the traces of ablution.” He said: “I will reach the Cistern ahead of you.” Then he said: “Men will be driven away from my Cistern just as stray camels are driven away. And I will call to them: ‘Come here!’ But it will be said: ‘They changed after you were gone, and they kept turning on their heels.’ So I will say: “Be off with you!””

(Sahih)

Comments:

a. Muslims should visit graveyards.

b. The purpose of visiting graves is to seek forgiveness for the dead persons, and to remind oneself of his end, not to ask something from them.

c. The purpose of greeting by saying As-Salāmu 'Alaikum is not to make them hear it, rather to ask peace for them. As for addressing them using the pronoun of the second person, it is only to remind ourselves that they, not long ago, were living with us, and used to address us, but now they are in need of our supplications.

d. The Prophet ﷺ will recognize the persons of his nation by the traces of ablution they have on their body. It does not mean that he sees the deeds of members of his nation.

e. Only those who hold Islam firmly and die on Islam deserve drinking from the Tank of Kauthar.

Chapter 37. Intercession

4307. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Every Prophet had...
a prayer that was answered, and every Prophet offered this prayer in this world. But I am saving my prayer so that I can intercede for my nation, and it reaches every one of them who dies not associating anything with Allâh.”

(Sahih)

Comments:
a. Allâh informed every Prophet that a supplication of his will surely be responded to. The same promise is also made to our Prophet ﷺ.
b. Every Prophet at some time, during his lifetime, asked Allâh to fulfill his certain request, as his supplication which is certainly responded to. So, his supplication is responded to and his request is fulfilled in his lifetime.
c. The Prophet ﷺ will use this supplication as his intercession for the forgiveness of his nation. This supplication will be made on the Day of Judgment, and it will certainly be accepted.
d. Dying while having faith in monotheism is compulsory to attain salvation.

4308. It was narrated from Abu Sa’eed that the Messenger of Allâh ﷺ said: “I am the leader of the sons of Adam, and it is no boast. I will be the first one for whom the earth will be split open on the Day of Resurrection, and it is no boast. I will be the first to intercede and the first whose intercession will be accepted, and it is no boast. The banner of praise will be in my hand on the Day of Resurrection, and it is no boast.”

(Sahih)

Comments:
a. The Prophet ﷺ himself mentioned his virtues, since they are related to the the future, and if he had not informed us we would not have known them.
b. The Prophet ﷺ is the leader of all human beings; i.e., he is the most
superior person among all human beings that exist from Adam, till the Day of Judgment. He is even superior to all other Prophets and Messengers. Therefore, the highest rank of Paradise “Wasilah” and “Muqam Mahmud” in the Field of Gathering are distinctive for the Prophet.

c. Having a flag is also a sign of leadership. The flag of the Prophet is called Liwaul-Hamd (the flag of praise). The entire world will commend the Prophet and He will praise Allah the Exalted.

d. Rising from graves is the beginning of the Day of Judgment and entering Paradise is the end of the series of the incidents of that Day. The Prophet has both honors; he will be the first one who will rise from his grave, and the first one for whom the door of Paradise will be opened.

4309. It was narrated from Abu Sa’eed that the Messenger of Allah said: “As for the people of Hell, who are its people (i.e., its permanent residents), they will neither die nor live therein. But there are some people who will be punished with fire because of their sins, whom it will kill, then when they have become like coal, permission will be granted for intercession for them. They will be brought, group by group, and scattered on the banks of the rivers of Paradise. It will be said: ‘O people of Paradise, pour water on them.’ Then they will grow like seeds carried by a flood (i.e., quickly).’” A man among the people said: It is as if the Messenger of Allah has been in the desert.” (Sahih)

Comments:

a. Muslims, who are sinners, after being punished for their sins for some time, will be rescued from Hell.

b. The water of Paradise eradicates the effects of Hell. Therefore, those who will be rescued from Hell also become happy and healthy just as the inhabitants of Paradise.
c. One should not despair of the Mercy of Allâh; and at the same time one should not feel safe from the punishment of Allâh.

4310. It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say: 'My intercession on the Day of Resurrection will be for those among my nation who committed major sins."' (Hasan)

Comments:

a. Intercession of the Prophet ﷺ on the Day of Judgment will be of many kinds. For instance intercession for entering Paradise, intercession for rescuing from Hell, intercession for rising grades of some believers, etc.

b. Those who committed major sins are rescued from Hell by intercession. But there is no intercession for those who commit major polytheism or disbelief which takes them out of Islam, even if they consider themselves Muslims. Similarly, the hypocrites who conceal disbelief in their hearts will be deprived of the intercession.

4311. It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allâh ﷺ said: "I was given the choice between intercession and half of my nation being admitted to Paradise, and I chose intercession, because it is more general and more sufficient. Do you think it is for the pious? No, it is for the impure sinners." (Hasan)

Comments:

a. The Prophet ﷺ was really the well-wisher of his nation. Therefore, it is obligatory on the people of his nation to love him, to follow his orders, to take him as an ideal and to invoke blessings upon him. In addition, they have to love and respect his Companions too.
4312. It was narrated from Anas bin Malik that the Messenger of Allah ﷺ said: “The believers will be gathered on the Day of Resurrection, inspired or worried.” - Sa’eed was not sure - “And they will say: ‘If we seek someone to intercede for us with our Lord, we may find relief from our situation.’ So they will go to Adam and will say: ‘You are Adam, the father of mankind. Allah created you with His Hand and His angels prostrated to you. Intercede for us with your Lord, that He might grant us relief from our situation.’ He will say: ‘I am not the one,’ and he will mention to them and complain of the sin that he committed. He will feel too shy to do that (and will say): ‘Rather go to Nuh, for he is the first Messenger whom Allah sent to the people of earth.’ So they will go to him, but he will say: ‘I am not the one,’ and he will mention how he asked of Allah of which he had no knowledge. He will feel too shy to do that (and will say): ‘Rather go to the Close Friend of the Most Merciful, Ibrahîm.’ So they will go to him and he will say: ‘I am not the one. Rather go to Musa, a slave to whom Allah spoke and to whom He gave the Torah.’ So they will go to him and he will say: ‘I am not the one,’ and he will mention how he killed a soul,

[[1] This refers to when Nuh asked Allah to save his son from the Flood, and Allah rebuked him for that. See Hud 11:42-47.]
not in retaliation for murder (and will say): 'Rather go to 'Isa, the slave of Allâh and His Messenger, the Word of Allâh and a spirit created by Him.' So they will go to him, but he will say: 'I am not the one. Rather go to Muhammad, a slave whose past and future sins Allâh forgave.' So they will come to me and I will go with them.' -

There was a similar report from Hasan who added (the Prophet said:) And I will walk between two rows of the believers." Then he went back to the Hadîth of Anas. - And he said: "And I will ask my Lord for permission and permission will be given to me. When I see Him I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a second time. When I see Him I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be
admitted to Paradise, and I will come back a third time. When I see Him, I will fall down prostrating, and I will be left as long as Allāh wills to leave me. Then it will be said: ‘Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.’ I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a fourth time and will say: ‘O Lord, there is no one left except those who are detained by the Qur’ān.’”[1]

He (the narrator Sa‘eed) said: Qatādah said, following this Hadīth: Anas bin Mālik told us that the Messenger of Allāh ﷺ said: “Everyone who says Lā ilāha illallāh and has in his heart goodness as much as a grain of barley will be brought forth from Hell. Everyone who says Lā ilāha illallāh and has in his heart goodness as much as a grain of wheat will be brought forth from Hell. Everyone who says Lā ilāha illallāh and has goodness as much as a small ant will be brought forth from Hell.” (Sahih)

[1] Meaning, those who are mentioned in Verses where it says that they will abide in Hell for eternity, or for whom the Qur’ān mentions that there is no intercession except the intercession of Allāh, or concerning whom something similar is narrated in the Sunnah.
4313. It was narrated from 'Uthmān bin 'Affān that the Messenger of Allāh ﷺ said:

"Three will intercede on the Day of Resurrection: The Prophets, then the scholars, then the martyrs." (Maudū')

4314. It was narrated from Ubayy bin Ka'b, from his father, that the Messenger of Allāh ﷺ said: "When the Day of Resurrection comes, I will be the leader of the Prophets and the one who addresses them, and the one among them who will agree to intercede, and it is no boast." (Hasan)

Comments:

a. "Leader" here means the ruler and the head of the state, it does not merely mean the one who leads prayers.

b. When all the Prophets keep quiet at that time, the Prophet ﷺ will speak on behalf of others.

c. First of all, our Prophet ﷺ will intercede and thereafter all the Messengers and Prophets will intercede.

4315. It was narrated from 'Imrān bin Husain that the Prophet ﷺ said: "Some people will be brought forth from Hell by my intercession, who will be called Al-Jahannamiyyin (those who came out of Hell)." (Sahih)
Comments:

a. They are called “People of Hell” since they get out from Hell, like a person who emigrates from a city to another city, generally he is traced back to his previous city.

b. This name is used only to remind them of the blessings of Allāh which makes them happy. It is not used to humiliate them. Nevertheless, Paradise is free from all kinds of sorrow and grief.

4316. It was narrated from ‘Abdullāh bin Abu Jad’a’a that he heard the Prophet ﷺ say: “More than (the members of the tribe of) Banū Tamīm will enter Paradise through the intercession of a man from among my nation.” They said: “O Messenger of Allāh, besides you?” He said: “Besides me.” (Sahih)

I (the narrator) said: “Did you hear that from the Messenger of Allāh ﷺ?” He said: “I heard it.”

4317. ’Awf bin Mālik Al-Ashja’i said: “The Messenger of Allāh ﷺ said: ‘Do you know what choice my Lord gave me this night?’ We said: ‘Allāh and His Messenger know best.’ He said: ‘He gave me the choice between admitting half...”
of my nation to Paradise and intercession, and I chose intercession.’ We said: ‘O Messenger of Allâh, pray that we will be among its people (the people for whom you will intercede).’ He said: ‘It is for every Muslim.’’ (Sahih)

Comments:

a. Any person who dies on Islam deserves the intercession.
b. Committing sins with the belief relying on intercession is not wisdom, because due to some sins, the faith of the person might be taken away from him. For more details see Hadith: 4311

Chapter 38. Description of Hell

4318. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “This fire of yours is one-seventieth part of the fire of Hell. Were it not that its heat has been reduced by water twice, you would not have been able to benefit from it. And it is praying to Allâh, asking Allâh not to return it (to its original level of heat).” (Da’îf)

Comments:

a. The heat of a seventieth part is also not left totally, but to reduce it further, the degree of heat of this portion is cooled twice with water. So, now the heat is only to the extent that could be extinguished with water.
b. ‘Not have been able to benefit from it’ means that the seventieth part of heat is also so hot, that food, instead of being cooked, is burnt up, and water, instead of boiling, turns to vapor at once and disappears.

4319. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “The Fire complained to its Lord and said: ‘O Lord, parts of me have consumed other parts.’ So He gave it two occasions to exhale, one in winter and one in summer. The intense cold that you feel (in winter) is part of its severe frost (Zamharrir) and the intense heat that you feel in summer is part of its hot wind (Samum).” (Sahih)

Comments:
a. Paradise and Hell are also the creations that have feelings. The anger of Hell-fire is mentioned in the Qur’ān. (See Surat Al-Mulk 67:8)
b. The heat and the cold of Hell are so severe that Hell itself cannot bear them, so it is permitted to release its cool and hot air twice in a year to ease itself.
c. The severe heat in summer and severe cold in winter are known realities. The natural reasons of this heat and cold are known by scientists, but there are some unseen reasons that are informed of only by the Prophet ﷺ.

4320. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The Hell-Fire was kindled for one thousand years and turned white. Then it was kindled for another thousand years and it turned red. Then it was kindled for another thousand years and it turned black. So it is black like the darkest night.” (Da’if)
It was narrated from Anas bin Malik that the Messenger of Allah ﷺ said: "On the Day of Resurrection the disbeliever who lived the most luxurious will be brought, and it will be said: 'Dip him once in Hell.' So he will be dipped in it, then it will said to him: 'O so-and-so, have you ever enjoyed any pleasure?' He will say: 'No, I have never enjoyed any pleasure.' Then the believer who suffered the most hardship and trouble will be brought and it will be said: 'Dip him once in Paradise.' So he will be dipped in it and it will be said to him: 'O so-and-so, have you ever suffered any hardship or trouble?' He will say: 'I have never suffered any hardship or trouble.'" (Sahih)

Comments:
a. The blessings of this world compared to the blessings of Paradise are like a drop of water in an ocean. The same fact is true if the hardship of this world is compared to the punishments of Hell.
b. Displeasing Allah for the comforts of this world which are very insignificant, incomplete and temporary, is great foolishness.

It was narrated from Abu Sa’eed Al-Khudri that the Prophet ﷺ said: "The disbeliever will be made huge so much so that his
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molar will be bigger than (Mount) Uhud, and the size of his body in relation to his molar will be like the size of the body of anyone of you in relation to his molar.” (Da’if)

Comments:

a. Enlargement of the bodies of the inhabitants of Hell is a form of punishment.

b. It is mentioned in the Qur’an that the inhabitants of Hell will be placed in a narrow space. (Surat Al-Furqan:13). In addition, they will sense the place to be narrower due to their large bodies.

c. The reason of enlarging the body is to increase the punishment.

4323. 'Abdullah bin Qais said: “I was with Abu Burdah one night, and Harith bin Uqais entered upon us. Harith told us that night that the Messenger of Allah said: ‘Among my nation are some by whose intercession more (than the members of the tribe of) Mudar will enter Paradise, and among my nation are some who will be made huge for the Fire until they fill one of its corners.”’ (Hasan)

Comments:

a. Whenever the Companions of the Prophet, visit any one, or whenever the Companions and their followers met each other, they used to narrate Ahadith or listen to them, or teach religious matters and learn them, instead
of being busy in useless talks.

b. Becoming a corner of Hell means that the room where he is imprisoned has a corner that is filled with his body. Allāh knows best.

4324. It was narrated from Anas bin Mālik that the Messenger of Allāh ṣ.a.w. said: “The people of Hell will be made to weep and they will weep until they run out of tears. Then they will weep blood until something like trenches appears on their faces, and if ships were placed in them they would float.” (Da’f)

Comments:

a. Hell has many types of torment; one of them is torment of sorrow and grief which causes crying.

b. Crying in this world relieves one from his grief, but it becomes a kind of torment in Hell, so it does not reduce grief.

c. Weeping out of fear of Allāh in this world makes one enter Paradise in his next life. Those who live careless lives and laugh too much in this world will cry too much in Hell.

4325. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ṣ.a.w. recited: “O you who believe! Have fear of Allāh as is His due, and die not except as Muslims.”[1] (Then he said): ‘If a drop of Zaqqum were to be dropped on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it (i.e. Zaqqum)?’” (Sahih)

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4326. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Fire will consume all of the son of Adam except the mark of prostration. Allâh has forbidden the Fire to consume the mark of prostration." (Sahih)

Comments:
A sinner believer, who enters in Hell, after receiving his punishment and being burnt, would become like coal, and then he will be admitted in Paradise. (See Hadith: 4309). The above Hadith refers to such a believer who will be recognized through the sign of his prostration and will be rescued from Hell.

4327. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: ‘Death will be brought on the Day of Resurrection and made to stand on the Sirât (the Bridge over Hell). It will be said: “O people of Paradise!” And they will look. Anxious and afraid lest they be brought out of the place they are in. Then it will be said: “O people of Hell!” and they will look, hoping that they will be brought out of the place they are in. Then it will be said: “Do you know what this is?” They will say: “Yes, this is Death.” Then the command will be given for it to be slaughtered on the Sirât, and it will be said to both groups: “It is
eternal wherever you are, and there will never be any death therein." (Hasan)

Comments:
a. The purpose of slaughtering death after presenting it in a physical form is to make them certain that there is no more death.
b. Slaughter of death increases joys of the inhabitants of Paradise and causes more grief for those who are in Hell.
c. This is announced when all the believers who have been rescued from Hell by the intercession enter Paradise, and only those who will live forever in Hell remain in Hell.

Chapter 39. Description Of Paradise

4328. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Allah says: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, and it has never crossed the mind of man.'" (Sahih)

Abu Hurairah said: "And there is more than what Allah has told you. Recite, if you wish: 'No person knows what is kept hidden for them of joy as a reward for what they used to do.'"[1]

He (the narrator) said: Abu Hurairah used to recite it as: Qurūtāt A'yūnin, i.e., joys.

تخريج: أُخرجَهُ البخاري، البصيرة، باب قوله: فلا تعلم نفس ما أخفى لهم من قرة عين ح: 479 تعليقًا من حديث أبي معاوية به، وثابتة بواصفة عن الأعشي حديثًا أن قالاً أبو صالح به، البخاري، ح: 478، ومنجمل، الجنة ونعيمها، باب صفة الجنة، ح: 282/4 عن ابن أبي شيبة به.

The Chapters On Asceticism

Comments:

a. A human being can imagine only the blessings that he knows or those which are similar to what he has, while the blessings of Paradise are totally unusual and extraordinary.

b. Many blessings of this world have the same names of the blessing which exist in Paradise; for example different fruits, meat of birds, various drinks and the like, but they have very huge and radical differences. In addition, there are many other blessings which are beyond our imagination, since they are not like the blessings of this world.

4329. It was narrated from Abu Sa’eed Al-Khudri that the Prophet ﷺ said: “A hand span in Paradise is better than the earth and everything on it.” (Da’if)

4330. It was narrated from Sahl bin Sa’d that the Messenger of Allâh ﷺ said: “A place the size of a whip in Paradise is better than this world and everything in it.” (Sahih)

Comments:

a. A whip which is used by a horse driver to control a horse, if it is spread on the earth it covers only a little place. In this world such a little spot does not have any value, but in Paradise even such size of earth is priceless. The reason is that the blessings of Paradise are eternal, while all the blessings of this world are temporary, regardless of how huge they are.

b. A person of the lowest grade in Paradise will get a place that will be many times larger than the greatest empire that ever existed in this world. Moreover, his place in Paradise will contain many palaces, rivers of milk, fruit, gardens, and many more blessings. How foolish is a person who sacrifices such great wealth, honor, and status for the insignificant benefits of this world.

4331. Mu’âdh bin Jabal said: “I heard the Messenger of Allâh ﷺ say: ‘Paradise has one hundred
grades, each of which is as big as the distance between heaven and earth. The highest of them is Firdaws and the best of them is Firdaws. The Throne is above Firdaws and from it spring forth the rivers of Paradise. If you ask of Allâh, ask Him for Firdaws.” (Sahîh)

Comments:
a. Grades of believers will be different based on their faith and deeds, similarly there are many grades in Paradise, some are more superior to others.
b. Firdaws is the highest and best place of Paradise.
c. The throne of Allâh is a creation which is real. So, explaining it as might of Allâh, His prestige, rule, etc., is not correct.

4332. Usâmah bin Zaid said: “The Messenger of Allâh ﷺ said one day to his Companions: ‘Who will strive hard with sincerity for Paradise? For there is nothing like Paradise. By the Lord of the Ka’bah, it is sparkling light, sweet basil waving in the breeze, a lofty palace, a flowing river, abundant ripe fruit, a beautiful wife and many fine garments, in a place of eternal abode, in ease and luxury, in beautiful, strongly-built, lofty houses.’ They said: ‘We will strive hard for it, O Messenger of Allâh.’ He said: ‘Say: In shâ’ Allâh (if Allâh wills).’ Then he mentioned jihâd and encouraged them to engage in it.” (Da’îf)
It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “The first group to enter Paradise will enter with (faces) like the moon in the night when it is full. Then those who follow them will be shining with a light brighter than the brightest star in the sky. They will not urinate or defecate, or blow their noses or spit. Their combs will be of gold, their sweat will be musk, their braziers* will be pearls and their wives will be houris. Their form will be that of a single man, the form of their father Adam, sixty forearm’s length tall.”

(Sahih)

* Brazier: Receptacle for holding live coals for burning incense.
The Chapters On Asceticism

Comments:
a. Beauty and attraction to the people of Paradise are granted according to their deeds.
b. The believers of high grades will enter Paradise before others.
c. Entering Paradise first means entering after the Prophets and before other people. Or, they will be among those who enter first from the Muslim nation.
d. A pleasing smell is also a blessing from Allâh. It is used in many forms in this world, like aloe sticks and the like. This blessing exists in the Hereafter too. For this purpose, there will be best aromatic woods which will be burnt in large censers.
e. All who enter Paradise will have the most beautiful and perfect features.
f. When Âdam ﷺ was created he was about sixty cubits (ninety feet in height). So, whoever will enter Paradise, will be of the shape and appearance of Âdam ﷺ.

4334. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: "Kauthar is a river in Paradise whose banks are of gold and its bed is of rubies and pearls. Its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow." (Hasan)

Comments:
a. The river of Paradise is so superior and distinguished above the rivers of this world, as the other blessings of Paradise are different from the blessings of this world.
b. The bottom of the Kauthar River is filled with gems like, corundum and the like, instead of stones and pebbles, which increase its beauty and make it more attractive.

4335. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "In Paradise there..."
is a tree under whose shade a rider could travel for one hundred years and never leave it."

"Recite, if you wish: 'And in shade long-extended.'"[1] (Hasan)

Comments:
Paradise does not have sunshine but the existence of trees is also a blessing which enhances the beauty of the scenery. Each tree of Paradise is so huge that its branches will cover the area of thousands of miles. It also shows the vastness of Paradise.

4336. Sa’eed bin Al-Musayyab said that he met Abu Hurairah, and Abu Hurairah said: "I supplicate Allâh to bring you and I together in the marketplace of Paradise," Sa’eed said: "Is there a marketplace there?" He said: "Yes. The Messenger of Allâh ﷺ told me that when the people of Paradise enter it, they will take their places according to their deeds, and they will be given permission for a length of time equivalent to Friday on earth, when they will visit Allâh. His Throne will be shown to them and He will appear to them in one of the gardens of Paradise. Chairs of light and chairs of pearls and chairs of rubies and chairs of chrysolite and chairs of gold and chairs of silver will be placed for them. Those who are of

a lower status than them, and none of them will be regarded as insignificant, will sit on sandhills of musk and camphor, and they will not feel that those who are sitting on chairs are seated better than them."

Abu Hurairah said: "I said: 'O Messenger of Allāh, will we see our Lord?' He said: 'Yes. Do you dispute that you see the sun and the moon on the night when it is full?' We said: 'No.' He said: 'Likewise, you will not dispute that you see your Lord, the Glorified. There will be no one left in that gathering with whom Allāh does not speak face to face, until He will say to a man among you: "Do you not remember, O so-and-so, the day you did such and such?" And He will remind him of some of his sins in this world. He will say: ‘O Lord, have You not forgiven me?’ He will say: ‘Yes, it is by the vastness of My forgiveness that You have reached the position you are in.’ While they are like that, a cloud will cover them from above and will rain down on them perfume the like of whose fragrance they have never smelled before. Then He will say: "Get up and go to the honor that has been prepared for you, and take whatever you desire." So we will go to a marketplace surrounded by the angels, in which will be such things as eyes have never seen, ears have never heard and it has not entered the heart of man.
Whatever we desire will be carried for us. Nothing will be bought or sold therein. In that marketplace the people of Paradise will meet one another. A man of elevated status will meet those who are of lower status than him, but none shall be regarded as insignificant, and he will be dazzled by the clothes that he sees on him. He will not finish the last of his conversation before better clothes appear on him. That is because no one should be sad there."

"He said: 'Then we will go back to our homes where we will be met by our wives, and they will say: 'Welcome. You have come looking more handsome and with a better fragrance than when you left us.' And we will say: 'Today we sat with our Lord, the Compeller, the Glorified, and we deserve to come back as we have come back.'" (Da'if)

تخريج: [إسناده ضعيف] أخرجه الترمذي، صفة الجنة، باب ماجة في سوق الجنة، ح: 2549 من حديث هشام بن أبي عبد الله. قال: غريب، عنه اختلاف هشام بن عمران، قال في التربيب: صدوق مقرئه، كبير فصار يلفظ، فحدثه القديم أصح، وراجع كتب المختلطين.

4337. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "There is no one whom Allâh will admit to Paradise but Allâh will marry him to seventy-two wives, two from hours and seventy from his inheritance from the people of Hell, all of whom will have desirable front passages and he will have a male member that
never becomes flaccid (i.e., soft and limp).” *(Da‘if)*

Hishâm bin Khâlid said: “From his inheritance from the people of Hell” means: “Men who enter Hell, and the people of Paradise will inherit their wives, just as the wife of Pharaoh will be inherited.”

**Comments:**

a. Common rules of reason and their effects which Allâh has established in this world do not exist in Paradise, so every wish will be fulfilled immediately.

b. Allâh will admit some people in Paradise, even if they do not have any good deed, such as the fair and beautiful women and the boy servants who are created in Paradise. Similarly, a baby who comes into existence in Paradise will live there.

c. Entering Paradise will be only out of the grace of Allâh, and grace does not depend on any reason (deed and the like). On the other hand, entering in Hell is a punishment; and punishment is not inflicted on a person without involving some crime. So, no one will enter Hell without committing sins.

**4339. It was narrated from ‘Abdullâh bin Mas‘ûd that the**

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Comments:
a. A person of the lowest grade in Paradise will get ten times more space than
the kingdom of any king in this world.
b. A person is repeatedly informed that there is no empty place in Paradise to


c. Laughing at the time of happiness or astonishment is not contrary to piety and asceticism.

4340. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Whoever asks for Paradise, three times, Paradise will say: ‘O Allâh, admit him to Paradise.’ And whoever asked to be saved from Hell, three times, Hell will say: ‘O Allâh, save him from Hell.’” (Sahih)

Comments:

a. Supplicating three times is Sunnah.
b. Supplication should always be for entering Paradise and escaping from Hell.
c. Paradise and Hell do not supplicate for anyone without the permission of Allâh. If they supplicate for a person it means that Allâh wants to accept their supplication and enter him in Paradise.

4341. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allâh says: ‘These are indeed the inheritors.’”[1] (Sahih)

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Comments:

a. A house for everyone is built in Paradise as well as in Hell; it shows the unlimited justice and mercy of Allâh.

b. Both mentioned houses are shown to every person after his death, when he is buried. (See Hadith: 4268).

c. The one who enters Hell, his house that is in Paradise remains empty, so it will be granted to the one who enters Paradise. It also manifests the great mercy and grace of Allâh.

[This is the end of the Sunan of Imâm Hâfiz Abu 'Abdullâh Muhammad bin Yazid bin Mâjah Al-Qazwini حفظه الله. Praise is to Allâh, the Lord of the worlds, and blessings and peace be upon our Master Muhammad, the Messenger of Allâh and the Seal of the Prophets, and upon all his family and Companions]
Glossary of Islamic Terms

'Abd: (عبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah ('Abd-Allāh—servant of Allāh), Abdur-Rahmān ('Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khāliq ('Abd Al-Khāliq—servant of the Creator).

'Abid: (العابد) One who preoccupies himself with Ṭibadah (worship) and shows relatively less interest towards knowledge.

'Abūr: (العبير) A mixture of saffron with other perfumes.

'Abtah or Bathā: (الأطح أو الطحاء) (See Muhāssab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

'Abyār 'Alī: (آيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madinah.

'Ād: (عاد) An ancient tribe or nation that lived after the Prophet Noah ( عليه السلام). It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabzir: (الندور) Westerly wind.

'Adāhī: (الأضحاي) Sacrifices.

Ādam: (أدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

'Adhān: (الأذان) The call for the daily five obligatory prayers is called 'Adhān. The person who calls the 'Adhān is called a Mu'adhdhin. The 'Adhān consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: Allāhu 'Akbar, Allāhu 'Akbar; Allāhu 'Akbar, Allāhu 'Akbar; 'Ash-hadu 'an lā 'ilāha 'ill-āl-lāh, 'Ash-hadu 'an lā 'ilāha 'ill-āl-lāh; 'Ash-hadu 'an Muhammadan Rasūl-Ullāh, 'Ash-hadu 'an Muhammadan Rasūl-Ullāh; Hayya 'alas-Salāh, Hayya' alas-Salāh; Hayya 'alal-Falāh, Hayya 'alal-Falāh; Allāhu 'Akbar, Allāhu 'Akbar; Lā 'ilāha 'illā Allāh. Upon hearing the Adhān, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.

'Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework
in Islam.

'Afdal: (الأفضل) The best.

'Adwā: (العدو) Contagion. An influence that spreads rapidly.

'Āhābīsh: (الاحيوي) The settlers in the Makkān outskirts.

'Āhādīth: (الحديث) (sing. Hadīth) Sayings and doings of the Prophet Muhammad ﷺ.

'Ahd: (العهد) Literally means Covenant a solemn agreement between two or more persons or groups.

'Ahd 'Alastu: (عهد آل است) (Covenant of 'Alast) Before creating human beings, Allah asked their souls: "Am I not ('Alastu) your Lord?" And they all answered: "Yes! We testify!") At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allah’s Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of 'Alast? This Covenant is mentioned in Sūrat Ar-Ra’d (13:20) and Sūrat Ya-Sīn (36:60). The Old Testament tells of the covenant the Jews made with Allah.

'Akhkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wa'jib al-wa'jib), 2. Desirable or recommended, ordered without obligation (Mustahabb), 3. Lawful, legal, permissible, or allowed (Halāl), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muḥarram or Haram).


'Ahlul-Bayt: (أهل البيت) Literally means ‘the people of the house’, a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur’an when angels came to give glad tidings of a son to Prophet Ibrahim ﷺ at an old age. See Sūrat Hūd (11:73). Generally the term ‘Ahl-Bayt refers to the household of the Prophet ﷺ.

'Ahlul-Hadīth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of ‘Āhādīth and its sciences, like Imām Bukhārī, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albānī and others.

'Ahlul-'Arrid: (أهل الإرديد) and (Awaliyul-Madinah): Outskirts of Al-Madinah up to a distance of four or more miles. South-eastern part
of Al-Madinah in the valleys of Mahzur.

‘Ahlu-Kitāb: (أهل الكتاب) Literally meaning ‘People of the Scripture’. This term, found in the Qur’ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

‘Ahlu-Kitāb was-Sunnah: (أهل الكتاب والسنة) Literally means ‘the People of the Book (the Noble Qur’ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

‘Ahludh-Dhimmah: (أهل الدّمة) See Dhimmis.

‘Ahlul-Baqar: (أهل البقر) Those keeping cows.

‘Ahlul-Jabr: (أهل الجبر) See Jabriyyah.

‘Ahlul-Qadar: (أهل القدر) See Qadariyyah.


‘Ahlul-Uqad: (أهل العقد) The chiefs.

‘Ahrur-Rā’y: (أهل الرأى) Literally means ‘the people of opinion’. It refers to people highly learned in Islam that are consulted on Islamic matters.

‘Ahlus-Suffah: (أهل الصفة) People of the Platform. See ‘Ashābus-Suffah.

‘Ahmad: (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur’ān, Sūrat As-Saff (61:6). See Muhammad for more details.

‘Alayhis-Salām: (عليه السلام) See (Peace be upon him).

Al-‘Ahzāb: (الأحزاب) ‘Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madinah in 627 CE (5 AH).

‘Ayynut-Tashrīq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrāt.

‘Ayyn: (الأين) A woman who already has a sexual experience, she may be a widow or a divorced.

‘Ajj: (العج) Raising the voice with Talbiyah during Hajj and ‘Umrah.

Al-‘Ajmā: (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

‘Ajnād: (أجناد) ‘Ajnād stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)
‘Ajwah: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-Áakhirah: (الأخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allah. That the present order of existence will some day come to an end; that when that happens, Allah will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy. That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

‘Akhyāf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh: (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur’ān. The meaning of it is ‘All praise is due to Allah’. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allah for His favors. A Muslim is grateful to Allah for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

‘Aynul-Yaqin: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

‘Alayhis-Salām: (عليه السلام) Peace be upon him (pbuh).

‘Ālim: (العالم) (pl. ‘Ulamā’) A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word ‘Ilāh which means ‘the One deserving all worship’. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur’ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is
invested with the sum of all the Divine Attributes. The name Allāh has no plural and no feminine form.

Allāhu 'Akbar: (الله أكبَرَ) This phrase, known as the Takbîr (Magnification), means 'Allāh is the Most Great' and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allāh. Actually it is the most said expression in the world.

'Amah: (الأمة) A female slave.

'Amāl: (الأعمال) The acts of worship.

'Amālıq: (العَمَّالِيَّ) A tribe from the progeny of Imliq bin Laudh bin 'Iram bin Sam bin Nūh, between the period of Prophet Hud and Ibrāhîm, having big bodies, strong and of arrogant type.

Al-'Amānah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allah has ordained.

Amber: (عَمْبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called 'amber'.

'Amin: (أَمِين) Custodian or guardian. Someone who is loyal or faithful.

Āmin: (أَمِين) O Allāh, accept our invocation.

'Āmil-Zakāh: (عَامِلُ الْزَكَاةِ) The Zakāh (obligatory charity) collector.

'Amîr: (أَمِير) 'Amîr is used in Islam to mean leader or commander.

'Amîrul-Mu'mînîn: (أَمِيرُ الْمُؤمِنِينَ) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

'Amlah: (عَمَلُ) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

'Amma Ba'd: (أَمَامًا بعْدًا) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh’s praises and glorification. Literally it means 'whatever comes after' or 'then after'.

'Anbijâniyyah: (الأنبيانية) A plain thick woolen sheet or garment with no
Glossary of Islamic Terms

markings on it.

'Ansār: (الأنصار) (sing. 'Ansāri) Literally meaning helpers or supporters, 'Ansār were the Companions of the Prophet ﷺ from the inhabitants of Al-Madīnah, who embraced Islam and supported it, and who received and entertained the Muhājirīn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.

'Anazah: (العنزة) A spear-headed stick.

'Aqabah: (العقبة) A place just outside of Makkah, in Mīnā where the first Muslims from Yathrib (Al-Madīnah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

'Aqd: (العقد) A contract.

'Aqd Sahīh: (العقد الصحيح) A legal contract.


'Aqīlah: (العائلة) The near male relatives on the father’s side who are obliged to pay the Diyah (blood money) on behalf of any of the clan’s members who kills a person. (See also ‘Asabah and Ashābul-Furūd.)

Al-'Āqiq: (العقيق) A valley about seven kilometers west of Al-Madīnah.

'Aqīqah: (العقيدة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allah.

'Aqrā Halqā: (عقرى حلاقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafah: (عفرة) The ninth day of the last Islamic month Dhul-Hijjah.

'Arafāt: (عرفات) 'Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on 'Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

'Arba‘īniyāt: (الأربعينيات) Collections of the forty 'Ahādīth.


'Arāk: (الآراك) A tree from which Siwak (tooth stick) is made.
‘An’iyah: (العربية) (pl. ‘Arayā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient’s coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay’ul-‘Arıyah)

‘Arkān: (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

‘Arkānul-Islam: (آركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim’s commitment to Allah in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān.4. To pay the Zakāt (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

‘Arsh: (الارش) Compensation given in case of someone’s injury caused by another person.

‘Arsh: (العرش) The Throne of Allah the Exalted.

‘Asabah: (العصبة) All male relatives of a deceased person or a killer, from the father’s side.

‘Asabiyah: (العصبية) Tribal loyalty, nationalism.

‘Asb: (الصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

‘As-habul-‘Arafi: (أصحاب الأراء) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

‘As-habul-Furū’id: (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyāh or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfatherfather’s father, grandmotherfather’s mother, son’s daughtergranddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father’s side like brother, nephew, father’s brother etc. In the absence of them, the ‘Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-‘Arham, meaning the relatives through mother’s side like maternal
uncle, mother’s sister and mother’s father etc.

′As-hābus-Suffah: (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as ’As-hābus-Suffah or ’Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet’s mosque in Al-Madinah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

′As-hābus-Sunan: (أصحاب السنن) The compilers of the Prophetic ‘Ahadith on Islamic jurisprudence.

Al-′Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa’dah, Dhul-Hijjah, Muharram and Rajab.

Al-′Asharatul-Mubashshrah: (العشرة المبشرة) The ten Companions that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, ‘Abdur-Rahmān bin ‘Awf, Abu ‘Ubaidah bin Jarrah, Talhah bin ‘Ubaidullah, Zubair bin Awwām, Sa’d bin Abu Waqqās and Sa’eed bin Zaid.

Ash-Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

‘Āshūrā: (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-′Asmā’ul-Husnā: (الأسماء الحسنى) The term Al-′Asmā’ul-Husnā, literally meaning the ‘most excellent names’ is used to express Allāh’s most Beautiful Names and His most Perfect Attributes. These are at least 99 in number.

′Asmā’ur-Rijāl: (أسماء الرجال) The science of Biographies of Narrators.

′Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sūrah 103 of the Noble Qur’ān.
**As-Salāmu ‘Alaykum:** (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning ‘peace be upon you’. The appropriate response is Wa’A laykumus-Salām, meaning ‘and peace be upon you also’. The extended forms of it are As-Salāmu ‘Alaykum wa Rahmatullāh meaning ‘peace be upon you and mercy of Allāh’ and As-Salāmu ‘Alaykum wa Rahmatullāhī wa Barakātuhu meaning ‘peace be upon you and mercy of Allāh and His blessings’. The response will also be changed accordingly.

**’Asiaghfirullāh:** (آسفغر الله) This is an expression used by a Muslim when he wants to ask Allāh’s forgiveness. The meaning of it is ‘I ask Allāh’s forgiveness’. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every prayer, a Muslim says this statement three times.

**Al-‘Aswāf:** (الأوساف) Name of the area of Al-Madinah that Allāh’s Messenger made sacred. (An-Nihāyah) Bayhaqi said it to be the wall around Al-Madinah. (Sunan Al-Kubrā)

**Āthār:** (الآثار) Sayings of the Sahābah, the Companions of the Prophet.

**‘Atirah:** (العتيرة) A sacrifice offered during the month of Rajab (in Jāhiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

**‘Atūd:** (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

**‘A‘ūdhu Billāh min ash-Shaytānir-Raǰīm:** (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur’ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is ‘I seek refuge in Allāh from the outcast Satan’. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

**’Awliyā‘:** (الولياء) (pl. of Wali) Literally means friend. But in Islamic terminology it refers to the close friends of Allāh.

**‘Awrah:** (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

**Al-‘Awālī:** (العوالي) Villages surrounding Al-Madinah.

**‘Awāliyul-Madinah:** (عوالي المدينة) See Ahlul-‘Arūd.
Al-'Awāmīr: (العوامير) Snakes living in houses.

'Awāq: (أواق) (sing. ʿUqiyah also called Waqiyah) 5 'Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 ʿUqiyah is equal to 40 tolas). [ʿUqiyah is 40 dirhams, and 5 'Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

'Awqāf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

'Awsāq or ' Awsuq: (أوساق أو أوسقن) See Wasq.

'Awwābin: (الأوابين) This prayer's time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Āyah: (الأية) (pl. Āyat) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur'ān. There are over 6,600 Verses in the Qur'ān.

'Āyyām Bid: (أيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

'Āyyāmul-Jahiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. 'Āyyāmul-Jahiliyyah, or ‘the days of Ignorance' in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

'Āyyām-Ṭashriq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

Āyatul-Kursi: (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

'Azfār: (الأذافر) A type of incense.

'Azk: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

'Azlām: (الألازم) Literally means 'arrows'. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bāb-Ṭayyān: (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter.
on the Day of Judgment.

Bābūs-Salām: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Bādhq or Bādhiq: (البذاق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bādiyān: (البادية) (pl. Bawādī) A desert or semi-arid environment.

Badr: (بدر) A place about 150 kilometer to the south of Al-Madinah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Even though the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Al-Imrān (3:13).]

Bahimah: (البهيمة) (pl. Bahā‘īm) signifies every quadruped animal (of which the beasts of prey are excluded). Bahimah thus refers to goats, sheep and cows.

Al-Bahīrah: (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay‘: (بيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay‘ul-‘Inah: (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay‘ul-‘Ariyyah: (بيع العربية) (pl. ‘Ara Cyā) It is a kind of sale by which the owner of an ‘Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. ‘Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā’. (See Sahih Al-Bukhari, Vol.3, Ahadith Nos. 389, 394 and 397).

Al-Bay‘ul-Batt: (البيع البات) Absolute sale.
Al-Bay'ul-Bātil: (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay'ul-Gharar: (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'ul-Habāli-Habalah: (بيع حبلة الحيلة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasīt: (بيع الحصاة) The sale of pebble. When the seller says to the buyer, “I sell you the goods that the pebble falls on with a certain sum of money.” It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istīsnā': (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istīsnā' comes into existence. But it is necessary for the validity of Istīsnā' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istīsnā'.

Bay'ul-Khiyār: (بيع الخيار) Optional sale.

Bay'ul-Malāqīh: (بيع الملاقيع) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'awamah: (بيع المعوامة) Selling the produce of a tree for many
years ahead.

**Bay'ul-Muhāqalah**: (بيع المحافلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

**Bay'ul-Mukhārah**: (بيع المخابرة) To lend the land or rent against a part of the produce like half or one third. It is forbidden because may be there no produce.

**Bay'ul-Muhārah**: (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

**Bay'ul-Mulāmasah**: (بيع السلمامة) A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

**Bay'ul-Munābaḍah**: (بيع المباذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

**Bay'ul-Muqāyadah**: (بيع المقاضية) Sale of things for things corresponding nearly with barter, but the ‘thing’ is here opposed to ‘obligations’, so it is properly an exchange of specific for specific things.

**Bay'ul-Muzābanah**: (بيع المزابلة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

**Bay'ul-Muzayadah**: (بيع المزايدة) Public sale.

**Bay'un-Najsh**: (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

**Bay'un-Nājiz**: (بيع الناجز) Final sale.

**Bay'us-Salaf**: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

**Bay'us-Salam (Bay'us-Salaf)**: (بيع السلام أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to
the general rule provided the goods are defined and the date of delivery is
fixed. The objects of this type of sale are mainly tangible but exclude gold
or silver as these are regarded as having monetary value. Barring these,
Bay’us-Salam covers almost all things which are capable of being defi-
nitely described as to quantity, quality and workmanship. One of the con-
ditions of this type of contract is advance payment; the parties cannot
reserve their option of rescinding it but the option of revoking it on ac-
count of a defect in the subject matter is allowed. It is also applied to a
mode of financing adopted by Islamic banks. It is usually applied in the
agricultural sector, where the bank advances money for various inputs to
receive a share in the crop, which the bank sells in the market.

Bay’us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The
usual objects of this contract are dirhams and dinars, which being obliga-
tions; the definition is generally correct.

Bay’ul-Talji’ah: (بيع النتجة) Simulated sale, protective sale.

Bay’ul-Tawliyah: (بيع التولية) Released at cost price.

Bay’uth-Thunyā or Bay’ul-Istithnā: (أو بيع الاستثناء بيع النتيجة) Selling a thing
leaving a part of it. For example, selling his fruits but except a part of it.

Bay’ul-Urbun: (بيع العربون) Earnest sale. The buyer pays some of the cost to
the seller. If the buyer takes the goods, the paid money will be part of the
price, but if the buyer rejected the goods, the paid money will be of the
seller.

Bay’ul-Wadi’ah: (بيع الوصيطة) Resale at a loss.

Bay’ah: (البيعة) A pledge or an oath of allegiance given by the citizens etc.,
to their Imām (Muslim ruler or leader) to be obedient to him according to
the Islamic religion.

Baydā’: (البداء) A place to the south of Al-Madinah on the way to Makkah.

Baytul-Māl: (بيت المال) An Islamic treasury intended for the benefit of the
Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma’mūr: (البيت الممور) Allah’s House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas.
Also known as Aqṣā Mosque, the famous mosque in Al-Quds (Jerusalem).
It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered
Muslims to face the first House of Allah, the Ka’bah, at Makkah (Saudi
Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world,
the first being the Sacred Mosque (Masjidul-Harām) in Makkah, and the
second beirn, the Masjid Nabawi (the Mosque of the Prophet ﷺ). It is
from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

**Baytul-Midrās:** (بيت المدرسة) A place in Al-Madīnah (and it was a Jewish centre).

**Bay'atur-Ridwān:** (بيعة الرضوان) (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmān who had gone to negotiate with them and reported to have been taken captive.

**Bakkah:** (نكة) Another name for Makkah. (See the Noble Qur'ān, Al-Imrān 3:96)

**Balām:** (بالام) Means an ox.

**Balāt:** (بلاط) A place in Al-Madīnah between the mosque and the marketplace.

**Balah:** (البلح) The date once it begins to ripen.

**Baligh:** (بالغ) The one who has reached the age of maturity and is an adult.

**Banî Labūn:** (بني ليون) A two-year-old male camel.

**Banî Makhād:** (بني مخاض) One-year-old male camel.

**Banū Asfar:** (بني الأصفر) The Byzantines (the Romans).

**Banū Isrā:** (بني إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya‘qūb (as).

**Al-Baqī‘:** (البقيع) Also called Baqī‘ Al-Charqad or Jannatu-Baq‘. The cemetery of the people of Al-Madīnah; many of the family members and Companions of the Prophet ﷺ are buried in it.

**Barakah:** (البركة) Literally means blessing or Divine grace.

**Barīd:** (البريد) See Burud.

**Bārakallāh:** (بارك الله) This is an expression meaning ‘may the blessings of Allāh (be upon you)’. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallāh.

**Barrah:** (البررة) Pious.

**Barzakh:** (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Here-
Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allah. It is during our life in the Barzakh that we will be asked about Allah, our faith and the Prophet Muhammad. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

**Basmalah:** (بسم الله الرحمن الرحيم) The recitation of Bismillah (Bismillahir-Rahmânir-Rahîm - In the Name of Allah, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur’ân, traveling, eating a meal, rising from sleep, etc.

**Bathah:** (الطحاء) See ‘Abtah.

**Bâtil:** (الباطل) Falsehood, null and void.

**Batshah:** (البطشة) Grasp.

**Bawâdî:** (البوادي) See Bâdiyah.

**Bid’ah:** (البدعة) Any heresy or innovated practice introduced in the religion of Allah which have no basis in the Qur’ân or Sunnah and to regard these new things as acts of Ibadah. The Prophet Muhammad said that every Bid’ah is a deviation from the true path and every deviation leads to Hell-fire.

**Bîkr:** (البكر) A virgin.

**Bint Labûn:** (بنت ليون) Two year old she-camel.

**Bint Makhâd:** (بنت مخاض) One year old she-camel.

**Bisât:** (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

**Bismillahir-Rahmânir-Rahîm:** (بسم الله الرحمن الرحيم) In the Name of Allah, the Most Gracious, the Most Merciful. This is the first Verse of Sûrat Al-Fâthihah (Chapter 1) of the Noble Qur’ân. While reciting the Qur’ân, it is to be read immediately after one reads the phrase: A’udhu Billâhi minash-Shaytânir-Rajîm (I seek refuge in Allah from the outcast Satan). It is also recited before doing any daily activity.

**Bi’tah:** (البعثة) The beginning of the Prophet’s mission, his call to prophethood in 610 CE.

**Bi’t:** (البِت) Mead. Intoxicating drink made from fermented honey or honeycombs, barlee sprouts and water.

**Black Muslims:** A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called ‘Black Muslims’ are not to be confused with Muslims (followers of uni-
versal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

**Bu'āth:** (بعث) A place about two miles from Al-Madīnah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

**Budn:** (البدن) (sing. Badanah) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

**Buḥtān:** (الهتان) A false accusation, calumny, slander.

**Bulgh:** (البلوغ) Puberty

**Burāq:** (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (İsra' and Mi'raj) in 619 CE.

**Burūd or Burūdah:** (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

**Burnus:** (البرنس) (pl. Barānis) A type of hooded cloak called burnous.

**Burqu':** (البرقع) A covering dress worn by women.

**Burd: (pl. Barīd)** The distance equal to sixteen Farsakhhs.

**Busr:** (البرس) Partially ripe dates that have begun to take on a red or yellow color.

**Busrā:** (البصرة) is a city in Harran in the south of Damascus in Syria.

**Buṭhān:** (بطحان) A valley in Al-Madīnah.

**CE:** Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madīnah.

**Dabb:** (الضبع) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

**Dab'u:** (الضبع) Hyena (Charkh or Lakkar Bhaggah).

**AdDabūr:** (الدبور) Westerly wind.

**Daff:** (الدف) Tambourine used in Arabia.

**Doghābūs:** (الضغابيس) (sing. Dağhabūs) Snake cucumbers.

**Dahn:** (الدهن) Any thick oil applied to hair.
**Glossary of Islamic Terms**

**Dā'ī** (الداعٍ) (pl. Du‘āt) Muslim missionary involved in Da‘wah (preaching).

**Dayyān** (الديان) Allah; the One Who judges people from their deeds after calling them to account.

**Dajjāl** (المسيح الـدِّجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjāl. He will be from among the Jews and will appear before Qiyāmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet ‘Īsā (Jesus) 📚.

**Damm** (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and ‘Umrah).

**Dāniq** (دانيق) A coin equal to one-sixth of a dirham.

**Dārul-‘Ahd** (دارالعهد) Country linked in a peace treaty.

**Dārul-Bawār** (دارالبؤور) The abode of perdition.

**Dārul-Fana‘** (دارالفناء) The abode which passes away (earth).

**Dārul-Ghurūr** (دارالغرور) The abode of delusion.

**Dārul-Harb** (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

**Dārul-Islām** (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

**Dārul-Khilāfa** (دارالخلافة) The seat of Imām or Khalīfa.

**Dārul-Kufr** (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

**Dārul-Qarār** (دارالتغييم) The blessed abode (paradise).

**Dārul-Qaadā‘** (دارالقضاء) Justice House (court).

**Dārul-Qarār** (دارالقرار) The abode that abides.

**Dārus-Salām** (دار السلام) The abode of peace.

**Dārūsh-Shuhada‘** (دارالشهداء) The Home of Martyrs.

**Da‘wah** (الدعوة) The act of inviting others to Islam. Propagation of Islam.
through word and action, calling the people to follow the commandments of Allāh and His Messenger Muhammad ﷺ.

Dāwūd: (داوّد) Prophet David ﷺ, a Prophet of Allāh mentioned in the Qur’ān and the Old Testament.

Dayn: (الدين) Loan or debt.

Deen: (الدين) The meaning of the word Deen is obedience. A term commonly used to mean ‘religion’, but actually referring to the totality of Muslim beliefs and practices. Thus, ‘Islam is a Deen’ means Islam is the complete way of life.

Dhabh: (ذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis‘ah: (ذا النسية) The one with the rope. (See Ahādīth 2690 and 2691, Sunan Ibn Majah)

Dhāt ‘Irq: (ذات عراق) Miqāt for the pilgrims coming from Iraq.

Dhātun-Nītāqayn: (ذات النطاقين) It literally means a woman with two belts, and refers to Asma‘, the daughter of Abu Bakr (. She was named so by the Prophet ﷺ.

DhāturRiqā': (ذات الرقاع) It is name of a Ghazwah and it may be translated as ‘the one having stripes’. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhāturRiqā’.

Dhīkh: (الذئب) An animal male hyena.

Dhīkr: (الذكر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhān-Allāh (Glorified is Allāh), Al-Hamdu Lillāh (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

Dhimmi or Aḥludh-Dhimmah: (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights, life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zorastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious
laws within their communities.

**Dhul-'Arhām or Dhur-Rahm:** Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

**Dhul-Farā'id:** Those persons whose share of inheritance is described in the Qur'ān are called Dhul-Farā'id, and the rest are 'Asabah (العصبية).

**Dhul-Hijjah:** The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

**Dhul-Hulayfah:** The Miqāt of the people of Al-Madinah now called Abyār ‘Ali.

**Dhul-Khalasah:** Al-Ka'bah Al-Yamāniyyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath‘ām and Bujaylah.

**Dhul-Qa'dah:** The eleventh month of the Islamic calendar.

**Dhul-Qarnayn:** A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ān (18:83).

**Dhul-Qurbā:** Relatives, kinsfolk.

**Dhū Mahram:** A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother's son, a sister's son, an uncle from either side etc.). See Mahram.

**Dhun-Nūn:** Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

**Dhun-Nūrayn:** It means ‘Possessor of the Two Lights’. It is used to refer to ‘Uthmān bin ‘Affān (because he married two of the Prophet’s daughters.

**Dhū Tūwā:** A well-known well in Makkah. In the lifetime of the Prophet صل الله عليه وسلم, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

**Dībāj:** Pure silk cloth, silk brocade.

**Dinār:** Gold coinage; in the days of the Prophet صل الله عليه وسلم, one dinār was having the weight of 4.4 grams of gold.
Dhirā': (الذراع) Cubit, any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyah: (الذرة) Cognizance, observation, note, remark.

Dirham: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah: (الدمية) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Du'ā': (الدعاء) Supplication, prayer, request, plea; invoking Allah for whatever one desires. It is distinct from Salāt (formal worship or prayer). Personal Du’ās can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du’ās for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubba: (الدباء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabidh used to be prepared, and used to hold alcoholic drinks. Also called Qara’ or Tounmba.

Duhā: (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunya: (الدنيا) This world or life, as opposed to the Hereafter that is the next life.

‘Eid: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as ‘Eidul-Fitr (which takes place after Ramadān), and ‘Eidul-‘Adhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of ‘Eid is ‘Eid Mubārak, meaning ‘May your celebration be blessed’. A special congregational ‘Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

‘Eidul-‘Adhā: (عيد الأضحى) Literally means ‘the Feast of the Sacrifice’. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashrīq. This event com-
memorates Prophet Ibrahim’s obedience to Allah by being prepared to sacrifice his only son Isma’il (Ishmael).

‘Eidul-Fitr: (عيد الفطر) Literally means ‘the Feast of breaking the Fast’. A three-day celebration after fasting the month of Ramadán as a matter of thanks and gratitude to Almighty Allah. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

‘Isâ or ‘Isa: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak: (فَدَّاكَ) (also Fidak) A town near Al-Madīnah.

Fāhish: (الفاحش) One who talks evil.

Fajr: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Surah 89 of the Noble Qur’ān has also this name.

Faqih: (الفقه) (pl. Fuqahā’) An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqir: (الفقير) (pl. Fuqarā’) A poor person.

Fara: (الفرع) In Jahiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels’ flock, or a meal given on the occasion of the birth of camels.

Farā’id: (الفرائض) See Farīdah.

Faraj: (الفرج) A bowl measuring about 16 Ratis or ounces, i.e., about 10 liters or 3 Sā’.

Fard: (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salāt (prayers). Also obligatory share of inheritance.

Fard ‘Ayn: (فرض عين) An action which is obligatory on every Muslim individually.
**Fard Kifāyah:** (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

**Farīdah:** (الفريضة) An enjoined duty.

**Farrāj:** (الفروج) A Qabā’ opened at the back.

**Farsakh:** (الفرسخ) (Parasang, Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

**Fārūq:** (الفاروق) It means ‘One who distinguishes the truth from falsehood.’ This name was given to ‘Umar bin Khattab (a).

**Fasl:** (فصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillāh-Rahmān-Rahim.

**Fasiq:** (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

**Fatīː** (الفتاة) A female slave or a young lady.

**Al-Fātīḥah:** (الفاتحة) Arabic word meaning ‘the Opening’, the first Sūrah (chapter) of the Noble Qur’ān.

**Fatwā:** (الفتوى) (pl. Fatwā’ā) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur’ān, and the Sunnah of the Prophet ﷺ.

**Fawāḥish:** (الفواحش) All those acts whose abominable character is self-evident. In the Qur’ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

**Fay:** (الفي) War booty gained without fighting.

**Fidyah:** (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

**Fiqh:** (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqih who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharī’ah.

**Firdaws:** (الفردوس) The middle and the highest part of Paradise.
Fi Sabili Allah: (في سبيل الله) In the way of Allah. A frequently used expression in the Qur'an which emphasizes that good acts should be done exclusively to please Allah. Generally the expression has been used in the Qur'an in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allah.

Fitnah: (ال-fitna) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

Fitrah: (الnature) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allah. Muslims believe that Allah endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of 'Eidul-Fitr, on the night after Ramadán.

Fuqahâ: (الفقهاء) See Faqih.

Furqân: (ال-Qur'an) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur'an.

Ghâbah: (الغابه) Literally means 'forest'. A well-known place near Al-Madinah.

Ghadâ: (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadir: (القدير) The name of a place near Makkah.

Ghadir Khum: (غدير خم) (Lake of Khum) A place between Makkah and Al-Madinah where the Prophet stopped to offer the congregational prayer and prayed about 'Ali: “Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

Ghayb: (الغيب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allah.

Ghayr Mahram: (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.
Glossary of Islamic Terms

**Ghayy:** (الغى) Meaning deception. The name of a pit in Hell-fire.

**Ghamus:** (الغمس) False oath to deceive one.

**Al-Gharqad:** (القرقاد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

**Ghāzi:** (الغازي) A Muslim soldier returning alive after participation in Jihad.

**Ghazwah:** (الغزوة) (pl. Ghazawat) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

**Ghazwatul-Khañdaq:** (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madinah to prevent any advance by the enemies.

**Ghibah:** (الغيبة) Backbiting or talking evil about someone in his or her absence.

**Ghilah:** (الغيلة) Intercourse with a breast-feeding woman.

**Ghirah:** (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one’s honor and prestige is injured or challenged.

**Ghulal:** (الغول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

**Ghuraf:** (الغرف) Special abodes.

**Ghurrah:** (الغرفة) A slave or slave woman.

**Ghurratsh-Shahr:** (غرر الشهري) The first three days of the month.

**Al-Ghurrul-Muhajjalun:** (الغر المهجولون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

**Ghusl:** (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and 'Eid prayers.

**Habalul-Habalah:** (حبل الحبلة) See Bay’ Habalil-Habalah.

**Al-Habwah or Al-Thibā':** (الحبوة أو الأخيباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one’s thighs
gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

**Hadath**: (الحدث) That which invalidates the state of purification.

**Hadath 'Akbar**: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

**Hadath 'Asghar**: (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudū’ (ablution) for purification.

**Hadd**: (الانحد) Prescribed punishments, ordained punishments, legal laws for punishments.

**Hady**: (الهدى) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

**Hadith**: (الحديث) (Plural: Ahadith) The word Hadith literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadith also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadith. The word Hadith is generally translated as a Narration or Tradition. The main text of a Hadith is called Matn (المن) (main text), which is preceded by Sanad (السنن) (chain of narrators).

There are two kinds of Ahādīth: **Ahādīth Nabawīyyah** (الأحاديث النبوية) and **Ahādīth Qudsiyyah** (الأحاديث القدسية). Ahādīth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahādīth are Imām Bukhārī, Imām Muslim, Imām Nasa'i, Imām Abū Dāwud, Imām Tirmidhi and Imām Ibn Majah.

**Hadith Nabawi**: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur'ān.

**Hadith Qudsi**: (الحديث القدس) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur'ān, reported by the Prophet ﷺ in his sayings. The meaning of these Ahādīth were revealed to him and he put them in his own words, unlike the Qur'ān that is the Word of Almighty
Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadith say that Ahādīth Qudsiyyah are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadith to Allāh and claim, for example, “Allāh said...”

The basic kinds of Ahādīth are:

Qawli (القولي) (Verbal): It records the utterances of the Prophet ﷺ.
Fi’lī (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.
Taqrīrī (التقريري) (Tacit): It records the Prophet’s silent approval of some action, behavior, etc.

Shamā’il (الشمايل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the various categories of the compiled narrations:

Āhād: (الاحاد) (Isolated)
‘Āzīz: (العزيز) (Precious)
Bāṭil: (باطل) (False)
Da‘īf: (ضعيف) (Weak)
Gharīb: (الغريب) (Unfamiliar)
Hasan: (الحسن) (Good)
Jayyid: (الجديد) (Perfect)
Majhūl: (المجهول) (Unknown)
Ma‘lūl: (المعلول) (Defective)
Mansūkh: (المنسوخ) (Abrogated)
Maqābūl: (المقبل) (Acceptable)
Maqta‘: (المقطع) (Intersected)
Mardūd: (المردود) (Rejected)
Marfū‘ (Traceable) (المرفوع)
Mashhūr: (المشهور) (Well-known)
Matrūk: (المتروك) (Abandoned)
Mawdū‘: (الوضوع) (Fabricated)
Mawqūf: (المؤتوم) (Discontinued)
Mawsūl: (الموضوع) (Complete)
Mawthūq: (الموثوق) (Trustworthy)
Mu‘allaq: (المعلق) (Suspended)
Munqati‘: (المقطع) (Interrupted)
Musalsal: (المسلسل) (Uninterrupted)
Musnad: (المسندا) (Traceable to Prophet)
Mutawātir: (المتوان) (Continuous)
Muda‘af: (المضعف) (Doubtful)
Mudallas: (المدفسل) (Truncated)
Mudraj: (المدرج) (Interpolated)
Mudtarib: (المضارع) (Confounding)
Munfarid: (المفرد) (Unique)
Munkar: (المتكذب) (Denounced)
Mursal: (المرسل) (Disconnected)
Mutassil: (المتصل) (Connected)
Muttafaq `Alayh (المتفق عليه) (Agreed upon)
Qawī: (القوي) (Strong)
Sahih: (الصحيح) (Sound)
Shādhīh: (الشاذ) (Contradictory)
Thābit: (الثابت) (Authentic)
Thiqah: (الثقة) (Trustworthy)
Hāfiz: (الحافظ) One who has memorized the entirety of the Qur‘ān. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur‘ānic Scripture as it was revealed to Prophet Muhammad over 1,400 years ago.
Hayd: (الحيض) Monthly periods or menstruation experienced by a woman.
Hays: (الحيس) A dish made of butter, dates and cheese.
Hajafah: (الج함ة) A kind of shield.

Hajar: (هاجر) (Hagar/Agar/Hajira) One of Ibrāhīm’s wives who, along with her infant son Ismā‘il (Ishmael), was settled in Arabia by Prophet Ibrāhīm (Abraham). She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar: (حجر) Places in Bahrain, Jazan, Najran.

Al-Hajarul-Aswad: (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka‘bah in Makkah by Prophet Ibrāhīm. The pilgrims kiss it following the practice of Prophet Muhammad.

Haj: (الهجر) A person who has performed the Hajj, or pilgrimage to Makkah.

Hajj: (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrāhīm, his wife Hajar, and their son Ismā‘il over 4,000 years ago. In addition to Tawfīq and Sa‘y, there are a few other requirements but especially one’s standing (i.e., stay) at ‘Arafāt during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الإفراد single), Qirān (القرآن combined), Tamattu’ (التمتع interrupted).

Hajj ‘Akbar: (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).


Hajjul-Bayt: (حج البيت) Making a pilgrimage to the House of Allāh.

Hajj Ifrād: (الإفراد) (Single Hajj) Performing Hajj without performing the ‘Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrur: (المحبوب) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad and with legally earned money.

Hajj Qirān: (القرآن) (Combined Hajj) Performing the ‘Umrah followed by the Hajj, without taking off the Ihram in between.
**Ha"ij Tamattu':** (حَجَّ التَمَّع) (Interrupted Hajj) Umrah is followed by Hajj, but the Ihram is taken off in between these two stages.

**Ha"ijatul-Wadā':** (حِجَةُ الْوَدَاع) The last Hajj of the Prophet ﷺ, the year before he died.

**Hajjam:** (الحجام) One who performs cupping.

**Hajj:** (حَجِّ) A place in the way to Basrah & Kufah from Yamamah where the vessels were made, also the place of Banu Sulaim.

**Halal:** (الحلال) That which is lawful or permissible in Islam.

**Halālah:** (الحالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

**Halif:** (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.

**Halq:** (الحلق) To shave off the hair from the head (during Hajj).

**Halqah:** (الحلقة) A group of students involved in the study of Islam.

**Ham:** (الحَام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

**Hamah:** (آنية) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

**Hanafi:** (حنفي) Islamic school of law founded by Imām Abu Hanīfah. Followers of this school are known as the Hanafis.

**Hantah:** (هتام) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

**Hanbali:** (حنلي) Islamic school of law founded by Imām Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

**Hanif:** (الحنفية) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) ﷺ. Hanif literally means 'one who is inclined', it is used in the Qur'ān at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (wor-
shipping Allāh Alone and nothing else).

Hunafā': (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafā' (sing. Hanīf), a word originally meaning ‘those who turn away’ (from the existing idol-worship), but coming in the end to have the sense of ‘upright’ or ‘by nature upright,’ because such persons held the way of truth to be right conduct. These Hunafā’ did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdullāh became one of these.

Hantam or Hantamah: (الحتم أو الحتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.

Hanūt: (الحنوت) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harām: (الحرام) A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhīm (Abraham). All things within the limit of the Harām are protected and considered inviolable. Al-Madīnah was also declared a Harām by the Prophet. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet’s Mosque (Masjid Nabawī) in Al-Madīnah. This is why they are referred to as ‘Al-Harāmīn ash-Sharefayn’, the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra: (الحروراء) A town in Iraq.

Harbah: (الحربية) A small spear.

Harbi: (الحربى) Who is in the state of war.

Harīr: (الحرير) Silk.

Harj: (الهجر) Killing.
**Harrah:** (الحارة) A well-known rocky volcanic region in and around Al-Madinah covered with black stones.

**Hārūn:** (هارون) The brother of Prophet Musa (Moses) ﷺ and a Prophet of Allah.

**Al-Hurārīyyah:** (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā’.

**Al-Hasba:** (الحساء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

**Hasanah:** (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi’ah (demerit, sin, bad deed).

**Al-Hashr:** (الحشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur’ān.

**Hasr:** (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

**Hawd Kawthar:** (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

**Hawālah:** (الحولانة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

**Hawārī:** (الحواري) Sincere supporter or disciple.

**Hawāzin:** (الهوازن) A tribe of Quraysh.

**Hāwiyyah:** (الهاوية) The lowest pit of Hell.

**Hawl:** (الحول) The minimum period of time after which Zakāt becomes due upon property.

**Hawwa:** (حواء) Eve, the wife of Adam. The Qur’ān indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allāh by eating fruit from the forbidden tree in the heaven. Upon turning to Allāh in repentance, both were likewise equally forgiven.
**Glossary of Islamic Terms**

**Hāya**: (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayā' is of two kinds: good and bad; the good Hayā' is to be ashamed to commit a crime or a thing that Allāh has forbidden, and bad Hayā' is to be ashamed to do a thing, which Allāh and His Messenger has ordered to do.

**Henna**: (الحنة) A kind of plant used for dyeing hair etc.

**Hibah**: (الهبة) present, gift.

**Hibarah**: (الجبيرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

**AlHidānah**: (الحضانة) The nursing and caretaking of children.

**Hifz**: (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ān. Any person who achieves this task is called Ḥāfiz. There are millions of Muslims who memorize the whole Qur'ān.

**Hijab**: (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

**Hijāz**: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madinah, Jeddah, and Ta'if are situated.

**Hijrah**: (الهجرة) The place of Thamūd before Tabūk between Al-Madinah and Shām. Also the unroofed portion of the Ka'bah called Haṭīm, which at present is in the form of a compound towards the north of it.

**Hijrah**: ( الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

**Hijri**: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet's migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatun-Nabī (the Prophet's city), commonly known as Al-Madinah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is
dated from this important event, which marks the beginning of an Islamic state (in Al-Madinah) in which the Shari'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Ra'bi‘ul-Awwal, Rab‘uth-Thani, Jumadal-Ula, Jumadath-Thaniyah, Rajab, Sha‘bân, Ramadân, Shawwâl, Dhul-Qa‘dah, Dhul-Hijjah.

**Hilâb**: (حلاب) A kind of scent.

**Al-Hill**: (الحلب) The area outside the sacred precincts of Makkah.

**Himâ**: (الحمى) A private pasture.

**Hims**: (حمص) A city in Sham (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

**Himyân**: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

**Hiqqah**: (الحقبة) A three-year-old she-camel.

**Hirâ**: (الحراء) The cave in a mountain named Jabalan-Nûr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur’ân, beginning with the word Iqra’ that means ‘read’. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call to prophethood, where he could contemplate alone and seek Allâh free from the distractions of the city below.

**Hubal**: (هلب) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka‘bah in the pre-Islamic period of Ignorance.

**Hublâ**: (الجليل) A kind of desert tree.

**Hudâ**: (الحداث) Chanting of camel-drivers keeping pace of camel’s walk.

**Al-Hudaybiyah**: (الحدبية) A well-known place ten miles from Makkah on the way to Jeddah.

**Hudûd**: (الحدود) (sing. Hadd) Allâh’s set boundary limits for Halâl (lawful) and Harâm (unlawful). Whoever transgresses these limits may be punished or forgiven by Allâh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

**Hûjâj**: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hâj = الحاج a male pilgrim; Hajjah = الحاجة a female pilgrim)
Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمية) One of the Khawārij sects. So named because they had rejected the verdict of the arbitrators appointed by ‘Ali and Mu‘āwiyah under the plea that judgment rests only with Allāh.

Hullah: (الحلة) A Najrāni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حسن) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harām or born there or were in the area of Harām or were from the tribes of Kinānah and Jadīlah. This word implies enthusiasm and strictness. The Hums used to say: “We are the people of Allāh.” They thought themselves superior to other people.

Hunayn: (الحين) A valley between Makkah and Tā‘if where the battle took place between the Prophet ﷺ and Quraysh pagans.


Hūr: (الحور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr‘in-wide-eyed houris)

Hūr‘in: (حور عين) Wide-eyed houris.

Ibādah: (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh (Thus in Islam, visiting the sick, giving charity, hugging one’s spouse, or any other good act is considered an act of worship.

Iblis: (إيليس) The word literally means ‘thoroughly disappointed, one in utter despair’. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur’ān. Iblis is believed to be a prominent member of the jinn, a class of Allāh’s creation. When Adam (the first human) was created, Allāh commanded Iblis and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblis reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of
defiance, Iblîs introduced the sins of pride, envy, and disobedience into the world. Hence, Allah told him that he will dwell in Hell. Iblîs asked Allah for a postponement until the Hereafter. He also asked Allah to allow him to mislead and tempt humankind to error. This term was granted to him by Allah whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allah’s order. Allah told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblîs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allah. Allah warns human beings repeatedly in the Qur’ân that Iblîs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn: (ابن) Arabic term meaning ‘son of’. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldûn (a historian), Ibn Sînâ (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batûtah (a world traveler).

Ibn Hajar: (ابن حجر) Allamah Hâfîz Ahmad bin Hajar ‘Asqalânî.

Ibn Labûn: (ابن لبان) Two year old camel.

Ibrâhîm: (أبراهيم) Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrâhîm’s devotion, struggles and sacrifices during the annual Hajj rites.

‘Iddah: (العده) The waiting period prescribed by Allah that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband’s death, during which a woman may not remarry after being widowed or divorced.

‘Idhkhîr: (الذكرى) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibâ`: (الضبطء) In Ihram, putting the upper wrap (Ridâ’) under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifadâh: (الإفادة) See Tawâful-Ifadâh.

Ifâr: (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhân) is called.

Ihdâd: (الإحداد) Mourning for a deceased husband.
Ihāl: (الإهال) Raising the voice while reciting the Talbiyah during Hajj or 'Umrah.

Ihrām: (الحرام) The state of consecration into which Muslims enter in order to perform the Hajj or 'Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyah pilgrimage recitation (Labbayk Allāhumma Labbayk... Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called Izār, and the other wrapped round the upper part of the body is Ridā'. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ḥirām the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Iḥsān: (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allāh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Iḥsān means to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

Iḥtikār: (الاختكار) It means a planned hoarding of something for future profit. Iḥtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Al-Iḥtibā: (الإحتياب) See Al-Habwah.

Ibn Makhād: (ابن مخاض) One-year-old camel.

Ijārah: (الإجارة) Literally means to give something on rent.

Ijmā': (الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Shariah. Ijmā' comes next to the Qur'ān and the Sunnah as a source of Islamic doctrines.

Ijtihād: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ān and Sunnah for the purpose of finding legal
solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur’ān and the Sunnah.

'?lā' or Ilyā': (لا"ل) A husband’s oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

'Ihām': (إهامة) Literally means inspiration. Here it refers to those things or ideas that Allah puts into the minds of His pious servants.

'Ilyā': (ليلياء) Eilat seaport near Israel at head of Gulf 'Aqabah.

'Ilm': (علم) Arabic term meaning knowledge. The Qur’ān and Hadīth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

'Ilm Jafar': (علم الجفر) The science of numerical symbolism of letters. It is said to come down from 'Ali bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

'Imām': (إمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

'Imāmah': (العامة) The turban or similar head covering.

'Imām Mahdi': (إمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet 'Eisa (Jesus) will take over the leadership.

'Imān': (إيمان) Literally means faith or belief. Here it refers to believing in Allah as the One and only God and believing that Muhammad is His Messenger, and also having belief in other articles of faith.

'Imlās': (إميلص) An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

'Imṣāk': (إمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

'Inbījāniyah': (البنجانية) A woolen garment without marks.

'Injīl': (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet 'Eisa
(Jesus) during the last two or three years of his earthly life. The Injil mentioned by the Qur'ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus (Jesus). It is significant, however, that the statements explicitly attributed to Jesus (Jesus) in the Gospels contain substantially the same teachings as those of the Qur'ān.

**Innā Lillāhi wa Innā Ilayhi Rāji‘un:** (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning ‘We are from Allah and to Him we return’. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

**In shā’ Allāh:** (إن شاء الله) The meaning of this Arabic phrase is ‘If Allāh wills’. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

**Iiqāq:** (الاتقان) Sprinkling water on private parts while performing Wudu’.

**‘Iqāl:** (العنق) The rope by which the camel’s foreleg is fettered.

**Iqāmah:** (الإقامة) It refers to the second call for the prayer that follows the first call (Adhān). Iqāmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhān. The statements of the Adhān are recited reduced so that the statements that are expressed twice in the Adhān are recited once in Iqāmah except the last utterance of Allāhu-Akbar. The prayer is offered immediately after Iqāmah has been pronounced.

**Iqāmatus-Salāt:** (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet (Jesus) has said: “Order your children for prayer at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held re-
sponsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: "Offer your prayers the way you see me offering them." Please see Sahih Al-Bukhâri, Vol. 1 for the Prophet’s way of praying, in the book of characteristics of the prayer and that the prayer (Salât) begins with Takbûr (Allâhu-Akbar) with the recitation of Sûrat Al- Fâtiha etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslim.

Iqra': (ٍّ) It means ‘read’ or ‘recite,’ it was the first word of the Qur’ân revealed to Muhammad ﷺ during one of his retreats to the cave of Hîrâ’ above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, ‘from the cradle to the grave’ as Prophet Muhammad ﷺ said.

Irjîbah: (للإرنم) To comb the hair everyday.

Isbîghul-Wudû': (إسبغوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudû’ means performing ablution well, and Atammal-Wudû’ means performing ablution perfectly.)

Isbâl: (الإبسيل) Making one’s lower garment too long below the heels.

Ishâ': (العشاء) It is the commencement of darkness, and the beginning of the time of ‘Isha’ (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish’âr: (الإشمار) Marking the Budn. This was done by grazing the skin of the camel’s hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

Ishrâq: (الإشراق) Sunrise.

Ishtimâlus-Sammâ?: (اشتمال الصحا) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one’s private parts. (See Ihtibâ’)

Ishtirâk: (الاشتراك) Equivocally; participation; partnership. While Istidânah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam: (الأسلام) Its meaning encompasses the concepts of peace, greeting,
salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means ‘submission to the will of Allāh,’ and refers commonly to an individual’s surrender and commitment to God the Creator through adherence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salam) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others’ rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God’s mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Surah 3 Al ‘Imrān–The Family of Imrān, Verse 19) “Truly, the religion with Allāh is Islam,” and again (Surah 5: Al-Mā’idah–The Table Spread, Verse 3) “This day I have perfected your religion for you, and have chosen for you Islam as your religion.” A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is a misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā‘īl: (إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about
thirteen years old, Ismā‘īl helped Abraham build the Ka‘bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.

**İsnād:** (الإسناد) (sing. Sanad) The chain of narrators of a Prophetic Hadīth.

**İsrā’**: (الإسراء) Another name for Sūrah Banū Israel (17) of the Noble Qur’ān.

**İsrā’ wa Mi‘rāj:** (الإسراء والمعراج) The miraculous ‘Night Journey’ and ‘Ascension’ of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqṣā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad’s wife Khadijah’s death, gave strength to him by reaffirming God’s support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

**İstabraq:** (إسترراق) Thick Dibāj (pure silk brocade).

**İstibrā’**: (المستجر) The elapse of one menstruation period in the case of a newly purchased slave-woman.

**İstighfar:** (الاستغفار) To seek Allah’s forgiveness. It is something that must be done continuously in a Muslims life.

**İstihdāmah:** (الاستحضانة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahih Al-Bukhārī, Vol. 1, Hadith No. 303)

**İstihsān:** (الاستحسان) To give a verdict with a proof from one’s heart with satisfaction, and one cannot express it [only Abū Hanīfah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

**İstijmār:** (الأستجمار) Purification by stone.

**İstikhārah:** (الاستغاثة) A prayer consisting of two Rak‘āt in which the praying person appeals to Allah to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Hadith No. 263, Vol. 2; Hadith No. 391, Vol. 8; Hadith No. 487, Vol. 9; Sahih Al-Bukhārī)

**İstinjāt:** (الاستنجاج) Cleansing of one’s private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

**Al-İstinşāq:** (الاستنشاق) Rinsing the nose.
**Glossary of Islamic Terms**

*Istisqa* (الإستماع): A prayer consisting of two Rak‘āt, invoking Allāh for rain in seasons of drought. (See Sahīh Al-Bukhārī, Hadīth 119, Vol. 2)

*Ithm* (الإثم): Ithm denotes negligence, dereliction of duty and sin.

*Ithmid* (الإثم): Antimony that clears the vision and makes the eyelashes grow.

*I’tikāf* (الاعتكاف): Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

*Izār* (الأزار): A sheet worn below the waist to cover the lower half of the body.

**Jabriyyah** (الجريرة): The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or bad against the Qadariyyah sect whose belief is just the opposite.

**Jad’ā** (جذاعت): An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

**Jadha’ah or Jadha’** (جذع، جذاعت): A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

**Jahālah** (الجهل): Uncertainty in a contract that may lead to a later dispute; see Gharar.

**Jahannam** (الجهنم): Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahām, the shallowest level of Hell. It is reserved for those who believed in Allāh and His Messenger but who ignored His commands. 2. Jahannama deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa’fīris reserved for the worshippers of fire. 4. Saqarthis is where those who did not believe in Allāh will be sent on the Day of Judgment. 5. Ladhawill be the home of the Jews. 6. Hāwiyah will be the abode of the Christians. 7. Hutamahthe
deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allah's creation are the Munafiqin (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allah and His Messenger ﷺ. A dweller of Hell is called a Jahannamī.

Jāhil (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jāhilīyyah (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jāhilīyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life . either wholly or partly . as independent of the directives of God.

Jahīm (الجحيم) See Jahannam.

Jahmiyyah (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allah in the Hereafter.

Jahri Salāt (الصلاة الجهرية) Prayer of audible recitation.

JayshuL'Usrāh (جيش العسرة) Army of Hardship, meaning the campaign to Tabūk.

Jalīl (الجليل) A kind of good smelling grass grown in Makkah.

Jāriyah (الجارية) A young girl.

Jā'iz (الجائز) see Halāl.

Jalāb & Janāb (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallālah (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah (جلسه) Sitting between the two prostrations.

Jum' (الجمع) Muzdalifah, a well-known place near Makkah.
Glossary of Islamic Terms

**Jāmi‘** (جَمِيعٌ): Collection of Ahādīth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

**Jamā‘at** (الجماعة): It is a group or a congregation for communal worship.

**Jamrah** (الجمارة): White hot coal. A small stone-built pillar in a walled place. There are three Jamā‘rāt situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jamā‘rāt on the four days of ‘Īdul-Adhā at Mina.

**Jamratul-‘Aqabah** (جماره العقبة): One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

**Jamratul-‘Uthāl** (جمارة أولى): The first one.

**Jamratul-Wusta** (جمارة وسطى): The middle one.

**Janābah** (الجناية): The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salāh (prayer) or recite or touch the Qur’ān.

**Janāzah** (الجنازة): The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

**Janīb** (الجبيب): A good kind of date.

**Jannah** (الجنة): Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Bābul-Imān (باب الإمام) (باب الجهاد).
2. Babul-Jihād (باب الجهاد).
5. Bābur-Rađin (باب الرضین).
7. Bābul-Tawbah (باب التوبة).
8. Bābus-Salāt (باب الصلاة).

A dweller of Paradise is called a Jannati.

**Al-Jarhu wa-Ta‘dil** (الجرح والتعديل): The Science of Validation of Ahādīth, validation or invalidation.
Jāriyyah: Bondmaid, a female bond servant.

Jazākallāhu khayran: This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allah reward you for the good. It is understood that human beings can’t repay one another enough. Hence, it is better to request Almighty Allah to reward the person who did a favor and to give him the best.

Jī’ah: Beer. A drink made from barley and wheat.

Jibril or Jibra’īl: Muslims believe that angels are among God’s many creations. He is believed to be one of the most important angels, as he was responsible for transmitting God’s Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur’ān as a Spirit (Ruh) from God.

Jibt: It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: The word literally means ‘to strive’ or ‘to exert to the utmost.’ It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujāhid, Jihād, and Ijtihād. The other meanings are: struggle, endeavor, strain, exertion, diligence, fighting to defend one’s life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur’ān that says: “There is no compulsion in religion.”(Qur’ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allah and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the
Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

**Jihāb:** (ب لاب) (pl. Jalābīb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

**Jimār:** (المجار) See Jamrah.

**Jinn:** (الجَن) A creation, created by Allah from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur‘ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

**Jirānah:** (الجغرانة) A place, few miles from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihram to perform 'Umrah.

**Jīrār:** (الجِرَار) (Also called Qullah - لائحة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbāhs - الغربة).

**Jīzah:** (الجزية) (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakāh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jīzah, then the amount they paid is returned to them. Jīzah symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See Sahih Al-Bukhārī, Vol. 4, Ahādīth No. 384, 385 and 386)

**Jubba:** (الجبة) A cloak, outer garment.
Al-Jubār: (الجبير) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah: (الجحفة) The Miqāt of the people of Shām.

Jumu‘ah: (الجمعة) Friday, the Muslims’ day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu‘ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur‘ān.

Jumu‘ah Masjid: (مسجد الجمعة) Refers to the mosque in which Jumu‘ah prayer is offered. It is generally the main mosque in a town or city.

Junub: (الجنوب) A person who is in a state of Janābah means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janābah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Taharah, without which a man or woman is not allowed to touch or read the Qur‘ān, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudū’).

Juyūb: (الجيوب) Bosom or breast.

Juz': (الجزء) Collection of Ahādīth handed over by a single individual, a Companion, a Successor or a succedee.

Ka‘bah: (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka‘bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad, and is covered by a black and gold cloth embroidered with Verses from the Qur‘ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Haram) at Makkah, it is the most sacred place in Islam and commonly referred to as the ‘House of Allah.’ It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka‘bah. The Ka‘bah contains the sacred Black Stone.
Al-Kaabir: (الكباير) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh: (الكبش) Ram, a male sheep.

Kafan: (الكفن) The shroud for the dead.

Kafalah: (الكافالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffarah: (الكافرة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafil: (الكفيل) A person providing surety, or a guarantor.

Kafir: (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allah, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allah.

Kafir (الكافور) Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur’an, Al-Insan (76:5).

Kalalah: (الكلاة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalâm: (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalâm Majid: (كلام مجيد) Refers to the Noble Qur’an, the Message of God.

Kalimah: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah.

Kalla: (الكل) Poor dependents and a debt.

Kanz: (الكنز) Hoarded up gold, silver and money, the Zakat of which has not been paid. (See the Qur’an 9:34).

it refers to miracles performed by saints and other pious slaves of Allah. These miracles are performed only by the will of Allah. Saints cannot perform any miracles of their own accord.

Kasafat: (كسفت) An Arabic verb meaning ‘eclipsed’, used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

Kashf: (الكشف) Literally means ‘manifestation’.

Katam: (الكم) A plant used for dyeing hair (Wasmah).

Al-Kawthar: (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad (s), which is at the end of the Sirāṭul-Mustaqīm. It is a gift from Allah to the Prophet (s) to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Surah No. 108.

Khabāl: (الخابل) The (mire of) pus or sweat of the people of Hell.

Khabat: (الخبط) The leaves of a thorny desert tree.

Khadhīf: (الخذيف) The act of throwing small pebbles (like in Ramy).

Khadirah: (خضره) A kind of vegetation.

Khaybar: (خير) A well-known town in the north of Al-Madinah on the road to Syria.

Khayf: (خيف) A valley.

Khalās: (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah: (الخليفة) Pregnant she-camels those are halfway through their pregnancy.

Khalīfah: (الخليفة) (Caliph) The Imam or the Muslim ruler.

Khalīfah: (الخليفة) An Arabic term meaning ‘successor,’ it refers to the rightful successor of Prophet Muhammad (s) as leader of the Ummah (worldwide Muslim community). The Khalīfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharī‘ah (Islamic law). Another title for the Khalīfah (caliph) is Amīrul-Mu‘minin meaning ‘the Leader of the Believers’. In the political history of Islam, Khalīfah became the title of the successors of the Prophet Muhammad (s), notably the first four Rightly-Guided Caliphs known as Al-Khulafa’ur-Rashidun. The immediate successors of Prophet Muhammad (s), were Abu Bakr Siddiq, ‘Umar bin Khattāb, ‘Uthman bin ‘Affān, and ‘Ali bin Abu Tālib (11-35 AH, 632-655
CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

**Khalīfah**: Khalīfah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalīfah (representative) of Allāh on earth according to Allāh. This term has been used in the Qur’ān with reference to man: “Just think when your Lord said to the angels: ‘Lo! I am about to place a vicegerent on earth...’” (2:30). At certain places in the Qur’ān, Khalifā’ (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

**Khalil**: A close friend. The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet Ṣallallāhu ʿAlayhi wa Sallam had only one Khalil, i.e., Allāh, but he had many friends.

**Khalq**: A kind of perfume and dye made from saffron.

**Khamr**: It literally means ‘wine’, and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur’ān, Al-Baqarah (2:219), Al-Ma‘īdah (5:93).

**AlKhamsah**: The five compilers of Ahādīth. Abu Dawud, Nāsā’i, Tirmīdhi, Ibn Mājah, Ahmad.

**Khamisah**: A black woolen square blanket with marks on it.

**Khandaq**: It means a ditch. Generally referred to the battle of Khandaq.

**Kharaj**: Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

**Kharaj**: Zakāt imposed on the yield of the land (1/10th or 1/20th).

**Kharqa’**: An animal with pierced ears.

**Khasafa**: A word meaning ‘eclipsed’ used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

**Khatib**: Orator, speaker.

**Khawārij**: (Khārijites or the Seceders) The people who dissented
from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

**Khazîr or Khazîrah:** (الخزير, الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

**Khîbr:** (الخبر) The agreement to Mukhâbarah, i.e., selling fruit before it ripens.

**Khilâbah:** (الخلاية) Deception. See Musarrah:

**Khilâfah:** (الخلافة) The Muslim state or the office of the caliph.

**Khilâl:** This term is generally used in the act of Wudû' (ablution). It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

**Khîmâr:** (الخمار) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

**Khuff:** (الخفف) (pl. Khifâf) Leather socks or slippers.

**Khul:** (الخلع) It signifies a woman's securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Verse 2:229.

**Khummarah:** (الخميرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

**Khums:** (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allâh and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'ân, Al-Anfâl (8:41).

**Khushû:** (الخشع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allâh.

**Khutbah:** (الخطبة) Sermon or religious talk. The weekly community address given by an Imâm immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest ser-
mon in the history of mankind is called Khutbatul-Wada' (the Farewell address), given by the Prophet Muhammad ﷺ during his last Hajj in 10 AH. There are various types of sermons:

1. Khutbatul-Jumu'ah (the Friday sermon). This is given immediately before the Jumu'ah (Friday) prayer. 2. Khutbatul-'Eid (the 'Eid sermon). This is given immediately after the prayer of the two 'Eids. 3. Khutbatun-Nikāh (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikāh: )خطبة النكاح( A speech delivered at the time of concluding the marriage contract.

Kifāyah: )كفاية( An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kifl: )الكنزل( Share or portion, a like part.

Ki'āb: )الكعاب( Ki'āb is plural of Ka'b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: )العدل( Antimony eye powder.

Kūfah: )الكوفة( A city of Iraq.

Kūffār: )الكنز( Plural of Kāfir (see Kāfir).

Kūfī: )كرفي( An Arabic script. Angular writing style often used for early hand-written copies of the Qur'ān.

Kufr: )الكنز( The state of disbelief. Its original meaning is 'to conceal'. This word has been variously used in the Qur'ān to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Pre-ordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufū: )الكنفو( It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadīth, rest of the two, profession
and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

*Kunyah:* (أَكْنَيْه) Surname. Calling a man, O 'father of so-and-so!' Or calling a woman, O 'mother of so-and-so!' This is a custom of the Arabs.

*Kursi:* (الكَرِسَة) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursi' mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in 7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursi' compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursi' extends over the entire universe, then how much greater is the 'Arsh. Indeed Allah, the Creator of both the Kursi' and the 'Arsh, is the Most Great.

*Ibn Taymiyyah said in the chapters: a) To believe in the Kursi', b) To believe in the 'Arsh (Throne):*

*It is narrated from Muhammad bin 'Abdullāh and from other religious scholars that the Kursi' is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatāwā Ibīn Taymiyyah, Vol. 5, Pages 54, 55)*

*Kusūf:* (الكَسَف) Solar eclipse. See Kasafat.

*Labbayk:* (لَبِيِّك) Literally means a response to the call.

*Labbayka wa Sa'dayka:* (لِبِيك وسَعْدِيك) I respond to Your call; I am obedient to Your orders.

*Laghw:* (لَغْو) That which is not suitable-vain talks, useless discussion and playfulness.

*Lā hawla wā lā quwwata illā billāh:* (لاَ حُوْل وَلاَ قُوْمَة إِلَّا بِاللَّهِ) The meaning of this expression is: 'There is no power and no strength except with Allāh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allāh, and submits himself to Allāh.

*Lahd:* (اللَّحْد) Niche type of grave.

*Lāhu:* (اللَّاهُ) Divine.

*Lā Ilāha illsālah:* (لا إِلَه إِلَّا اللَّهِ) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allāh.' The second part of this first pillar is to say: 'Muhammadun Rasūlullāh,' which means: Muhammad is the Messenger of Allāh.


**Glossary of Islamic Terms**

**Lāt:** (اللات) A chief goddess of the Thaqif tribe in Ta’if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur’ān, An-Najm (53:19).

**Laylat-ul-Qadr:** (ليلة القدر) ‘The Night of Power,’ concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qur’ān was first revealed by Jibra’il to the Prophet Muhammad in 610 CE, during his retreat in the cave of Hira’ above Makkah. Allāh describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur’ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur’ān Sūrat 97 (V.97: 1-5)] (See Sahih Al-Bukhārī, Vol. 3, Hadith No. 231 and Chapter No.2)

**Al-Latif:** (اللطف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur’ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

**Al-Lawh Al-Mahfūz:** (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur’ān was first written on the Lawh Mahfuz in its entirety before it was sent down to the Baytul-Izzah in the First Heaven.

**Li‘ān:** (الأذان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

**Liwā‘:** (اللواء) A standard, it is smaller than Rayāh (الراية flag).

**Al-Lizām:** (اللزام) The settlement of affairs, in the Hadith, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

**Luqatah:** (القطة) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

**Ma‘āfiri:** (معافري) A Yemeni Burd (sheet).

**Madhhah:** (المذهب) A term used in reference to a particular ‘school of thought’ in Islam. As Islam spread to new regions outside the Arabian pe-
ninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

**Madhi:** (المذي) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

**Ma'dhur:** (المعذور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

**Al-Madinah:** (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet’s Mosque is situated, it was the first city-state that came under the banner of Islam. Madinah means city, and Madinatun-Nabi (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madinah Munawwarah - the Illuminated, or the Enlightened City. Tabah and Taibah were also the former names for Al-Madinah. It became the center of the first Islamic community and political state after Prophet Muhammad migrated there from Makkah in 622 CE. The people of Al-Madinah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad died in Al-Madinah in 632 CE and was buried in his room adjacent to the city’s central mosque, which he established.

**Al-Madmdah:** (المضمضة) Rinsing the mouth.

**Maghafir:** (المغافير) A bad smelling gum.

**Maghazī:** (الغزاز) Plural of Maghza or Ghuzwah (i.e., holy battle). The military campaigns in which the Prophet himself participated.

**Maghrib:** (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three Rak'ahs and can be offered between just after sunset and before the stars appear in the sky.

**Mahr:** (المهر) (Sadāq الصناق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. Mahr signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the
husband is required to make to his bride. *Mahr* seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr* *Muwajjal*: Deferred dower or dowry; *Mahr* *Mu'a' jal*: Immediate dower or dowry)

**Mahram**: (المحرم) The person with whom marriage is not permissible and with whom strict *Hijab* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanant *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father’s side, her brother’s son, her sister’s son, and her uncle from her mother’s side. Her *Rada' Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband’s father (father-in-law), her husband’s son (stepson), her mother’s husband (stepfather), and her daughter’s husband. These categories of people, along with the woman’s husband, form the group of allowable escorts for a Muslim woman when she travels.

**Maytah**: (البيتة) Dead meat (meat of a dead animal).

**Maysir**: (الميسر) Gambling. Literally means getting something too easily.

**Al-Majid**: (المجيد) The Most Glorious. One of the ninety-nine Attributes of *Allah*.

**Majus**: (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur’an, *Al-Hajj* (22:17).

**Makkah**: (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka’bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madinah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka’bah of idols and reintegrating the city into the fold of Islam.

**Makkuk**: (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

**Makr**: (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur’an, *Al-Imrān* (3:54).
Makrüh: Lawful or legal but undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the Makrüh counts as a good deed and doing it does not count as a bad deed. Makrüh is of two types: Makrüh Tahrīmī and Makrüh Tanzihī. Makrüh Tahrīmī is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a Fāsiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. Makrüh Tanzihī is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malāʿikah: (sing. Malak) Angels, a class of God’s creations. Angels inhabit the unseen world, and constitute a group of beings who do God’s commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person’s good deeds while the other records a person’s evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur’an, such as Jibra’il (angel of revelation), Mikā’il (angel of rain and plant), and Isrāfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malāʿikah: Another name for Sūrat Fātīr, Sūrah 35 of the Noble Qurʾān.

Malhamah: (pl. Malāḥim) The Fierce Battles that will take place near the End Times before the coming of Dajjāl (Antichrist or False Mašīh).

Mālikī: Islamic school of law founded by Imām Mālik. Followers of this school are known as the Maliki.

Mamlūk: A male slave.

Manāt: (سناء) It was the chief idol worshipped by the Khuzā’ah and Hudhail tribes.

Manārah: A tower-like structure, more commonly called a minaret, from which the Muʿādhīn (caller to prayer) calls out the Aḏhān (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manāṣik: The acts of Hajj like Ḥaḍām, Ṭawāf of the Ka'bah and Sa'y of Safa and Marwah, stay at ‘Arafāt, Muzdalifah and Mina, Ramy of Jamarāt, slaughtering of Hady (animal) etc. For details, see The Book of Hajj and

مانسِ: (المناصب) A vast plateau on the outskirts of Al-Madinah.

مندوب: (المنصب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after Zuhr and Maghrib prayers. Doing the Mandub counts as a good deed and not doing it does not count as a bad deed or a sin.

مانى: (المنك) Semen or sperm.

مانىحة: (المتاحة) (pl. Manaih) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

مانن: (المنى) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

مانتان: (المنان) The one who reminds others of what he has given to them.

منزل: (المنزل) (pl. Manzil) Portion. There are seven Manzil in Qur'an to be recited over seven days. The last Manzil nicknamed as Mufassal. or Hizbul-Mufassal.

مأتم إبراهيم: (مقام إبراهيم) The Station of Ibrahîm or the standing place of Ibrahîm, a place near the Ka'bah, where there is a stone bearing the footprint of Prophet Ibrahîm on which Abraham stood while he and Ishmael were building the Ka'bah.

مأتم محمود: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad and none else.

ماريق: (المارقة) (Passers through) One of the Khawârij sect. so named because they had strayed away from the true faith.

ماکع: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

مرвать: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in Hadyus-Seri that Marwah is a sharp stone after which the mountain across from Safa was named. A mound near the Ka'bah that is referred to in the Qur'an as one of the symbols of Allah. It is in conjunction with Safa. Now
it is a remnant of a mountain in Makkah.

Maryam: (Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'an is titled Maryam indicates that the lessons of her life are extremely important for Muslims.

Mas'alah: (المسألة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of Mas'alah is Masā'il.

Mash: (المشح) The act of passing of wet hands over a particular part of the body.

Mū shā' Allāh: (ما شاء الله) An Arabic sentence meaning literally, 'What Allah wishes,' and it indicates a good omen.

Mash'ar: (المشج) Shrine. A place appointed for sacred rites.

Al-Mash'ar-ul-Haram: (المشجر الحرام) The boundary of Al-Masjid Al-Haram in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah: (المشجرة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masih Ad-Dajjal: (المسيح الديجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (المسجد) (pl. Masājid) Mosque. A term meaning 'place of prostration,' Masjid designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word Sujud (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with Masjid, though the latter term is preferred by Muslims. The Masjid also serves various social, educational, and religious purposes. There are three sacred Masājid in the world, which Muslims hope to visit and pray within.

Masjid Aqsa: (المسجد الأقصى) The 'Furthest Mosque' built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See Baytul-Maqdis.

Al-Masjidul-Haram: (المسجد الحرام) (The Inviolable Mosque). The Grand
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Masjid in Makkah. The Ka'bah (the Qiblah of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawi: (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madīnah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madīnah, where most of the Hajis go for wearing Ihram; a Miqāt.

Matāf: (المطاف) Area of Tawāf.

Mathāni: (المثنى) The oft-repeated Verses of the Qur'an, and that is Sūrat Al-Fātīmah, recited repeatedly in the prayer.

Ma'thurah: (المتأثر) Custom.

Mawla: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the Mawla or the Lord (Allah) of the believers. Mawla is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlaya: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqūdah: (الموقودة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawālī: (الموالي) Non-Arabs and originally former slaves.

Mawāqīt: (المواقيت) See Miqāt.

Mayyāhir: (السياح) (pl. of Mītharāḥ) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being

Mazhar: (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mījān: (المححن) A walking stick with a bent handle.

Mihrāb: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the Imām, and the Qiblah, the direction of Ka'bah, towards
which all Muslims turn during the formal worship. Architecturally, the Mihrab serves to amplify the voice of the Imam as he leads the worshippers in prayer.

**Mijannah:** (المجنة) A place at Makkah.

**Milaad:** (الميلاد) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

**Millaah:** (الملة) See Ummah.

**Minaa:** (منى) A plain five miles from Makkah and approximately ten miles from 'Arafat within the bounds of the Haram (sanctuary) of Makkah. During the Hajj the pilgrims pass the night between the eighth and ninth day, before proceeding to 'Arafat on the ninth day. An essential place to visit during the Hajj.

**Minbar:** (المنبر) Steps with a pulpit on which the Imam stands to deliver the Khutbah (sermon or address).

**Miqaat:** (الميقات) (pl. Mawājīt) The appointed places specified by the Prophet ﷺ for entering the state of Ihram (consecration) before entering Makkah when intending to perform 'Umrah or Hajj.

**Mi'rād:** (المعراج) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

**Mi'raj:** (المعراج) Literally means 'ascension'. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascention through the realms of the seven heavens wherein he communicated with Allah. (See Hadith No. 345, Vol. 1, Hadith No. 429, vol. 4 and Ahadith No. 345, Vol. 1, 227, Vol. 5, Sahih Al-Bukhari) [Also see (V. 53:12, 17:1) the Qur'an] See also Isrā' and Mi'raj.

**Mi'rād:** (المرصاد) A place where dates are dried, also said for a small enclosure for animals.

**Mirt:** (المرط) (pl. Murūf) A sheet of wool or silk to wrap around.

**Miskin:** (المسكين) (pl. Masākīn) The word denotes helplessness, destitution. Thus Masākīn are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that Masākīn are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are
deserving of help.

**Misr:** (مصر) Egypt.

**Miswāk:** (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

**Mūhārah:** (الميثرة) See *Mayāthir*.

**Mīthqāl:** (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mīthqāl* = 94 grams approx.)

**Mīzr:** (المصر) Beer.

**Mu‘ādhdhīn:** (المؤذن) A call-maker who pronounces the *Adhūn* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu‘ādhdhīn* may also perform other duties, such as reciting the Qur’ān while worshippers assemble at the mosque and perform the *Wudū‘* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

**Mu‘āḥad:** (المзаيد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmi*.

**Mu‘āllafatul-Qulūb:** (مؤلِفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

**Mu‘ārur:** (المعرص) A place nearer to Mina than Ash-Shajarah.

**Mu‘āmālah:** (المعالاة) (pl. *Mu‘āmalāt*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

**Mu‘ān‘an:** (المعتنين) Those *Ahādīth* in which narrator relates the text using the preposition ‘ān.

**Mu‘āqqadah:** (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

**Mu‘asfar:** (المعصرف) Garments lightly died with safflower-almost orange color.

**Mu‘āsharah:** (المعاشرة) Literally means society. In Islamic terminology, it refers to one’s social relationships and social dealings.
**Glossary of Islamic Terms**

**Mu'attilah:** (المعطلة) This sect does not believe in the primacy of Allah's Attributes.

**Mu‘awwidhāt:** (المعوذات) The last three Surahs of the Qur‘ān.

**Mu‘awwidhatān** or **Mu’awwidhatayn:** (المعوذتان أو المعوذتين) i.e., Sūrat Al-Falaq (113) and Sūrat An-Nas (114).

**Mubāh:** (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the Mubāh does not count as a good or bad deed.

**Mubahshirāt:** (المباشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), Sahih Al-Bukhārī, Vol. 9, Hadith No. 119].

**Mūbiqāt:** (الموثقات) Great destructive sins.

**Mudābarah:** (المدارة) An animal with the sides of its ears cut off.

**Mudābbar:** (المدير) A slave who is promised by his master to be manumitted after the latter's death.

**Mudārābah:** (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

**Mudārib:** (المشارب) The partner who provides entrepreneurship and management in a Mudārābah agreement, i.e., the one who contributed his labor to the partnership.

**Mudd:** (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. Sā' equals 4 Mudds (3 kilograms approx.).

**Mufaddamah:** (المفظمة) Garments deeply dyed with safflower-almost red color.

**Mufassal** or **Mufassalāt:** (المفصل أو المفصلات) The shorter Sūrah's starting from Qāf to the end of the Noble Qur‘ān (i.e., from No. 50 to the end of the Qur‘ān 114).

**Mufāttāqah:** (المفتوحة) A mixture of sugarcane, molasses, sesame and fenugreek.

**Mufāwadah:** (المفاضلة) A basic contract of partnership based on Wakalāh
and Kafālah. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

*Mufid:* (المفتى) One who issues verdicts.

*Muḥaddith:* (المحقق) (pl. Muḥaddithīn) An Islamic scholar of Hadīth (sayings and traditions of the Prophet Muhammad ﷺ).

*Muhaffalah:* (المخللة) Animals that have not been milked. See Musarrat.

*Muhājir:* (المهاجر) A person who does Hijrah (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all those things which Allāh has forbidden. According to a Hadīth, Muhājir is the one who forsakes mistakes and sins. (ībīn Mājah: 3934)

*Muhallal laḥū:* (المحالل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

*Muhallīl:* (المحالل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

*Muḥammad:* (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muḥammad ﷺ grew up to become a well-respected member of Makkah society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muḥammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

*Muhāqalah:* (المعاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

*Muharram:* (المحرم) An act that is strictly forbidden in Islam.

*Muharram:* (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

*Muhassab:* (المحسوب) (See Abtah) A valley outside Makkah on way to Mina, sometimes called Khayf Bani Kinānah.
Muhassar: (مُهَّسَر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath: (مُتَدِّثِ) Innovation.

Muhdith: (مَعْلُوم) An innovator of heresy.

Muhkam: (المَحْكُومِ) Qur'anic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim: (المَحْرُومُ) One who enters into the consecration state of Ihram. for the purpose of performing the Hajj or 'Umrah.

Muhrimah: (المُحْرَمَةِ) A female who assumes Ihram.

Muhsan: (المَحْصَنِ) One who is married.

Muhsanāt: (المحصّنات) It means ‘protected women’. It has been used in the Qur‘ān in two different meanings. First, it has been used in the sense of ‘married women’, that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar: (المحضِر) A Muhrim who intends to perform the Hajj or 'Umrah but cannot because of some obstacle.

Mujahid: (المجاهِدِ) (pl. Mujāhidūn) One who takes an active part in Jihad and fights for Islam. A Muslim fighter. The opposite of Qā'idūn. See Jihad.

Mujazzīz: (المجزِزِ) A Qā'īf: a learned man who reads the foot and hand marks.

Mu'jizah: (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allah.

Musjam: (المعجم) Collection of Ahādīth alphabetically arranged by the names of the traditionist irrespective of subject matter.

Mujtahid: (المجْهِدِ) (pl. Mujtahidūn) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'ān, Hadith, conscience of the community from all over the Muslim world, and reasoning.

Mukātab: (المكاتبِ) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.
Mukhābahāh: (المخاربة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says Mukhābahāh refers to sharecropping when the seeds are supplied by the cultivator, while Muzzārahah refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhādārah: (المخاصرة) The buying of a raw crop before it is ready to be reaped is Mukhādārah.

Mukhadram: (المخضرم) (pl. Mukhadramān) A person who became a Muslim during the Prophet’s lifetime but did not see him.

Mulā‘anah: (الملاحة) The act of performing Li‘ān.

Mulabbadah: (الملبدة) Cloak made from a thick patched sheet.

Mulāmasah: (الملاسة) Mulāmasah is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called Limās.

Muhid: (الملحيد) Atheist, one who denies the existence of God.

Muhidān: (الملحدين) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multażam: (المتلزم) The area between the Black Stone and the door of the Ka‘bah where it is recommended to make supplications.

Mu‘min: (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadahah: (المتبادنة) The sale by Munābadahah is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, “I barter my garment for your garment,” and the sale is achieved without either of them seeing the garment of the other. Or one may say, “I give you what I have and you give me what you have,” and thus they buy from each other without knowing how much each has had.

Munāfiq: (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his Kufr (disbelief). (See Al-Baqarah 2:8-23). A Munāfiq is more dangerous and worse than a Kāfir.
**Munkar wa Nakîr:** (منكر ونكر) The names of the two angels who question the dead in the graves.

**Muqâbahah:** (المقابلة) The animal whose ears have been severed.

**Muqallid:** (المقالد) A follower of a qualified specialist on religious matters.

**Muqâradah:** (المقارب) Another name for Mudârahah used by the Mâlikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

**Muqarrabûn:** (المقربون) Literally means, ‘those who have been brought near.’ On the Day of Resurrection, Allâh will sort out the good and the evil into three groups: 1. Muqarrabûn - the exalted class, those who will be nearest to Allâh. Also described as the Sâbiqûn, meaning ‘those who outstrip the rest.’ 2. Ashâbul-Maymanah - literally means, ‘the Companions of the Right.’ The righteous people destined to enter Paradise. 3. Ashâbul-Mash’ânah - literally, ‘the Companions of the Left.’ These will be the inheritors of Hell-fire. See Al-Wâqi’ah (56:11-56).

**Al-Muqatta’ât:** (المقطuates) The initial abbreviated letters prefixed to certain Sûras of the Qur’ân.

**Muqayyar:** (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

**Murâbit:** (المرابط) A person who is on the road spreading Islam.

**Murji’ah:** (المرجبة) (Also called the people of Ijrâ’.) The Murji’ah sect has the belief that lâmân (faith) concerns with words only, it has no link as far as deeds are concerned.

**Murtad:** (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

**Mûsà:** (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur’ân and the Old Testament. The Qur’ân contains accounts similar to those in the Hebrew Bible regarding Moses’ early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharoah and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

**Mustad’afîn:** (المستضعفين) Weak and oppressed persons.

**Musaddiq:** (المصدق) The person discharging voluntary charity.
Musallā: (المصلى) A praying place.

Muslī: (المصلي) One who is offering the prayer.

Musannaf: (المصنف) More comprehensive collection of Ahādīth divided into books and chapters.

Musāqāt: (المساقة) Watering and doing watchman’s job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called Musāqāt. This is also called Muzāra’ah (المزارعة). The difference between Musāqāt and Muzāra’ah is that the first mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or Muḥaffalāh or Khilābah: (المصراة أو المحفالة أو الخلافة) Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah: (المشبيهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

Mushaf: (المنشور) A copy of the Qur’ān.

Mushāwarah: (المشاورة) It means consultation.

Mushrik: (المشرك) (pl. Mushrikīn or Mushrikūn) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah: (المستنة) A female three-year-old cattle, cow or ox (entered its third year). (Also Thanīy or Thanīyyah, those having two teeth.)

Muslim: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means ‘one who submits to God.’ More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word ‘Muhammadan’ is a pejorative and offensive misnomer, as it violates Muslims’ most basic understanding of their creed. Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word ‘Moslem’ is also incorrect, since it is a corruption of the word ‘Muslim.’ Muslim is the one who believes in Allāh, His Prophets, His Books, the Day of Resurrection (Qiyāmah), recites the Kalimah, and accepts the commandments of Allāh and His Prophet ﷺ as the Truth.

Musnad: (المسنود) Collection of Ahādīth with complete chains.
Musalā: (المصلى) The place where the ‘Eid prayer is performed.

Mustadrak: (المستدرک) Collection of Ahādīth a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. Mustahabb is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (Adhān).

Mustahādah: (المستحافية) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of Ahādīth in which a later compiler collects fresh and additional Isnād (chains) cited by the original compiler.

Mustawsilah: (المستوديلة) The women who has her hair extensions done.

Mutʿah: (المتنة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by ‘Ali bin Abu Tālib in Sahīh Muslim and Sahīh Al-Bukhārī.

Mutāʾawwilan: (المتأولون) Those (ones) who form wrong opinions of Kufr about their Muslim brothers.

Mutafahhish: (المفتحن) A person who conveys evil talk.

Mutafallijat: (المفتلجة) The women who have their teeth separated for the sake of beauty.

Mutakif: (المعتکف) One who is in a state of ʿIkāf.

Mutamir: (المعتمر) The person performing ʿUmrah.

Mutanammisah or Mutanammisat: (المتنمصة أو المنتمصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashābibah: (المشبهات) Allegorical. Qur’anic Verses that are not clear and are difficult to understand.

Mutazilah: (المعزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allah, that the eternal nature of the Qur’an was questionable, and that humans have free will.

Mustawshimāt: (المستوشمات) The women who get themselves marked with
tattoos.

**Mutras:** (مترس) A Persian word meaning ‘don’t be afraid.’

**Muttafaq ‘Alayh:** (مقتف عليه) Meaning ‘Agreed upon’. The term is used for such *Ahadith* that are found in both the collections of *Ahadith: Bukhari* and *Muslim*.

**Muttaqi:** (المتقن) Derived from its noun *Taqwa* (piety and fear of Allah), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. *Taqwa* or heedfulness is the main criterion by which God values the deeds of a Muslim (*Al-Hujurat* 49:13).

**Muttaqin:** (المتقون) Pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

**Muwalladun:** (المولدون) The children of female slaves from other nations.

**Muzabananah:** (المزاينة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

**Muzaffat:** (المزنت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar*.

**Muzara’ah:** (المزارة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzara’ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhabarah* refers to sharecropping when the seeds are supplied by the cultivator.

**Muzdalifah:** (المزدلفة) (Also called *Mash’ar*) A place between ‘Arafat and Mina, about 20 km from Makkah, where the pilgrims while returning from ‘Arafat, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and ‘Isha’ prayers (together) there.

**Nar:** (النار) The fire of Hell.

**Nabi:** (النبي) (pl. *Anbiya’*) The meaning of the word *Nabi* is a Prophet. To be a Prophet, he should receive a revelation from Allah that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in
the Qur'an that there are no more Prophets and Messengers after Muhammad, the last of the Prophets and Messengers.

*Nabidh:* (انبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

*Nadhr:* (النذر) is one of the three types of vows to Almighty Allah.

*Nādıḥah:* (الناضحة) A camel used for agricultural purposes.

*Nady:* (النبيع) A part of an arrow.

*Nafath:* (النفث) Witchcraft.

*Nafkh:* (النفخ) Puffing of Satan.

*Nāfilah:* (النفيلة) The recommended prayers after or before the daily obligatory prayer.

*Nafl:* (النفل) Literally means ‘optional’. A voluntary act of supererogatory devotion such as Nafl prayer or Nafl fast. According to the jurists it has a similar ruling to that of Mustahabb.

*Nafs:* (النفس) In Arabo-Persian usage, *Nafs* (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The *Nafs* represents that core of each individual which exhibits an innate orientation towards God, called *Fitrah*, and which passes into a different unknown realm upon a person's physical death in the present world.

*Nahd:* (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

*Nahyun ‘anil-Munkar:* (نهي عن المنكر) Forbidding evil.

*Nahr:* (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

*Najāsah:* (النجاسة) Refers to impurity. It is of two types: *Najāsah Chalīzah* (heavy impurity) and *Najāsah Khaffjah* (light impurity).

*Najash:* (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
An-Najāshī: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (نجد) Lexically means ‘the elevated land’. The expanse of land between Tihamah and Iraq.

Najis: (النجس) Something that is impure.

An-Najwā: (النجوي) The private talk between Allah and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur’an (V.58:7-13), and also see the footnote of (V.11:18)] (See Sahīh Al-Bukhārī, Vol.3, Hadith No. 621)

Na‘l: (النعل) Slipper or sandal.

Namimah: (النيمة) (Calumries) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah: (النمرة) (pl. Nimār) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Namisah: (النمسة) The women who plucks the eyebrows of other women.


Naqīb: (النقيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqīr: (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab: (النسب) Lineage or genealogy.

Nasārā: (النصاري) The name given to the followers of the Christian faith both in the Qur’ān and Hadīth.

Nash: (الأش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to Uqiyyah (60 grams approximately).

Nasī‘: (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasīhah: (النصيحة) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of the Qur’ān.
Nasl: (النصل) A part of an arrow.

Nāsē: (الناسوت) Human, as opposed to Divine.

Nawāfil: (النوافل) Optional practice of worship in contrast to obligatory (Fāridah). See Nafl and Nāfilah.

Nawāt: (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifāq: (النافق) Hypocrisy.

Nifās: (النافس) Refers to the flowing of postnatal blood after childbirth.

Nihāl: (النحل) Present. (Hībah: Gift; 'Umrah: Lifelong gift; Ruqāḥ: Gift of house given for lifelong use).

Nikāh: (النكاح) Pronouncement of marriage or wedlock according to Shari'ah (Islamic law).

Niqāb: (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nīsāb: (النصاب) A threshold of wealth of which any excess is subject to Zakāh (obligatory charity). So Nīsāb is the minimum amount of wealth or property which makes one liable to pay Zakāh. Minimum amount of property liable to payment of the Zakāh, e.g., Nīsāb of gold is twenty (20) Mithqal, i.e., approx. 94 grams; Nīsāb of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; Nīsāb of food grains and fruit is 5 Auṣiq, i.e., 673.5 kgs; Nīsāb of camels is 5 camels; Nīsāb of cows is 5 cows; and Nīsāb of sheep is 40 sheep; etc.

Niyyah: (النية) It is an intention to perform an activity.

Nubūwwah: (النبيوة) Prophethood.

Nūh: (نوح) A Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Nūn: (نون) Fish.

Nūr: (النور) Light

An-Nūr: (النور) 'The Light.' One of the ninety-nine Attributes of Allāh, and the name of a Sūrah. See An-Nūr (24:35-36).

Nusk: (النسك) Religious act of worship.

Nusub: (النصب) (pl. Ansāb) Nusub were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men,
saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk: (المسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabā': (القبء) An outer garment with full-length sleeves.

Qabr: (القبير) Grave.

Qadā': (القضاء) A prayer said after due time. Literally means 'carrying out' or 'fulfilling'. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

Qadariyyah: (القدرية) (Also called the people of Qadar/Ahlul-Qadar.) The Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants-as against the Jabriyyah sect whose belief is just the opposite.

Qadar: (القدر) Divine Preordainment or the Divine Decree.

Qadid: (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr: (القدر) ‘The Power.' The name of Sūrah 97 of the Qur’ān also.

Qādī: (القاضي) Judge.

Qā'īdīn: (القاديين) People who remain inactive and do not actively fight. The opposite of Mujāhid.

Qaylūlah: (القيلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalīb: (القليب) A well.

Qamīs: (القميص) meaning ‘shirt’. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qār: (القار) Tar or pitch.

Qaraz: (القررذ) The leaves of Mimosa Flava used for tanning.

Qard: (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.
Qāri: (القاريء) (pl. Qurrā' A reciter. Early Muslim religious scholars were called Qurrā'. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qārin: (القرين) One who performs Hajj Qirān.

Qārin: (القرين) The Devil companion that is with everyone.

Qurnul-Manāzil: (قرر المنازل) The Miqāt of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (النصب) Pipes made of gold, pearls and other precious stones. Reference to Khadijah's home in Paradise.

Qasāmah: (القسمة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two Rak'āhs in those obligatory prayers in which a person is required to pray four Rak'āhs.

Qaswā: (القسوة) The name of the Prophet's she-camel.

Qaṭfiqah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattāt: (القات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (Ṣaḥḥ Al-Bukhārī, Vol. 8, Hadith No. 82)

Qawmāh: (القومة) Raising one's head in prayer from bowing and standing up straight.

Qawwām or Qayyim: (قوام أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza: (الفرع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the Qiblah is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the Qiblah direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.
Glossary of Islamic Terms

Qil wa Qal: (نيل وقَال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintar: (القَنْطْار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a Qintar is equal to twelve thousand Uqiyyah, each Uqiyyah of which is better than heaven and earth.

Qirah: (القراءة) The audible recitation during prayers.

Qirad: (الفراض) Sleeping partnership (see Mudarabah).

Qiram: (القرا) A thin marked woolen curtain.

Qirat: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 Qirat = 1/2 Diniq & 1 Diniq = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah: (القَرِبَة) A water skin.

Qirsh: (القَرْش) A unit of money.

Qissas: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See Al-Ma'idah (5:48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See Al-Baqarah (2:178-179).

Qassy or Qassiyyah: (القسي أو القسيمة) A linen cloth containing silken lines prepared at Qass in Egypt.

Qitham: (القِثَام) A plant disease that causes fruit to fall before ripening.

Qiyam: (القِيْم) The standing during the prayer for recitation of Sūrat Al-Fātihah or Sūrat Al-Hamd and the second Sūrah that follows after it, while the standing after the Ruku' is Qawmah. And the voluntary prayers at night are also called Qiyam for night prayers.

Qiyamah: (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyas: (القياس) In simple terms, the verdict given by a Muḥtahid or Faqīh who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur'an and Sunnah to situations not explicitly covered by these two sources. Qiyas is one of the most important tools for interpreting and implementing the Shari'ah (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur'an; (b) From the Prophet's Sunnah. (c) Conscience of the community from all over the Muslim world; (d) and Qiyas, i.e., reasoning. It is not to be practiced ex-
cept if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfi‘ī), Qiyās is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadā': (قضاء) Paying in a debt.

Qubā' (القباء) A place on the outskirts of Al-Madīnah. The Prophet Ḥ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak'ah prayer is regarded as a performance of 'Umrah in reward according to the Prophet’s saying.

Qubbah: (القبة) A small and round one-room tent.

Qubbatus-Sakharah: (القبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdūl-Malik in the area of the famous mosque, Aqṣa Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad Ḥ was miraculously ascended to heavens.

Qudūt: (القضاء) Plural form of Qādī.

Qudhādh: (الفذد) A part of an arrow.

Al-Quds: (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madīnah, because of its significance to Islamic history in the broadest sense.

Qullah: (القلاة) (Also called Jirār - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbaḥs). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two Qullahs as equivalent to 500 Rattls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum: (المقم) A narrow-headed vessel.

Qunūt: (القرو) Invocation in the prayer. The act of raising both palms in front of the face while praying in the second Rak'ah of prayer.

Qunūt Nāẓilah: (قروت نازلة) Supplication in the event of a calamity.

Quraysh: (ترش) One of the greatest and prominent tribes in all of Arabia in the Prophet’s era. The Quraysh were the keepers of the Ka`bah and
therefore the wealthiest and most powerful tribe. The Prophet Muhammad belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad started to preach the true religion of Allah and persisted in calling people to worship Allah alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad’s downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of Jāhiliyyah were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka’bah in the year 630 CE, after that they yielded and entered the fold of Islam.

_Qurayshi_ or _Qurashi_ (قريشي أو فرسحي): A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad belonged to this tribe, all his descendants are also called Qurayshi.

_Qur’ān_ (القرآن): Meaning ‘the recitation,’ or ‘the reading.’ Qur’ān is the Noble Book, the Living Miracle, the last revelation from Allah to mankind and the jinn before the end of the world, revealed to Prophet Muhammad through the angel Jibra’il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madīnah. There is only one Qur’ān in the whole world and it is in the Arabic language. The Qur’ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur’ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad nearly fourteen hundred years ago. It consists of 114 Surahs (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur’ān have been documented and recognized. The Qur’ān cannot be translated at all as the represents the exact Words of Allah. Any translation is considered to be the explanation to the meaning of the Qur’ān. The Qur’ān is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur’ān is viewed as the authoritative guide for human beings, along with the Sunnah of Muhammad. The Qur’ān amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur’ān in the Qur’ān speak for themselves. The Qur’ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed,
and confirming the truth of previous revelations. The Qur'an has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'an has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

**Qūrān:** (القرآن) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allah on the day of 'Eidul-Adhā and the two days following it.

**Qust:** (القسم) A type of incense.

**Qūṭ:** (القوم) Sitting posture in prayer while Tahiyyah and Tashahhud are recited.

**Rābā'ī:** (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

**Rābā'iyah:** (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

**Rābb:** (الرب) There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for the entire universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. Rabb is also one of the Names of Allah. We have used the word 'Lord' as nearest to Rabb. All occurrences of 'Lord' actually mean Rabb and should be understood as such. For example see Qur'an 2:21.

**Rabbuka:** (ربك) Your Lord, Your Master.

**Rabbul-'Ārd:** (رب الأرض) Owner of the land in Musāqāt and Muzārā'ah contracts.

**Rabbul-Māl:** (رب المال) A person who invests in Mudārabah or Musharakah. See Sāhibul-Māl.

**Rabī‘ul-Awwal:** (ربيع الأول) The third month of the Islamic calendar.

**Radiyallāh 'Anhu:** (رضي الله عنه) May Allah be pleased with him (RAA) is said whenever the name of a Companion of the Prophet is read or heard or written.

**Rādā‘ah:** (الرضاعة) The suckling of one's own or someone's child.

**Rāhilah:** (الرحيلة) A she-camel used for riding. (Literally means: a mount to ride).

**Rahmān** and **Rahīm:** (الرحمن والرحيم) These words are from the root rahm
which denotes mercy. In the Qur’ân this attribute of Allâh has been mentioned side by side with the attribute Rahmân (literally ‘merciful’). As such Rahim signifies Allâh’s mercy and beneficence towards His creatures. Moreover, according to several scholars, the word Rahîm signifies the dimension of permanence in Allâh’s mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See Sûrah 55 of the Qur’ân.

Rahn: (الرَّهْن) Pledge or mortgage.

Rayhân: (الرَّيحَان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyân: (الرَّيَان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab: (رَجَاب) It is the seventh month of the Islamic calendar.

Rajabiyyah: (الرَّاجِبَيْة) See ‘Atirah.

Rajaz: (الرَّجْز) Name of poetic meter.

Raj’ah: (الرَّجَا) The bringing back of a wife by the husband after the first or second divorce.

Rajm: (الرَّجْم) Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the Hadd (prescribed) punishment of illegal sex is Rajm.

Rak’ah: (الرَّكْه) (pl. Raka‘ât) Literally, ‘a bowing.’ This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur’ân, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadân: ( رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur’ân started to be revealed to our Prophet ﷺ and in it occurs the night of Qadr and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadân is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرَّمَل) Fast walking accompanied by the movements of the arms and legs to show one’s physical strength. This is to be observed in the first three rounds of the Tawâf around the Ka‘bah, and is to be done by the men only and not by the women.

Ramy: (الرَّمَي) The throwing of pebbles at the pillars (jîmâr) at Mina.
**Ra’sūl-Mālik**: Capital invested in Mudārakah or Musharakah.

**Rasūl**: The meaning of the word Rasūl is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur’ān. From within the list, the Qur’ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), ‘Īsā (Jesus), and Muḥammad ( ﷺ). See Nabī.

**Rā‘ī**: Measurement equal to half a seer or a liter. See Qullah.

**Rāwī**: A narrator. In Hadīth literature, it means the narrator of Ahādīth.

**Rāyah**: A flag, it is bigger than Liwā’ (standard).

**Rībā**: It literally means ‘to grow; to increase, to expand.’ Technically, Rībā denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. Rībā Nasī‘ah (ربة النسیة) - taking interest on loaned money. 2. Rībā Fadl (ربة الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See Al-Baqarah (2:275-280), Āl Īmārān (3:130).

**Rībāt**: Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

**Rūdā**: A piece of cloth (sheet etc.) worn around the upper part of the body.

**Rījz**: Whispering, evil suggestions.

**Rīkāz**: Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

**Risālah**: Regarding Hadīth compilations: collection of Ahādīth dealing with a particular topic.

**Riwāyah**: Narration.

**Riyā**: A minor Shirk (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

**Riyādul-Jannah**: A part of the Masjid Nabawī that is said to be a part of Paradise.

**Rūhullāh**: According to the early religious scholars from among
the Companions of the Prophet ﷺ and their students and the Mujtahidūn, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh's House (Baytullāh), (ii) Allāh's Messenger; (iii) Allāh's slave ('Abdullāh); (iv) Allāh's spirit (Rāhullāh) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: “Be!” - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh’s Knowledge (‘Ijmullāh); (ii) Allāh’s Life (Hayātullāh); (iii) Allāh’s Statement (Kalāmunullāh); (iv) Allāh’s Self (Dhatullāh) etc.

Rāhul-Quduṣ: (روح القدس) 'The Holy Spirit.' Another name for the Angel Gabriel (Jibrail) ﷺ.

Rūkn: (الركض) (pl. Arkān) Pillar, basic article.

Rūkū': (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur’ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (Juz', sing. Juz'), and each Juz' consists usually of sixteen Rūkū'.

Ruqā: (رفعه) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah: (الروج) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite Sūrat Al-Fatīrah or any other Sūrah of the Qur’ān and then blow one’s breath with saliva over a sick person’s body-part).

Rushd: (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab: (الرباط) Ripe dates, opposite of Busr.

Sā': (الصاع) A volume measure that equals four Mudds (3 kg. approx) (also 2.172 kg.), one Sā' of Al-Madīnah was equal to about two and a half kilograms

Sabā: (الصبا) Easterly wind.

As-Sab'ah: (السبعة) The seven compilers of Ahādīth - Bukhārī, Muslim, Abu Dāwud, Nasā’i, Tirmidhi, Ibn Mājah, Ahmad.
**Glossary of Islamic Terms**

**Saba'** or **Sheba**: (سُبْعَ) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See *Sābiʿūn* or Sabeans)

**As-Sab'ul-Mathāni**: (السبع المثنى) The seven repeatedly recited Verses, i.e., *Sūrat Al-Fatihah*.

**Sabāḥah**: (سابحة) An exclamation indicating an appeal for help.

**As-Sabāt**: (السبات) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sūrah 7, Al-Aʿrāf*.

**Sābi**: (صابي) (pl. Sābians) Those who change their religion.

**Sābiqūn**: (صابيون) See *Muqarrabūn*.

**As-Sābiqūn al-Awwalūn**: The first forerunners in the faith.

**Sābirūn**: (صابرون) People who are patient and steadfast.

**Sābiʿūn** or **Sabeans**: (صابيون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near Sanʿā. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lā ilāha illsallāh* (none has the right to be worshipped but Allāh) and used to read *Zabūr* (The Psalms of the Sābiʿūns) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

**Sabr**: (صبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and achievement.
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**Sa'dan:** (السدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

**Sadag:** (الصداق) This word has the same meaning as Mahr.

**Sadaqah:** (الصدقة) Literally, 'righteousness.' This term refers to the voluntary giving of alms (charity). Sadaqah is distinct from Zakah, which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. Sadaqah can consist of any item of value, and can be provided to any needy person. The Qur'an states that Allah loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

**Sadaqatul-Fitr:** (صدقة الفطر) Refers to the charity that is given on or prior to the day of 'Eidul-Fitr.

**Saduq:** (الصدوق) Truthful.

**As-Safâ wal-Marwâh:** (الصنا والمروة) Two mountains at Makkah neighboring Al-Masjidul-Hurâm (the Great Sacred Mosque) to the east. One who performs 'Umrah and Hajj should walk seven times between these two mountains and that is called Sa'y. These are referred to in the Qur'an as one of the symbols of Allah. See Al-Baqarah (2).

**Safar:** (السفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

**Saghira:** (الصغيرة) A child or minor girl underage.

**Sahâbah:** (الصحابية) (sing. Sahâbi) A term meaning 'companions,' commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The Sahâbah's piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his Ahâdith in the years following his death.

**Sahba:** (صهباء) A place near Khaybar.

**Sâhibul-Mâl:** (صاحب المال) (pl. Ashâbul-Mâl) (also, Rabbul-Mâl) The financier in the Mudârabah form of partnership agreement, provides the finance while the Mudârib provides the entrepreneurship and management. There can be many Ashâbul-Mâl and Mudârib in a given Mudârabah agreement.

**Sahifah:** (السجف) A page or manuscript. Collection of Ahâdith by a Companion.

**Sahihayn:** (الصحيحين) The Twins. The two most authentic books of Ahâdith—
**Glossary of Islamic Terms**

*Sahih Al-Bukhari* and *Sahih Muslim*.

**Sahih Al-Bukhari**: A book of *Ahadith* compiled by Imam Bukhari.

**Sahih Muslim**: A book of *Ahadith* compiled by Imam Muslim.

**Sahur**: (الصوّر) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadan. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his Sunnah.

**Sahw**: (الشهو) Forgetting (here it means forgetting how many Rak’at a person has prayed in which case he should perform two prostrations of Sahw).

**Sâ’imah**: (الصيحة) A flock of about one hundred grazing animals.

**Sâ’ibah**: (الصيحة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur’an 5:103)

**Sayhah**: (الصيحة) Torment-awful cry.

**Sayhân wa Jayhân**: (سيحان وجيحان) Sayhân (Oxus or Amu Darya) and Jayhân (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from Sayhûn and Jayhûn that are in the territory of Khurasân. (Mu’jam Al-Buldan of Baladhari, 2/227, 3/333). Some maintain that Sayhûn is in India and Jayhûn in Khurasân. Furât (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form Shatî’ul-Arâb, andNil (Nile) is the well-known river in Egypt.

**Sayyi’ah**: (السيئة) (pl. Saiyy’ât) Sins or demerits or bad deeds (opposite of Hasanâh), often means what one earns by doing something wrong (committing a sin). According to a Hadîth, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

**Sajdah**: (السجدة) (pl. Suju’d) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called Sajdatayn.

**As-Sajdah**: (السجدة)

**Sûrah 32 of the Qur’an**.

1. **Sajdatus-Sahw**: (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.
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**Sakinah:** (السكينه) Tranquility, calmness, peace and reassurance etc.

**Salab:** (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

**Salaf:** (السلف) A sale in which the price is paid at once for goods to be delivered later.

**Salaf:** (السلف) Predecessors, ancestors, forefathers, ascendants.

**Salam:** (السلام) Synonym of Salaf.

**Salām:** (السلام) Literally means ‘peace’. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of ‘As-Salāmu ‘Alaykum wa Rahmatullah’ which denotes the end of the prayer.

**Salāt:** (الصلاة) Prayers. Salāt is a spiritual relationship and communication between the creature and his Creator. Salāt refers to the prescribed form of worship in Islam, and is one of the ‘five pillars’ of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one’s daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. *'Asr* (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. *'Ishā'* (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform Salāt, a Muslim has to have ablution (*Wudū’*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing Salāt.

**Salāt:** (الصلاة) (pl. *Salawāt*) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du‘ā’*). So Salāt (the act of sending the blessings) is not to be confused with Salāt (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: “O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhīm, You are indeed Praiseworthy,
Most Glorious." Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

**Salātul-Awwābin:** (صلاة الأواني) It is another name for Salātud-Duḥā, that is prayer after sunrise.

**Salātud-Duḥā:** (صلاة الضحى) That is optional prayer after sunrise.

**Salātul-Hājah:** (صلاة الحاجة) Prayer at times of need.

**Salātul-Istikhārah:** (صلاة الاستخارة) Prayer for (seeking) guidance. See Istikhārah.

**Salātul-Istisqa':** (صلاة الاستسقاء) Prayer for rain.

**Salātul-Janāzah:** (صلاة الجنازة) Funeral prayer in absentia. The prayer is done in standing position only and consist of four Takbīr: 1. After the first Takbīr, recite Al-Fātiḥah. 2. After the second Takbīr, recite Tashahhud and As-Salātul-Ibrāhīmīyyah. 3. After the third Takbīr, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth Takbīr, finish the prayer by uttering As-Salāmu ‘Alaykum while turning to the right.

**Salātul-Jamah:** (صلاة الجمع) Combined prayer.

**Salātul-Jamā‘ah:** (صلاة الجماعة) Congregational prayer.

**As-Salātul-Jāmi‘ah:** (صلاة الجامعة) Prayer is about to begin.

**Salātul-Jumu‘ah:** (صلاة الجمعة) Friday prayer. See Jumu‘ah.

**Salātul-Khawf:** (صلاة الخوف) Prayer in the state of insecurity. For its procedure see Surat An-Nisā’ 4:102.

**Salātul-Kusūf wal-Khursaf:** (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

**As-Salātul-Maktūbah:** (صلاة المكتوبة) Prescribed prayers/obligatory prayers.

**Salātul-Qasr:** (صلاة الفجر) Shortened prayer.

**Salātul-Tatawwu‘:** (صلاة التطوع) A voluntary prayer.

**Salātul-‘Ushr:** (صلاة التصحيح) The prayer of glorification.

**Ṣāliḥ:** (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. ‘Amal Ṣāliḥ, honorable or righteous action, is often combined in the Qur’ān with Imān and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.
**Salwā**: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

**As-Samad**: (الصمد) One of the ninety-nine Attributes of Allah. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. The Most Perfect in His Attributes.

**Sami'Allahu Liman Hamidah**: (سمع الله من حمد) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

**Samur**: (السمور) A kind of tree.

**Sanāh**: (سناه) Means ‘good’ in the Ethiopian language.

**Sannūt**: (السنوت) Fennel or aniseed.

**Saqīfah**: (السفينة) A shelter with a roof. The Companions of the Prophet met in a Saqīfah in Al-Madinah to pledge their loyalty to Abu Bakr after the death of the Prophet.

**Sarf**: (الصرف) Exchange. (Neither Sarf nor ‘Adl means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

**Sarf**: (سرف) A place six miles away from Makkah.

**Sariyyah**: (السريه) A small army sent by Prophet Muhammad for Jihad, in which he did not personally take part.

**Satr**: (ستر) Means ‘cover, shield’. And it refers to that area of the body that has to be covered. It is also referred to as the ‘Awrab.

**Sawm**: (الصوم) (pl. Siyām) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the ‘five pillars’ of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly.
people and the ones who have permanent diseases like ulcers.

**Sawād Aẓam:** (السواد الأعظم) The great majority.

**Sawīq:** (السووق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

**Sāy:** (السيعي) The going for seven times between the mountains of Safa and Marwāh in Makkah during the performance of Hajj and ‘Umrah. It is done to symbolize Hajar’s search for water for her son Ismā’il.

**Sā‘ī:** (الساعي) The person responsible for collecting the Zakāt is sometimes called Sā‘ī.

**Sayyid:** (السيد) A descendant of the Noble Prophet ﷺ. See Qurayshī.

**Sayyid:** (السيد) Leader or chief.

**Sayyid:** (سيد) My master.

**Sayyidul-Istighfar:** (سيد الاستغفار) The Master Supplication for forgiveness.

**Sha‘ā’irullāh:** (شعراء الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

**Sha‘bān:** (شعبان) The eighth month of the Islamic calendar.

**Shāfi‘i:** (شافعي) Islamic school of law founded by Imām Shāfi‘ī. Followers of this school are known as the Shāfi‘ī.

**Shahādah:** (الشهادة) An Arabic word meaning ‘witnessing’. The declaration of faith: Lā ilāha ilallāh Muhammadur-Rasūlullāh (I testify that none has the right to be worshipped but Allāh and I testify that Muhammad is the Messenger of Allāh). A person must recite the Shahādah to convert to Islam. The Shahādah constitutes the first of the ‘five pillars’ of Islam.

**Shahīd:** (الشهيد) (pl. Shuhāda‘) A martyr. Someone who dies in the way of Allāh.

**Shāhid:** (الشهيد) A witness.

**Shaykh:** (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various Tariqahs (spiritual orders or groups).

**Shaytān:** (الشيطان) (pl. Shaytān) Satan, the enemy of mankind and the
source of evil in the world. See Iblis.

Ash-Shajarah: A well-known place on the way from Al-Madinah to Makkah.

Shām: The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah: Turban, head wrap, cloak, mantle.

Shaqq: Ditch type of grave.

Sharī'ah: These are the rules and regulations of Islam, the Divine law. Sharī'ah is the totality of of Allāh’s Commandments relating to man’s activities. It signifies the entire Islamic way of life, especially the Law of Islam. The Sharī'ah is based upon the Qur'an and the Sunnah of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, Sharikah Musahahmah (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqah: An animal with split ears.

Shawwal: The tenth month of the Islamic calendar.

Shi'ah: Literally, ‘party’ or ‘partisans.’ This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been ‘Ali bin Abu Tālib, rather than the first caliph Abu Bakr Siddiq. Moreover, Shi'ahs believe that ‘Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imām (leader). The largest group in Shi'ism believes that ‘Ali was the first of twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of Sharī'ah (Islamic law), used by Shi'i religious scholars to derive legislation and issue religious opinions. So, a Shi'ah is a follower of the twelve Imāms. Shi'ah Muslims may be found in Iran, Iraq, Afghanistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shib: A narrow pass.

Shighdr: A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.
**Shiqāq:** Difference between husband and wife.

**Shirāk:** A leather strap.

**Shirk:** Polytheism and it is to worship others along with Allah. This term commonly used to mean association of something other than God with God. For Muslims, Allah is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allah does not forgive, according to the Qur'an. Thus, paganism, or even atheism, is viewed as expression of Shirk.

**Shirkah:** Partnership between two or more persons, whereby unlike Mudārābah, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

**Shirkah ʿAmmah:** A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

**Shirkatul-Anwāl:** A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type 'Inān or Muwāwadah.

**Shirkatul-ʿAqd:** A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

**Shirkatul-ʿInān:** A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

**Shirkatul-Jabr:** Mandatory co-ownership created by an act of law, like inheritance.

**Shirkah khāṣṣah:** Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

**Shirkat Mafālīs:** A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see Shirkatul-Wujūh.

**Shirkah Muwāwadah:** An unlimited partnership.

Shirkatul-Wujūh: Partnership based on credit-worthiness of
the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type 'Inan or Mufawadah.

Shirkatuz-Zimān: (شراكة الزمام) It is a term used by the Malikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafi Shirkatul-Wujuh insofar as it requires the physical presence of all the partners at the time of purchase.

Shufah: (الشعة) Pre-emption.

Shukkā: (الشوك) (sing. Shakk) Check, certificate of debt, certificates of investment.

Shūrā: (الشورى) Consultation.

Shūrāt: (الشراء) (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shurūt: (الشروط) Terms and conditions in Islamic law.

Sibtiyyah: (السبيحة) (pair Sibtiyyatayn) A hairless sandal dyed with the leaves or pods of Qaraz which is a species of Mimosa tree, making a brown color.

Siddīq wa Siddiqūn: (الصديق والصديقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ān 4:69)

Siddīq: (الصديق) Abū Bakr, one of the closest Companions of Prophet Muhammad, was given the appellation as-Sadiq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sīdīr: (السدر) Lote tree (or Nabk tree).

Sīdratul-Muntahā: (سدرة المنتهى) 'The lote-tree of the furthest limit.' A Nabk tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See An-Najm (53:14-18).

Sīfin: (صفين) A battle that took place between 'Ali's followers and Mu'awiyah's followers at the river of the Euphrates in Iraq.

Sīhāh Sītah: (الصحاب السنة) The term As-Sīhāh us-Sītah (The Sound Six authentic collections of Alhādith), is used for the compilations done by Imāms and Scholars named, Bukhārī, Muslim, Tirmidhi, Nasa'i, Abu Dawud and Ibn Mājah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mājah) to have defective narrations. The majority of the Shi'ah reports are of even later date than the early compilations. For the most part, they are from the Buyid period of around 454 Hijri.
Glossary of Islamic Terms

**Sihāq:** (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

**Sūfīn:** (السجن) It is a 'prison' where the records of the evil doers are kept. See Al-Mutaaffifin (83:7-9).

**Sin nul-Balūgh:** (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

**Sin nut-Tamīz:** (سن التميز) This is the age of distinguishing. This age is used in Fiqh to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanifah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

**Siyarā:** (السير) A sheet of pure or mixed silk having yellow stripes.

**Sūrah:** (السيرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called Sūrah. The famous collections of the Sūrah are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days Ar-Rahiq Al-Makhtūm in many languages is very famous. The Sūrah is a source of reference that Muslims rely on in their daily life situations and problems.

**Sirāt:** (الضفائر) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

**As-Sirātul-Mustaqīm:** (الضفائر المستقيم) 'The straight path,' the path that the Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur’ān. The path that leads to Paradise.

**Sīrri Salāt:** (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of Zuhr and 'Asr.

**Sirwāl:** (السروال) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

**Sīwāk:** (السواك) A piece of a root of a tree called Arāk, used as a tooth stick.
Also called a Miswāk.

**Subh Sādiq:** (الصُّح الصادِقِ) Literally means ‘true dawn.’ It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

**Subhānallāh:** (سُبْحَانَ اَللَّهِ) To esteem Allāh by saying ‘Glorified is Allāh’ and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

**Subhānahu wa Ta‘ālā:** (سُبْحَانَاهُ وَتَعالَی) ‘He is Glorified and Exalted.’ This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is: Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are: ‘Azza wa Jallu: ‘He is the Mighty and the Majestic’; Jalla Jalāluhu: ‘He is the Exalted Majestic.’

**Suffah:** (الصَّفَةِ) A shaded verandah with raised platform attached to the Prophet’s Mosque in Al-Madinah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad’s time. It was also used by the Prophet as a welcoming point for newcomers or poor people. It was part of his mosque.

**Sūfi:** (صُوفِي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as Tariqahs.

**Sufism:** (الصُّوْفِيَة) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an ‘inward’ path of communion with God, complementing the *Shari‘ah*, or ‘outward’ religious law.

**Sufrah:** (السُّفْرَةِ) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.
Suhuf: (الصحف) pages or manuscripts.

Suhūlīyyah: (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

Suhūr: (السحور) Predawn meal. A meal taken before Fajr in the month of Ramadān to begin fasting.

Sajdah: (السجود) See Sajdah.

Sunan: (السنن) Collection of Ahādīth only containing legal traditions (Ahādīthul-Ahkim).

Sundus: (السندس) A kind of silk cloth.

Sunnah: (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The Ahādīth are reports on the Sunnah. The two major legal sources of jurisprudence in Islam are the Qur’ān and the Sunnah. The Sunnah may confirm what is mentioned in Qur’ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur’ān.

As-Sunnat ut-Taqrīriyyah: (السنة التقريرية) The Prophet’s remaining silent on any Companion’s explanation of his action amounts to his approval, as we know, the Prophet’s abstaining from disapproving anything said or done before him means his approval.

Sunnah or Mustahabb: (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhan). See Mustahabb.

Sunnah: (السنة) That action which the Prophet ﷺ did or sanctioned. Sunnat prayers are of two types: Sunnat Mu’akkadah and Sunnat Ghayr Mu’akkadah.

Sunnah Mu’akkadah: (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of Sunnat is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu’akkadah: (السنة غير المؤكدة) Unascertained prayers. These prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of Sunnat entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunni: (السني) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the ‘Rightly-Guided Caliphs,’
and who attribute no special religious or political function to the descend-
dants of the Prophet’s son-in-law ’Ali bin Abu Tālib. Sunnis hold that any
pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise
the majority of Muslims, numbering about 90% of the total.

Sūrah: (السورة) A distinct chapter of the Qur’ān, designated by a title such
as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse
within a Sūrah is called an Āyah. The Qur’ān is comprised of 114 Sūrahās
of varying lengths. Each Sūrah in the Qur’ān is named from some subject or
word that is particularly striking in that chapter.

Sutrah: (السترة) Screen. An object like a pillar, wall or stick, a spear etc., the
height of which should not be less than a foot and must be in front of a
praying person to act as a symbolical barrier or screen between him and
the others.

Tābah: (الطابة) Madinatun-Nabi (City of the Prophet), Madinah Munawarrah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madīnah. See Al-Madīnah.

Tabī': (تبی) A male two-year-old cattle, cow or ox (entered its second year).

Tabī’ah: (ثبيّة) A female two-year-old cattle, cow or ox (entered its second
year).

Tābi‘īn: (أنبائون) (sing. Tābi‘i) Successors, are those who benefited and
derived their knowledge from the Companions of the Prophet ﷺ.

Tabūk: (تبوك) A well-known town about 700 kilometers north of Al-
Madinah.

Tadbir: (التدبير) About freeing a slave.

Tadlis: (التدليس) (Truncation) For some reasons, like explicit affirmation of a
Mudallīs (Truncated - immediate narrator not known) having directly
heard from whom he is reporting, references from outside the Sound Six
have also been given. See, for example, Hadīth no. 35, Ibn Mājah, collected
by Ahmad from Hadīth of Muhammad bin Ishāq about whom it was af-
irmed that he had heard directly from him. See also Introduction.

Tafsīr: (التفسير) Any kind of explanation, but especially a commentary on
the Qur’ān. Translations of the Qur’ān from Arabic into other languages
such as Spanish, Urdu, or English are considered interpretations of the
Qur’ān, since only the original Arabic text actually constitutes the content
of the Qur’ān.

Tāghūt: (إنطاغوت) Literally it denotes the one who exceeds his legitimate
limits. In Qur’ānic terminology it refers to the creature who exceeds the
limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allah without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allah). The last stage is that man not only rebels against Allah but also imposes his rebellious will on others. All those who reach this stage are said to be *Tāghūts*. So, the word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allah), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allah, who were falsely worshipped and taken as *Tāghūts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

**Tahajjud:** (التهجد) The Tahajjud prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the Tahajjud prayer. It may be performed anytime between 'Isha' and Fajr.

**Taharah:** (الطهارة) It is the state of being clean and not impure.

**Tahiyyah:** (التحية) All compliments, prayers and good words are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah.

**Tahiyyatul-Masjid:** (تحية المسجد) Two Rak'at Sunnat offered as greetings of the mosque on entering the mosque for prayer.

**Tahiyyatul-Wudū':** (تحية الموضوع) Two Rak'at Sunnat offered as greetings of the Wudū'.

**Tahlīl:** (التهليل) Assertion of the Oneness by saying *La ilāha illallāh* (None has the right to be worshipped but Allah).

**Tahlīl:** (التحليل) Saying *As-Salamu 'Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

**Tahmid:** (التحميد) Praising Allah by saying *Al-Hamdulillāh* (the praise is for Allah).

**Tahnīk:** (التحنيك) It is the Islamic customary process of chewing a piece of date etc., and putting a part of its juice in the child’s mouth as his first food, and then pronouncing *Adhān* in child’s ears. (See Sahīh Al-Bukhārī, the Book of ‘Aqīqah, Vol. 7, Page No. 272)

**Tā'īf:** (الطائف) A well-known town near Makkah.
Taylascin: (طليسان) (Green sheet) is the dress of the Shaykhs of the non-Arab nations.

Tajwid: (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur'an in accordance with the established rules of Nutq, pronunciation and intonations, such as Taflhim, velarization, Ghunnah, chanting, and Iqlab, transposition.

Takāful: (تكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

Takhīr: (تكير) (Magnification) Saying Allāhu Akbar (Allāh is the Most Great). See Allāhu Akbar.

Takbirah: (الكبرة) A single utterance of Allāhu Akbar.

Takbiratul-Ihrām: (تكبير الإحرام) Saying Allāhu-'Akbar (Allāh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called Takbir Tahrimah (formula of prohibition).

Talaq: (الطلاق) The repudiation of marriage. Divorce.

Talāq Rajī: (الطلاق الرجعي) Revocable divorce.

Talāq Bā'in: (الطلاق البائن) Irrevocable divorce or final divorce.

Talbīnah: (التبيلة) A kind of porridge prepared from white flour, milk and honey.

Talbiyyah: (التبيلة) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during Hajj or 'Umrah attributed to Prophet Abraham عليه السلام and uttered by Muslims in emulation of him during the Hajj. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the Iḥram, the pilgrim’s plain white attire. It is saying of: Labbayka, Allāhumma labbayk. Labbayka lā sharīka laka labbayk. Innal-hamda wan-ni'mata, Lākum wa-l-mulk. Lā sharīka laka. (Here I am at Your service, O Allāh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

Tamā'im: (التمائم) Amulets.

Tā'mın: (التأمين) Insurance, assurance, Security.

Tamr: (التمر) Dates.

Tan'im: (التنيعم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of Iḥram to perform
'Umrah.

Tanzih: (التذكير) To declare Allah to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

Taqdir: (القدر) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allah.

Taqlid: (التقاليد) Putting colored garlands around the necks of Budn (animals for sacrifice).

Taqlis: (التقاليس) Play or merriment. Swordplay and playing Daff (tambourine). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. Muqallis are those who make a show.

Taqwâ: (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one’s Taqwâ is a measure of one’s faith and commitment to God. It means fearing Allah as He should be feared, and loving Allah as He should be loved. A person with Taqwâ desires to be in the good pleasures of Allah and to stay away from those things that would displease Allah. See Qur’ān, Āl ‘Imrān (3:102-103), Al-Hashr (59:18-19).

At-Taqwînul-Hijri: (التقويم الهجري) The Hijrah (migration) of Prophet Muhammad  from Makkah to Al-Madīnah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon’s crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadān, celebrating the two major feasts (‘Eidul-Fitr and ‘Eidul-Adhā), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Ra’bi’ul-Awwal, Ra’bi’uth-Thani, Jumāda Al-Ūla, Jumāda Al-akhirah, Rajab, Sha’bān, Ramadān, Shawwāl, Dhul-Qa’dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after Hijrah) dates for historical events.

Tarâwiḥ: (التراويح) Optional prayers offered after the ‘Ishā’ prayers on the nights of Ramadān. These may be performed individually or in congregation.

Taribat Yamînuka: (تربت يمينك) (May your right hand be in dust). It is an
expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

**Tarji’** (الترجع) Repetition of recitation (especially in *Adhān*).

**Tarîjil** (الترتي) Measured recitation of the Qur’ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: “Whoever does not chant the Qur’ān is not among us.” (Abū Dāwūd).

**Tashīh** (النسبي) Glorification, saying *Subhānallāh*, Praise, saying *Al-Hamdu Lillāh*, and magnification, saying *Allāhu Akbar*. A rosary that is used to glorify Allāh è is also called a Tashīh.

**Tashahhud** (الشهاد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahiyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: “I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger.”

**Tashbih** (التشبيه) Ascription of human characteristics to Allāh.

**Tashmûf** (التشميت) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Hamdu Lillāh* (all praise is due to Allāh).

**Taslim** (التسليم) Salutations or greetings, saying of *Salām-As-Salāmu ‘Alaykum*. On finishing the prayer, one turns one’s face to the right and then to the left saying, *As-Salāmu ‘Alaykum wa Rahmatulldzh* (Peace and mercy of Allāh be upon you), and this action is called Taslim.

**Tasmiyyah** (التسمية) Giving a name, Nomination. A title given to the Basmalah.

**Tari’** (المتحيل) Denying all attributes of Allāh.

**Tathâbîh** (التثبيت) Saying of *As-Salātu khaîrum-minan-Nawm* (The prayer is better than sleep) in the *Adhān*.

**Tawhîd** (التوحد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; *Tawhîdur-Rubûbiyyah*: (توحيد الربوي) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; *Tawhîdul-Ulūhiyyah*: (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.,] but Allāh. (C) Oneness of the Names and the
Qualities of Allah; Tawhîd-ul-Asmâ’ was-Sifât: (توحید الأسماء والصفات) To believe that: (i) we must not name or qualify Allah except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allah; e.g. Al-Karîm; (iii) we must confirm Allah’s all qualifications which Allah has stated in His Book (the Qur’ân) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allah is present over His Throne as mentioned in the Qur’ân. (V. 20:5): “The Most Beneficent (i.e., Allah) istawa (rose over) the (Mighty) Throne” over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of ‘Arafât (Hajj, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (Bi-Dhâtih), “There is nothing like Him, and He is the All-Hearer, the All-Seeer.” (The Qur’ân, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allah without resemblance to others; and likewise He also said: “To one whom I have created with Both My Hands,” (V. 38:75); and He also said: “The Hand of Allah is over their hands.”: (V. 48:10). This confirms two Hands for Allah, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of the Prophets of Allah from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allah is present everywhere, here, there and even inside the breasts of men. These three aspects of Tawhîd are included in the meanings of La ilâha illâlilâh (none has the right to be worshipped but Allah). It is also essential to follow Allah’s Messenger Muhammad ﷺ: Wujûbul-Ittibâ’ and it is a part of Tawhîd-ul-Ullâhîyâh. This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allah” and this means, “None has the right to be followed after Allah’s Book (the Qur’ân), but Allah’s Messenger ﷺ”. [See the Qur’ân (V. 59:7) and (V. 3:31)].

Tawarruk: (التركك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (التربة) Repentence, turning to Allah to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawâf: (الطواف) The circling or circumambulation of the Holy Ka’bah. It is a part of the worship of Hajj and ‘Umrah. It is done in sets of seven circuits, after each of which it is necessary to pray two Rak‘at, preferably at or near Maqâm Ibrâhîm. It refers to the act of walking around the Ka’bah. It is not permissible to make Tawâf of any other place irrespective of how
sacred it may be.

Tawāful-Iṣādah: (طواف الإقامة) The circumambulation of the Ka‘bah by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This Tawāf is one of the essential ceremonies (Rukn) of the Hajj. It is also called Tawāfuz-Ziyarah.

Tawāf ul-Qūdūm: (طواف القدوم) The ‘Arrival Tawāf, the Tawāf of the Ka‘bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the Hajj and ‘Umrah.

Tawāful-Wadū: (طواف الردوع) The ‘Farewell Tawāf’ The Tawāf made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawāfuz-Ziyarah: (طواف الزبارة) See Tawāful-Iṣādah.

Tawrāh: (الTORAH) Arabic name for the holy book revealed to Prophet Moses thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur’ān, just as Moses was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Tāwīl: (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta‘wīd: (التموين) An amulet that is generally suspended around the neck.

Tayālīsah: (الطابايسة) (sing. Taylasān) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum: (التيهيم) It literally means ‘to intend to do a thing.’ Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for Wudū’ and Ghusl. As an Islamic legal term, it refers to wiping one’s hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudū’) and Ghusl (in case of Janābah etc.) See Sahīh Al-Bukhārī, Vol. 1, Hadith No. 334 and 340.

Tayyibīt: (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like Zakāt, alms, etc. (See Salāwīt also)

Ta‘zīr: (التعزير) Penalization, to inflict a penalty. Discretionary punishment.
**Thaghāmah:** (النامية) A type of grass having white color; or a white fruit from a type of plant.

**Ath-Thalāthah:** (الثلاثة) The three compilers of *Ahādīth* - Abū Dāwud, Nasā’ī, Tirmidhī.

**Thani or Thaniyyah:** (الثني أو الثنائية) Those having two teeth. See *Musinnah*.

**Thaniyyah:** (التينية) Mountain or valley pass or path.

**Thaniyyatul-Wādā:** (ثنية الوداع) A place near Al-Madinah.

**Thaj:** (التج) Performing the sacrifice on camels.

**Tharīḍ:** (الثريد) A kind of meal, prepared from meat and bread.

**Thawb:** (الثوب) Garment.

**Thawr:** (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madinah.

**Thawāb:** (الثواب) Reward of a good deed is a Divine blessing.

**Thayyib Gowment:** (أليف) A non-virgin married or previously married woman.

**Thiqah:** (الثقة) Trustworthy.

**Thumyā:** (التنمية) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because ‘some’ is not a fixed measure, and it is fraudulent.

**Tijārah:** (التجارة) Trade. Act of buying and selling.

**Tīlā:** (الطلاء) A kind of alcoholic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

**Tiwalah:** (التوالى) Charms.

**Tiyarah:** (الطيرة) Drawing an evil omen from birds etc..

**Tubbān:** (ثبان) Shorts that cover the knees (used by wrestlers).

**Tulaqā:** (الطلاق) Those persons who had embraced Islam on the day of the conquest of Makkah.

**Tūr:** (الطور) A mountain.

**Turbah:** (التربة) Earth, especially from the shrines of the Imāms, on which Shi’ahs place their heads during Sajdah.

**Turs:** (الترس) A kind of shield.
Glossary of Islamic Terms

**Udhiyah:** (الأضحية) Sacrifice (on 'Eidul-Adhā).

**Uhud:** (أحد) A well-known mountain in Al-Madinah. One of the great battles in the Islamic history took place at its foot. This battle is called Ghazwah Uhud.

**Ulamā':** (علماء) See 'Ālim.

**Ulul-'Amr:** (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

**Ulawwah:** (الألوة) They say it is a Persian word for 'Ud (aloeswood).

**Ummah:** (الأمة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'an refers to Muslims as the best Ummah or Millat raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (Ummah Wasat) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

**Umri:** (الأمي) It signifies the 'unlettered.' It is also used to refer to those who do not possess Divine revelation.

**Ummul-Mu'minīn:** (أم المؤمنين) It means 'Mother of the Believers.' This was the title of the Prophet's wives; Surah 33 Ayah 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

**Ummul-Walad:** (أم الولد) (pl. Ummahātul-Awlād) A slave woman who begets a child for her master.

**'Umra:** (العمرة) See Nihal.

**'Umrah:** (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the Ihram, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like Hajj, it consists of pilgrimage to the Ka'bah, with the essentialities of Ihram, Tawāf (circumambulation) around the Ka'bah (seven times), and Sa'y (walking and running) between Safa and Marwah (seven times). It is called minor Hajj since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the Hajj proper. (See Sahīh Al-Bukhārī, Vol. 3, Page 1)

**Umratul-Qadā':** (عمرة الفضاء) Making up for the missed 'Umrah. The
fulfilled 'Umrah—the 'Umrah that the Prophet performed in the seventh year after Hijrah, which he intended to do in the sixth year but the Quraysh disbelievers had not allowed him to complete.

Üqiyyah: (أوقية) (pl. Awtq) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One Üqiyyah is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See Awtq)

'Urbān: (العربان) Urbān means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

'Urfit: (العرفط) The tree which produces Maghāfīr.

'Usfur: (العصف) Safflower.

'Ushr: (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like Zakāh, mainly for the benefit of the poor and the needy. (See Sahīh Al-Bukhārī, Vol. 2, Hadith No. 560)

Al-'Usrah: (العسرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

Usūlud-Dīn: (أصول الدين) The principles of Islam.

'Uzzā: (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafan tribe in the religion of the pre-Islamic Arabs during the days of Jahiliyyah.

Wa 'Alaykumus-Salām: (وعليكم السلام) ‘And on you be peace.’ The reply to the Muslim greeting of ‘As-Salāmu 'Alaykum’ (peace be on you).

Wadī'ah: (الوديدة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafāt: (الوفاة) The death of a person.

Wahy: (الوحي) It refers to Revelation that consists of communicating God’s Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur’ān of which the words are from God.

Wahy Ghayr Matlū: (الوحي غير المتلتو) Revelation unrecited.

Wahy Matlū: (الوحي المتلتو) Revelation recited.
**Wayhaka:** (وِيِحَکَ) May Allāh be merciful to you.

**Waylaku:** (وَيْلَكَ) ‘Woe upon you!’

**Wājib:** (الواجِبَ) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a Wājib without any valid reason makes one a Fāsiq and entails punishment. Imām Abū Hanīfah makes Wājib a separate category between the Fard and the Mubah.

**Al-Wakālatul Mutlaqah:** (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

**Wakil:** (الوكيل) A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

**Walâ:** (الولاَء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

**Wali:** (الوالي) (pl. Awliyā’) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

**Walīmah:** (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom’s family after a marriage is consummated. Providing a Walīmah was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

**Waqf:** (الوقف) Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allāh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with Waqf status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

**Wars:** (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

**Warsiyah:** (الورسية) A cloth dyed with Wars.

**Wasīyā:** (الوصايا) Wills or testaments.

**Wāshimāt:** (الواشمات) The women who do the job of tattoo marking.

**Al-Wāsīl:** (الواصل) One who keeps good relations with his kith and kin.

**Wāsīlah:** (الواصلة) The women who affixes hair extensions.
**Wasīlah:** (الوسطية) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

**Wasmah:** (الوسمة) A plant used for dyeing hair (Katam).

**Wasq:** (الوسن) (plural Awsāq or Awsuq) A volume measure equal to 60 Sā’s = 135 kg. approx. It may be less or more. [One Wasq of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sāram Pakistānī) and according to modern measures, one Iraqi Wasq is equal to 189 kilograms.]

**Wisāl:** (الوصال) Fasting for more than one day continuously.

**Witr:** (الوتر) Odd number. Witr Rak'ahs are odd number of Rak'ahs such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

**Wudū':** (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. Wudū’ serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as Tayyamum, which involves symbolically touching clean earth, may be substituted.

**Yā'jūj wa Mā'jūj:** (يأجوج ومجاجج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ān and Ahādīth when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur’ān, Al-Anbiyā’ (21:96), Sahīh Muslim, Kitābul-Fitan wa Ashrāt us-Sa’āh]

**Yahṣifān:** (يحضفان) Eclipse.

**Yalamlam:** (يللم) The Mīqāt of the people of Yemen.

**Yamāmah:** (العمامة) A place in Saudi Arabia towards Najd.

**Yaqīn:** (الابقين) Perfect absolute Faith.

**Ya'qūb:** (يعقوب) A Prophet of Allāh, mentioned in the Qur’ān and the Old Testament.

**Yarmūk:** (البرموك) A place in Shām.
Yathrib: (يَثْرِبِ) See Al-Madinah.

Yawmud-Dār: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmān in his house and murdered him.

Yawmud-Din: (يوم الدين) Literally ‘Day of Faith,’ one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyāmah: (يوم القيامة) (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr: (يوم الافتر) The day of Nafr. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of Hajj at 'Arafat, Al-Muzdalifah and Mina. See Nafr.

Yawmun-Nahr: (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru'ās: (يوم الرؤوس) Meaning ‘day of heads’. It is the name of the day following the ‘Eid day (‘Eidul-Adhā).

Yawmut-Tarwiyah: (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf: (يوسف) A Prophet of Allah, mentioned in the Qur’ān and the Old Testament.

Zabūr: (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dāwūd ﷺ) thousands of years ago. For Muslims, the Zabūr, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur’ān, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Zahw: (الزهو) Unripe dates that have begun to ripen.

Zakariyya: (زکریاء) (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt: (الزکاة) One of the five pillars of Islam is Zakāt, which means purification and increment of one’s wealth. A Muslim who has money beyond a certain quantity is to pay the Zakāt. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur’ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allah,
and for those who are to collect it. The Zakāt is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual Zakāt payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For example, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See Sahih Al-Bukhārī, Vol. 2, Book of Zakāt (24)]


Zakātul-Hubūb (زكاة الحبوب) Zakāt of grain/corn.

Zakātul-Ma‘dīn (زكاة المعدن) Zakāt of minerals.

Zakātur-Rikāz (زكاة الركاز) Zakāt of treasure or precious stones.

Zālim (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam (زمن) The sacred well inside Al-Masjid Al-Harām near Ka‘bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanādiqah (الزناذقة) Atheists.

Zanjābīl (الزنجبل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur‘ān, Al-Insān (76:17).

Zaqqūm (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur‘ān, Al-Isrā’ (17:60), for example.

Zarnāb (زرنب) A kind of good smelling grass.

Zihār (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, “You are like my mother.” This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur‘ān, Al-Ahzāb (33:4), Al-Mujādilah (58:1-5).

Zina (أنثى) Illegal sexual intercourse and embraces both fornication and adultery.

Zindiq (الزينديق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur‘ān and the Sunnah to such an extreme extent that they actually leave Islam altogether.
Ziyārah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from its zenith. The second obligatory prayer of the day.

Zulm: (الظلم) Zulm literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.