

باب : ۱

# الإِيمَانُ وَالْعَمَلُ

(Al- 'Īmānu wal- 'Amal)

*Belief And Action*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allāh, the Beneficent, the Merciful.*

## CHAPTER 1

### BELIEF AND ACTION

#### INTRODUCTION

Faith is an affirmation of truth from the core of one's heart and complete submission to the Master of the Universe. The word *Iman* (Faith) signifies conviction of the heart whereas Islam denotes absolute surrender unto Allāh in all aspects of man's life. Faith implies the affirmation of belief in all the books of Allāh and in His messengers. According to Islam, faith has a decisive impact on both the spiritual and material life of man and also on his personal and social behaviour as well as on his political conduct and social activity. A man who is imbued with the true spirit of faith avoids not only that which is clearly unlawful ; but also that which is doubtful and which might lead him into the unlawful. The Holy Qur'ān contains numerous verses defining the qualities of a true believer. Some of the relevant verses are quoted here :

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۗ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۗ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۗ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۗ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۗ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ ۗ

Successful are indeed the believers who humble themselves in their Prayer, who keep aloof from what is vain, who pay the poor-due, who guard their private parts except before their wives or those whom their right hands possess. ( 23 : 1-5 )

لَتَمَّ الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمُ آيَاتُ رَبِّهِمْ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ سَرَابِهِمْ يُتَوَكَّلُونَ ۗ وَالَّذِينَ يَقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۗ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝

Verily, the true believers are those whose hearts fear when Allāh is mentioned, and when the revelations of Allāh are recited unto them, they (revelations) increase and strengthen their faith ; and who trust in their Lord, establish the Prayer and spend of what We have bestowed upon them. These are really believers. For them are (high) degrees (of honour) with their Lord, and forgiveness and an honourable provision. ( 8 : 2-4 )

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ۗ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۗ

And those who believe in that which has been revealed to you and that which was revealed before you and they are sure of the Hereafter. ( 2 : 24 )

مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۖ

Whoever submits himself completely to Allāh, while doing good deeds—he shall have his reward with his Lord. ( 2 : 112 )

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ

And the believers, men and women are protecting (allied) friends one to another ; they enjoin the right and forbid the wrong, and they establish Prayer and they pay the poor-due and they obey Allāh and His Messenger. Unto these Allāh will have mercy ; Verily, Allāh is Mighty, Wise. ( 9 : 71 )

كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ط

Each (believer) believes in Allāh and in the Last Day and in the Angels and in the Books and in the Prophets. ( 2 : 285 )

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكَمُوا بَيْنَهُمْ فِيمَا اُشْجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي  
أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ط

But, by thy Lord, they can have no real (faith) until they make thee judge in all disputes between them, and find in their souls, no rancour against thy decision, but accept them with the fullest conviction. ( 4 : 65 )

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ  
لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ط

It is not fitting for believers (men or women) when a matter has been decided by Allāh and His Apostle, to have an option about their decision. ( 33 : 36 )

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ط

The true believers are those only who believe in Allāh and His Messenger and afterwards doubt not, but strive with their wealth and their lives for the Cause of Allāh. Such are the sincere. ( 49 : 15 )

In the light of the teachings of the Holy Qur'ān and Traditions of the Prophet Muhammad (peace and blessings of Allāh be upon him) the qualifications of a true believer are as under :

Those who believe in Allāh, His Angels, His Books, His Messengers including Muhammad (peace and blessings of Allāh be upon him) being the Last of them all, the Day of Judgement, the absolute Command, Wisdom and knowledge of Allāh.

Those who rely upon Allāh and repose unshakable trust in Him. Those who spent in His way of what He has given them in the form of knowledge, health, wisdom, life and wealth.

Those who speak the truth and avoid indecent and obscene talk and abstain from lies.

Those who have fair dealings and pure heart.

Those who love and regard their neighbours, parents and elders, and show kindness to their wives, children, guests, the poor, the orphans, the needy and all other human beings.

Those who enjoin the right and forbid the wrong by all lawful means at their disposal.

Those who observe their Prayers regularly and in Congregations.

Those who pay their religious taxes (alms and *zakāt*) to the rightful beneficiaries.

Those who observe fasts and perform pilgrimage if they can afford.

Those who obey and love Allāh and His Messenger most and love men sincerely for the sake of Allāh alone.

Those who do not usurp the rights of others but serve humanity.

A believer shall occupy a prominent place in the Hereafter. Allāh and His angels will send blessings on him. The Holy Qur'ān says :

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي  
 مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ دَعَوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ  
 وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ؕ

But they who believe and do the things that are right, their Lord shall guide them aright because of their faith. Rivers shall flow at their feet in the gardens of delight. Their cry therein, "Glory be to Thee, O Allāh!" and their salutation therein, "Peace." (10 : 9, 10)

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَسَلْوٰنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۖ وَرِضْوَانًا مِّنَ اللَّهِ أَكْبَرَ ۗ

Allāh promises unto the Believers, both men and women, Gardens under which rivers flow to dwell therein, and beautiful mansions in Gardens of everlasting bliss (Eden). But best of all will be Allāh's good pleasure in them. This is the Supreme triumph. (9 : 72)

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا ۗ

This is because Allāh is the Protector of those who believe. (47 : 11)

١- وَعَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ  
الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ وَأَقَامَ الصَّلَاةَ، وَإِيتَاءَ الزَّكَاةَ، وَالْحَجَّ، وَصَوْمَ رَمَضَانَ»  
(متفق عليه)

1. Ibn 'Umar (Allāh be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allāh be upon him) said : The (edifice) of Islam is constructed on five things—testimony to the fact that there is no god but Allāh and that Muhammad is His servant and Messenger, the establishment of the (stated) Prayer, the payment of the poor-due, the performance of Pilgrimage and observance of fasting of the (month of) Ramaḍān. (Agreed upon)

٢. وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ» (متفق عليه)

2. Anas (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : None of you would be a believer till I am dearer to him than his father, his children and (in fact) the whole of mankind. (Agreed upon)

٣. وَعَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَذْأَتُهَا إِمَاطَةُ الْأَذَىٰ عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ» (متفق عليه)

3. Abū Huraira (Allāh be pleased with him) reported the Holy Prophet (peace and blessings of Allāh be upon him) as having said : Faith has more than seventy branches and the sublimest of these is the statement that there is none worthy to be worshipped but Allāh, and the lowest of these is to remove anything harmful from the path : and modesty is also a branch of faith. (Agreed upon)

٤. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ» (مسلم)

- 4 Abū Sa'id al-Khudri (Allāh be pleased with him) reported that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) saying : He who amongst you sees something abominable, should modify it with the help of his hand and if he can't do it then he should do it with his tongue. And if he can't do so then he should abhor it from his heart and bear in mind that it is the weakest of faith. (Muslim)



٥. وَعَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا." (مسلم)

5. Ibn 'Abbās bin 'Abd al-Muṭṭalib (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He, in fact, tasted the sweetness of faith who is well pleased with Allāh as Lord and Islam as the Code of life and Muhammad (peace and blessings of Allāh be upon him) as the Messenger. (Muslim)

٦. وَعَنْ أَبِي هُرَيْرَةَ، قَالَ: أَتَى أَعْرَابِيٌّ إِلَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ: "تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَقْرُوضَةَ، وَتَصُومُ رَمَضَانَ." قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَا أَزِيدُ عَلَى هَذَا شَيْئًا وَلَا أَنْقُصُ مِنْهُ. فَلَمَّا وُلَّى قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِّنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا." (متفق عليه)

6. Abū Huraira (Allāh be pleased with him) reported that a Bedouin came to the Apostle of Allāh (peace and blessings of Allāh be upon him) and said : Tell me an act by the performance of which I may enter Paradise. He said : Worship Allāh and associate not anything with Him, establish the stipulated Prayer, pay the prescribed Zakāt, observe the fasts of Ramaḍān. He said : By Him in whose hand is my life I would not add anything to it nor make any decrease in it. As he returned, the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whosoever desires to see one of the dwellers of Paradise, he should look at him. (Agreed upon)

۷. وَعَنْ أَبِي أُمَامَةَ <sup>رضي</sup> قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ أَحَبَّ لِلَّهِ، وَابْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَامْتَنَعَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ" (أَبُو دَاوُدَ)

7. **Abū Umāma** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who loved for Allāh's sake and hated for Allāh's sake and donated for Allāh's sake and withheld for Allāh's sake, he, in fact, caused perfection of the faith. (*Abū Dāwūd*)

۸. عَنْ عَبْدِ اللَّهِ <sup>رضي</sup> قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، "لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِّنْ إِيْمَانٍ وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِّنْ كِبَرٍ" (مُسْلِم)

8. **'Abdullah Ibn Mas'ūd** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : No one will enter the (hell) Fire who has faith in one's heart equivalent to a mustard seed (in weight) and he who has in his heart the weight of a grain of mustard seed of pride, shall not enter Paradise. (*Muslim*)

۹. عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "أَفْضَلُ الْأَعْمَالِ أَوْ الْعَمَلِ الصَّلَاةُ لَوْ قَتَبَتْهَا وَبِرُّ الْوَالِدَيْنِ" (مُسْلِم)

9. It is reported on the authority of **'Abdullah** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The best of deeds is the (observance) of) Prayer at the proper time and kindness to the parents. (*Muslim*)

۱۰. عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَيُّهُ الْمُنَافِقُ ثَلَاثٌ، إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُوْتِمِنَ خَانَ" (مُسْلِم)

10. It is narrated on the authority of **Abū Huraira** (Allāh be pleased with him) that the Holy Prpphet (peace and blessings of Allāh be upon him) said : Three are the signs of hypocrite : As he speaks, he tells a lie ; as he makes a promise, he keeps it not ; as he is trusted, he betrays. (*Muslim*)

۱۰- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ "لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَاطِنَهُ." (مسلم)

11. It is reported on the authority of **Abū Hūraira** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He will not enter Paradise whose neighbour is not secure from his injurious conduct. (*Muslim*)

۱۱- وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَوْمُ مِنْ أَحَدِكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ." (مشکوٰۃ)

12. It is reported on the authority of 'Abdullah Ibn 'Amr (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : None of you shall become a true believer unless his desires become subservient to what I have brought. (*Mishkāt*)

۱۲- وَعَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَثَلُ الْقَلْبِ كَرَيْشَةٍ بِأَرْضٍ فَلَاةٍ يُقَلِّبُهَا الرِّيحُ ظَهْرًا لِبَطْنٍ." (احمد)

13. **Abū Mūsa** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : The similitude of a heart is that of a feather in the desertland, the wind (frequently) turns it upside down. (*Aḥmad*)

۱۳- عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَّغَ إِلَى كُلِّ عَبْدٍ مِنْ خَلْقِهِ مِنْ حَمْسٍ: مِنْ

أَجَلِهِ ، وَعَمَلِهِ ، وَمَصْجَعِهِ ، وَأَثَرِهِ ، وَرِزْقِهِ “ (أحمد)

14. **Abū Dardā'** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Verily, Allāh, the Exalted and the Glorious, has ordained for every servant amongst his creation five things : His death, his action, his abode, his place of moving about and his means of sustenance. (*Aḥmad*)

١٥. وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ خَطَّ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا، ثُمَّ قَالَ : ” هَذَا سَبِيلُ اللَّهِ “ ثُمَّ خَطَّ خَطُوطًا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَقَالَ : ” هَذِهِ سُبُلٌ، عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ “ وَقَرَأَ : (وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمًا فَاتَّبِعُوهُ) الْآيَةَ - (أحمد، والنسائي، والدارمي).

15. **‘Abdullah Ibn Mas‘ūd** (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) draw up a line for us and then said : This is the path (shown by) Allāh. Then he drew several other lines on its right and left sides and said : These are the paths, on every side of which there is a devil calling towards it. He then recited this verse : “Verily, this path of Mine is straight so adhere to it”. (5 : 167) (*Aḥmad, Nasā'i and al-Darimi*)

١٦. عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ” أَلْسِنَةُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُونَ مِنْ أَمْنِهِ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ “ (الترمذی)

16. It is reported by **Abū Huraira** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : A Muslim is one from whose tongue and hand the other Muslims remain safe and the believer is one from whom the people consider their wealth and blood protected. (*Tirmidhi*)

١٧- عَنْ أَبِي أُمَامَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يُطْبَعُ  
الْمُؤْمِنُ عَلَى الْخِلَالِ كُلِّهَا إِلَّا الْخِيَانَةَ وَالْكَذِبَ" (احمد)

17. **Abū Umāma** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : All sorts of attributes can be combined in a believer except dishonesty and falsehood. (*Aḥmad*)

١٨- عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَفْضَلُكُمْ  
أَوْ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ" (البخارى)

18. **‘Uthmān b. ‘Affān** (Allāh be pleased with him) reported that the Prophet (peace and blessings of Allāh be upon him) said : The best of you is he who learned the Qur’ān and taught it (to other Muslims). (*Bukhārī*)

١٩- عَنْ مَالِكِ بْنِ أَنَسٍ مُرْسَلًا، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
"تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ"

19. **Mālik b. Anas** (Allāh be pleased with him) reported without mentioning the name of the Prophet’s Companion that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : I have bequeathed among you two authorities. You will never go astray as long as you stick to them : The Holy Book and the Tradition of the Messenger of Allāh (peace and blessings of Allāh be upon him). (*Al-Muwattā’*)

٢٠- عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كُلُّ أُمَّتِي  
يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى قِيلَ: وَمَنْ أْبَى؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ  
وَمَنْ عَصَانِي فَقَدْ أَبَى" (البخارى)

20. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : All my followers will enter Paradise except one who denies (me). He was asked (by the Companions) : And who is that who denies ? The Holy Prophet (peace

and blessings of Allāh be upon him) replied : The person who obeys me entered Paradise and he who disobeys me in fact denies me. (*Bukhāri*)

٢١- عَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "نَزَلَ الْقُرْآنُ عَلَى خَمْسَةِ أَوْجُهٍ حَلَالٍ وَحَرَامٍ وَمُحْكِمٍ وَمُتَشَابِهٍ وَأَمْثَالٍ فَأَحَلُّوا الْحَلَالَ وَحَرَّمُوا الْحَرَامَ، وَاعْمَلُوا بِالْمُحْكِمِ، وَأَمِنُوا بِالْمُتَشَابِهِ وَاعْتَدِرُوا بِالْأَمْثَالِ" (مشكوة)

21. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allah (peace and blessings of Allāh be upon him) said : The Holy Qur'ān is revealed in five aspects : In the matters pertaining to lawfulness, unlawfulness, in precise and clear terms, in allegories and parables. So you must consider what is lawful as something permissible and the unlawful as prohibited. Act upon the precise and clear. Believe in the allegories and take warning from the parables. (*Mishkāṭ*)

٢٢- عَنْ عَمْرٍو بْنِ عَبَسَةَ رض، قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ مَنْ مَعَكَ عَلَى هَذَا الْأَمْرِ؟ قَالَ "حُرٌّ وَعَبْدٌ" قُلْتُ: مَا الْإِسْلَامُ؟ قَالَ "طَيْبُ الْكَلَامِ وَإِطْعَامُ الطَّعَامِ" قَالَ قُلْتُ: مَا الْإِيمَانُ؟ قَالَ "الصَّبْرُ وَالسَّمَاحَةُ" (مشكوة)

22. It is reported on the authority of 'Amr b. 'Abasa (Allāh be pleased with him) : He came to the Messenger of Allāh (peace and blessings of Allāh be upon him) and said : Messenger of Allāh, who is with you in accepting this Religion (al-Islam) ? He replied : A freeman (Abū Bakr) and a slave (Zaid b. Harith). I said : What is Islam ? He replied : Good talk and giving of food. I further said : What is faith ? He replied : Patience and generosity. (*Mishkāṭ*)

٢٣- عَنْ أَنَسٍ رض، قَالَ: كَلَّمَا خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَالَ: "لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ" (مشكوة)

23. It is reported by **Anas** (Allāh be pleased with him) that with few exceptional occasions whenever the Messenger of Allāh (peace and blessings of Allāh be upon him) addressed us, he said : 'He believes not who is dishonest and he has no religion who does not keep promise. (*Mishkāt*)

٢٤. عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثٌ مَن كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ مَن كَانَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَمَن أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ وَمَن تَكَرَّرَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ (متفق عليه)

24. It is reported on the authority of **Anas** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There are three characteristics which if one develops one tastes the sweetness of faith : One who loves Allāh and His Messenger more than anyone else, and one who loves a person only for the sake of Allāh, and one who dislikes returning to infidelity after Allāh Almighty has delivered him from it as he likes not to be thrown into (Hell) Fire. (*Agreed upon*)

٢٥. عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيفَهُ وَمَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ (متفق عليه)

25. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who believes in Allāh and in the Last Day should honour his guest, and he who believes in Allāh and in the Last Day should not harm his neighbour, and he who believes in Allāh and in the Last Day should speak good else remain quiet. (*Agreed upon*)

٢٦. عَنْ أَبِي أُمَامَةَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

مَا الْإِيمَانُ؟ قَالَ: إِذَا سَرَّتَكَ حَسَنَتُكَ وَسَاءَتْكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ“ (احمد)

26. It is reported by **Abū Umāma** (Allāh be pleased with him) that a man asked the Messenger of Allāh (peace and blessings of Allāh be upon him) : What is faith? He replied : When your noble act pleases you and your sin displeases you, then you are a believer. (*Aḥmad*)

٢٦. عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الطُّهُورُ شَطْرُ الْإِيمَانِ» (مسلم)

27. **Abū Mālik al-Ash‘ari** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Purity is a part of faith. (*Muslim*)

٢٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا» (أبو داود)

28. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The most perfect amongst believers in faith is he who is the best of them in manners. (*Abū Dāwūd*)

٢٨. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ مَجْهَرٍ وَاحِدٍ مَرَّتَيْنِ» (متفق عليه)

29. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allah (peace and blessings of Allāh be upon him) said : The believer is not stung from the same hole twice. (*Agreed upon*)



باب : ۲

اَلْعِلْمُ  
(Al-'Ilm)

*Knowledge*

٤٠٧

٤٠٧

(٤٠٧)

٤٠٧

## KNOWLEDGE

## INTRODUCTION

According to Islam knowledge is the basic need of man. The first Divine revelation to the Holy Prophet (peace and blessings of Allāh be upon him) signifies the paramount importance of knowledge in Islam. It not only emphasizes the need of knowledge in Islam but also contains plain hints to reading and writing. Islam has made it incumbent on every believer to acquire knowledge and skill and to impart it to others. It brings about self-realization and self-perfection in man. In Islam the basic concepts of knowledge is that Allāh is the Mainspring of Knowledge and Guidance which has been revealed to mankind through His apostles (peace be upon them) and finally through the Last Prophet Muhammad (peace and blessings of Allāh be upon him). But knowledge in Islam is not an end in itself ; it is a means to an end—it should inculcate the true spirit of religion ; and enable a man to lead a pious and righteous life and protect his outlook, culture and civilization and resolve the problems of his life according to the religious teachings. It aims at the spiritual development of man and serves as a safeguard against evil temptations. It dispels the darkness of ignorance and leads to the path of Paradise. The first verse of the Holy Qur'ān that was revealed reads :

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ  
وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Read, in the name of thy Lord who created (all things), He created man from a clot (of blood).

Read : And thy Lord is the most Honourable Who taught (to write) with the pen ; taught man what he knew not. ( 96 : 1-5 )

Knowledge is wisdom. It is a great favour of Allāh to man. The Holy Qur'ān affirms.

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَدْرَأُونَ  
أُولَئِكَ الْأَنْبِيَاءُ

Whoever is given wisdom, has indeed received much good ; but none except the men of understanding are mindful. ( 2 : 269 )

In view of the importance of knowledge, Allāh has taught us to pray :

رَبِّ زِدْنِي عِلْمًا

My Lord ! Grant me increase in knowledge. ( 20 : 114 )

Knowledge without action is useless. A learned man without action will be the worst of creatures on the Day of Resurrection.

۱. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ مِنْ أَسْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَثْبُتَ الْجَهْلُ" (البخارى)

1. **Anas** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : One of the signs of the Hour is that knowledge shall be taken away and ignorance shall reign supreme. (*Bukhāri*)

۲. وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا". (الترمذى)

2. **Abū Huraira** (Allāh be pleased with him) reported that the

Messenger of Allāh (peace and blessings of Allāh be upon him) said : The word of wisdom is the lost property of the believer ; so wherever he finds it, he has a better claim on it. (*Tirmidhi*)

۳- وَعَنْ مُعَاوِيَةَؓ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي" (متفق عليه)

3. **Mu'āwiya** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whomsoever Allāh desires to favour, He gives him the understanding of religion (Islam). I am the distributor (of the Divine Knowledge) ; the Giver is Allāh. (*Agreed upon*)

۴- وَعَنْ ابْنِ مَسْعُودٍؓ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى هَكَاتِمٍ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا" (متفق عليه)

4. **Ibn Mas'ūd** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The position of only two persons is enviable ; the person whom Allāh bestowed wealth empowering him to spend it in the way of righteousness, and the person whom Allāh gave wisdom with which he adjudges and which he teaches to others. (*Agreed upon*).

۵- وَعَنْ أَبِي هُرَيْرَةَؓ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ أَشْيَاءَ: صَدَقَةٌ جَارِيَةٌ، أَوْ عِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ" (مسلم)

5. **Abū Huraira** (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : When a person breathes his last, he ceases to do good deeds, with three exceptions—The charity (the utility whereof is) perpetual, the knowledge from which benefit (continues to) be derived, the prayers of the pious offspring for his dead parent. (*Muslim*)

٤- وَعَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ" (الترمذی)

6. **Anas** (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said : He who travels to seek knowledge is, in fact, (striving) in the path of Allāh till he returns. (*Tirmidhi*)

٧- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ النَّاسَ لَكُمْ تَبَعٌ، وَإِنَّ رِجَالًا يَأْتُونَكُمْ مِنْ أَقْطَارِ الْأَرْضِ يَتَفَقَّهُونَ فِي الدِّينِ، فَإِذَا أَتَوْكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا" (الترمذی)

7. **Abū Sa'id Al-Khudri** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The mankind shall follow you and the people from the distant parts of the earth would come to you in order to learn and acquire understanding of religion ; so when they come to you, exhort them to do good. (*Tirmidhi*)

٨- وَعَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ" (الترمذی وابن ماجه)

8. **Ibn 'Abbās** (Allāh be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allāh be upon him) said : A single scholar of religion is more formidable against a devil than a thousand devout person. (*Tirmidhi and Ibn Maja*)

٩- وَعَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ، وَوَأَضَعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمَقْدِدِ الْمُخْتَارِيزِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ" (ابن ماجه)

9. **Anas** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon

him) said : Seeking of knowledge is obligatory for every Muslim and imparting of knowledge to the unworthy is like garlanding the swines with necklaces of jewels, pearls and gold. (*Ibn Maja*)

۱۰- وَعَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا: لَمْ يَجِدْ عَرَفَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ يَعْنِي رِيحَهَا"  
(أحمد و ابوداؤد و ابن ماجه)

10. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who does not acquire knowledge with the sole intention of seeking the pleasure of Allāh, and does not impart it but for the (partly) gains of the world would not smell the odour of Paradise on the Day of Resurrection. (*Aḥmad, Abū Dāwūd and Ibn Maja*)

۱۱- وَعَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْمَرَأُ فِي الْقُرْآنِ كُفْرٌ"  
(أحمد، و ابوداؤد)

11. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Disputation (in regard to the teachings of the Holy Qur‘ān) is a sort of unbelief. (*Aḥmad & Abū Dāwūd*)

۱۲- وَعَنْ أَبِي الدَّرْدَاءِ رض قَالَ "إِنَّ مِنْ أَسْرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةٌ يَوْمَ الْقِيَامَةِ عَالِمٌ لَا يَنْتَفِعُ بِعِلْمِهِ"  
(الدارمي)

12. **Abu Dardā'** (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessing of Allāh be upon him) said : One who would have the worst position in Allāh's sight on the Day of Resurrection would be a learned man who did not profit from his learning. (*Darimi*)

۱۳- عَنْ عُثْمَانَ بْنِ عَفَّانٍ رض قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَفْضَلُكُمْ أَوْ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ"  
(البخاري)

13. 'Uthmān b. 'Affān (Allāh be pleased with him) reported that the Prophet (peace and blessings of Allāh be upon him) said : The best of you is he who learned the Qur'ān and then taught it (to other Muslims). (*Bukhāri*).

١٤- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
 " بَلِّغُوا عَنِّي وَلَوْ آيَةً " (البخارى)

14. 'Abdullah b. 'Amr (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Transmit from me even if it be a single verse. (*Bukhāri*)

١٥- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فِيمَا يَرَوْنِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ : " إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَّ ذَالِكُمْ فَسَنَّ هَمَّ بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمَلْهَا كَتَبَهَا اللَّهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضَعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمَلْهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً " (متفق عليه)

15. 'Abdullah b. 'Abbās (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) reporting from his Lord, the most Exalted and Majestic said : Verily Allāh created virtues and evils and then explained them. So the person, who resolved to do good but did not, Allāh, the most Exalted and Hallowed granted him the reward of a full virtue. And if he resolved to do good and acted upon it, Allāh granted him the reward from ten virtues to seven hundred folds (and even) to numberless folds. And if he resolved to do evil but did not perform it Allāh takes it to Him as a complete virtue. And if he resolved to do evil and then did it, Allāh recorded it as a single evil. (*Agreed upon*)



١٦- عَنْ عُمَرَ بْنِ الْخَطَّابِؓ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصَيِّبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ» (البخارى)

16. 'Umar b. Al-Khattāb (Allāh be pleased with him) reported : I heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying : Certainly the deeds are judged by intentions and certainly for every person is that what he intends. So the person, who emigrates for the sake of Allāh and His Messenger, his emigration is for them. And the person who emigrates for worldly gains and gets them or for a woman to marry her, indeed his emigration is to what end he migrated. (Bukhāri)

١٧- وَعَنْ أَبِي هُرَيْرَةَؓ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَعَلَّمُوا الْفَرَائِضَ وَالْقُرْآنَ وَعَلِّمُوا النَّاسَ فَإِنِّي مَقْبُوضٌ» (الترمذى)

17. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Learn the code concerning inheritance and the Qur'ān and teach them to the people for I am destined to die. (Tirmidhi)

١٨- وَعَنْ أَبِي هُرَيْرَةَؓ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حَصَلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ: حُسْنُ سَمْتٍ، وَلَا فِقْهُ» فِي الدِّينِ (الترمذى)

18. Abū Huraira (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Two are the qualities which can never combine in a hypocrite—good conduct and understanding of religion. (Tirmidhi)

١٩. وَعَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ عِلْمٍ لَا يُتَفَعُّ بِهِ كَمَثَلِ كَنْزٍ لَا يُنْفَقُ مِنْهُ فِي سَبِيلِ اللَّهِ. (الدارمي)

19. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The knowledge from which no benefit is derived is like a treasure out of which nothing is spent in the course of Allāh. (*Darimi*)

٢٠. وَعَنْ زِيَادِ بْنِ حُدَيْرٍ، قَالَ قَالَ لِي عُمَرُ هَلْ تَعْرِفُ مَا يَهْدِمُ الْإِسْلَامَ؟ قَالَ قُلْتُ لَا. قَالَ يَهْدِمُهُ ذَلَّةُ الْعَالِمِ، وَجِدَالُ الْمُنَافِقِ بِالْكِتَابِ وَحُكْمُ الْأَيْمَةِ الْمُضِلِّينَ. (الدارمي)

20. **Ziyad Ibn Hudair** reported that ‘Umar (Allāh be pleased with him) said to him : Do you know what demolishes Islam ? I said, “No.” Thereupon he said : It is the slip of a scholar and the disputation of the hypocrite about the Book and the Command of the misguided which demolishes it. (*Darimi*)

٢١. وَعَنِ الْأَعْمَشِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفَنَةُ الْعِلْمِ النِّسْيَانُ وَإِضَاعَتُهُ أَنْ تُحَدِّثَ بِهِ غَيْرَ أَهْلِهِ. (الدارمي)

21. It is reported on the authority of **Al-A‘mash** (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : The calamity of knowledge is forgetfulness and its wastage is to impart it to those who are not worthy of it. (*Darimi*)

٢٢. وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْعِلْمُ ثَلَاثَةٌ أَيْةٌ مُحْكَمَةٌ أَوْ سُنَّةٌ قَائِمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ وَمَا كَانَ سِوَى ذَلِكَ فَهُوَ فَضْلٌ. (سُنَنِ أَبِي دَاوُدَ)

22. **Abdullah b. ‘Amr** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh

be upon him) said : Religious knowledge is constituted of three (branches), knowledge of clear verses, authentic traditions of the Holy Prophet (peace and blessings of Allāh be upon him) and the commandments deduced through the interpretation of Islamic law. And besides this all knowledge is superfluous. (*Abū Dāwūd*)

۲۳- وَعَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ فَمَنْ كَذَبَ عَلَيَّ مُتَعِدًّا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ (الترمذی)

23. **Ibn ‘Abbās** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Avoid reporting from me except the matter you know well because a person who intentionally attributes false to me should look for his seat in the (Hell) Fire. (*Tirmidhi*)

۲۴- وَعَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ. (مسلم)

24. **Abū Mas‘ūd al-Ansāri** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who directed (one) to a noble deed, deserves the reward similar to one who does it. (*Muslim*)

۲۵- وَعَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ ذَكَرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى آدَتَاكُمْ. ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْمَمْلُوءَةَ فِي جُحْرِهَا وَحَتَّى الْحُوتُ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ (الترمذی)

25. **Abū Umāma al-Bahili** (Allāh be pleased with him) reported that two men were mentioned before the Messenger of Allāh (peace and blessings of Allāh be upon him) : One of them was a worshipper and the other was a learned man. Upon this the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The learned is superior to the worshipper similar to my superiority to a person of the lowest rank amongst you. Then the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Verily Allāh, His angels, heavenly and earthly creatures even ants in their holes and fish all bless the teacher who taught the people goodness and virtue. (*Tirmidhi*)

٢٦. وَعَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ سَيَنْظُرُ إِلَى قُلُوبِكُمْ" (مُسْلِم)

26. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Verily Allāh looks neither towards your bodies nor towards yours forms but he looks at your hearts. (*Muslim*)

٢٧. وَعَنْ مُعَاوِيَةَ، قَالَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْغُلُوطَاتِ (ابوداؤد)

2. **Mu'āwiyā** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade (bringing under discussion) the misleading problems. (*Abū Dāwūd*)

٢٨. وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَنْ يَشْبِعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتَّى يَكُونَ مِنْتَهَاةَ الْجَنَّةِ" (الترمذی)

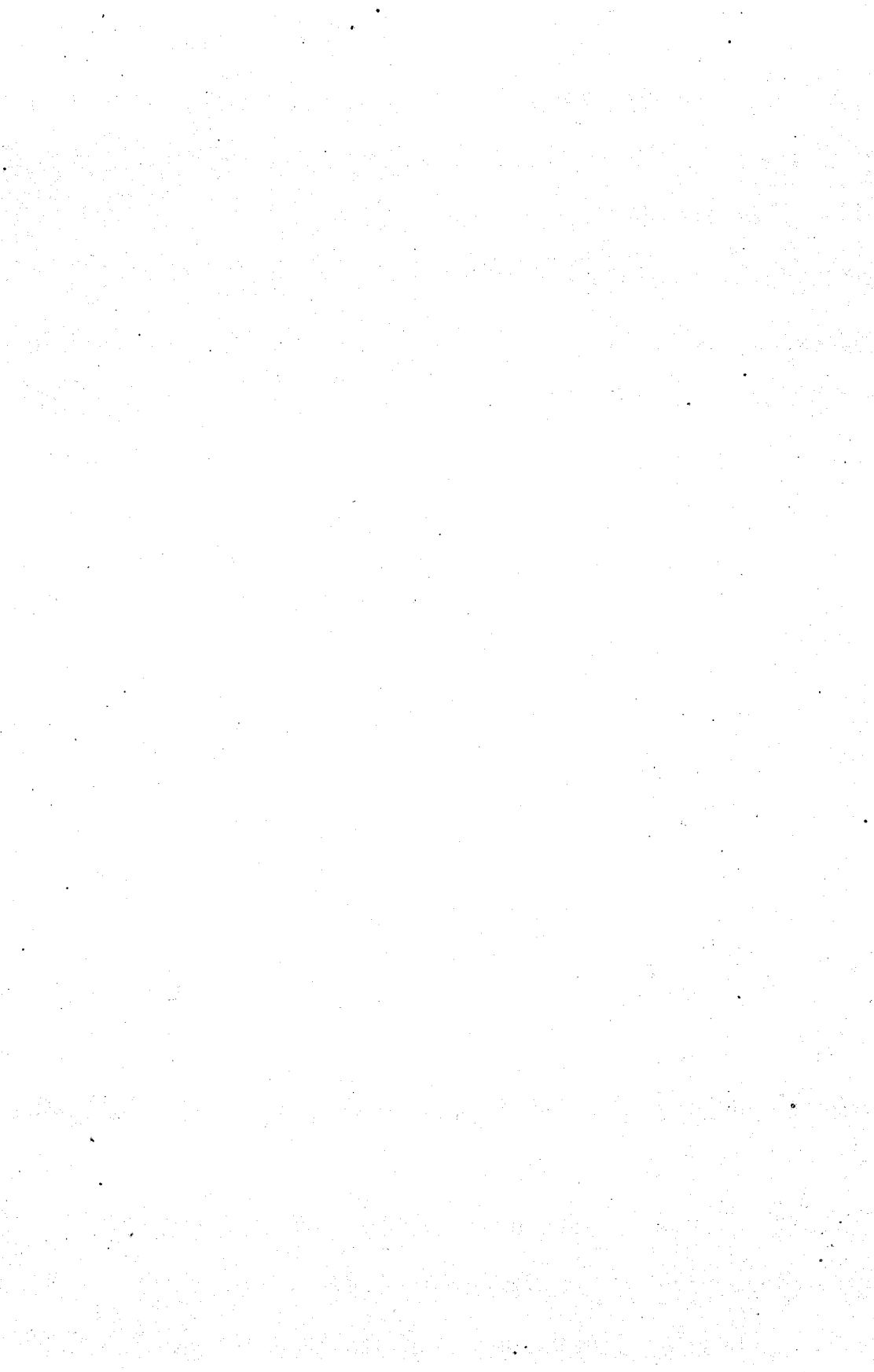
28. **Abū Sa'id al-Khūdri** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : A believer is never satisfied with listening to the good things till he reaches Paradise. (*Tirmidhi*)

باب : ۳

الطَّهَارَةُ

(At-Tahārah)

*Purification*



## PURIFICATION

## INTRODUCTION

Islam lays great stress on cleanliness of body and purification of mind. The Holy Qur'ān says :

وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ ط

Allāh loves the purifiers. ( 9 : 109 )

وَرَبِّكَ فَكَبِّرْ وَتِيَابِكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ ط

And thy Lord do magnify ; And thy garments do purify ; And abomination do shun. ( 74 : 3-5 )

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ  
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى  
الكَعْبَيْنِ ط وَإِنْ كُنْتُمْ جُنُبًا فَأَطَهَّرُوا ط

O ye who believe ! When you rise up for prayer, wash your face and hands up to the elbows and lightly wipe your head ; and (wash) your feet upto the ankles and if you are polluted purify yourselves. ( 5 : 6 )

It has been made obligatory upon every Muslim to take a bath in the case of coition (*Junub*) and to wash off all exposed limbs of the body before offering prayers. By enjoining cleanliness of body Islam has awakened the human sense to the realization of the fact that impurities on the body produce unhealthy effect on his physical being and shatter his mental health, how miserable then is the lot of a man whose soul is polluted with vices and sins. One who claims to be a believer

in Allāh must purify his soul so that love of Allāh could abide in it. Faith covers two aspects (1) Purification of the soul of all evil thoughts and temptations and banishing from it love of all false deities (2) entertaining in the heart love of Allāh alone. Unless the soul is purified, the high objective of *Taharah* (Purification) in Islam cannot be achieved. The purification of soul must commence with the purification of the body. The Holy Qur'ān affirms :

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

The day when wealth and offsprings shall be of no avail (to any man) save him who brings unto Allāh a pure heart. ( 26 : 88,89 )

Islam gives many instructions regarding personal cleanliness of which even the most civilized nations are quite ignorant : Purification is half the faith and is the key to the prayer. Due regard should be paid to personal cleanliness as well as to the public hygiene. Spitting in the public places is forbidden.

In Islam great stress has also been laid on dental hygiene. Tooth-brushing has been enjoined on the Muslim. It has been spoken of as a means of seeking the pleasure of the Lord. Ablution is obligatory before offering Prayers.

The taking of bath has been made obligatory on several occasions. It is strictly prohibited to be stark naked and bathe in an open place.

If water is not available for ablution or bath (though it may be available for drinking or domestic purposes) or the use of water is likely to be harmful for the health of an individual it has been ordained to resort to *tayammum* or wiping of the face and hands with pure dust. This act reminds him that purification before prayers is a pre-requisite.

۱- وَعَنْ أَبِي هُرَيْرَةَ ۖ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :



”لَا تُقْبَلُ صَلَاةٌ مِنْ أَحَدٍ حَتَّى يَتَوَضَّأَ“ (متفق عليه)

1. **Abū Huraira** (Allāh be pleased with him) reported that Allāh’s Messenger (peace and blessings of Allāh be upon him) said : The prayer would not be accepted from one who needs ablution till he performs it. (*Agreed upon*)

٢. وَعَنْ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ”لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ“ (مسلم)

2. **Ibn ‘Umar** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Prayer without purification is not accepted and no charity is accepted from the profits of ill-gotten dealings. (*Muslim*)

٣. وَعَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ”إِذَا لَبِسْتُمْ وَإِذَا تَوَضَّأْتُمْ فَأَبْدُوا بِأَيِّ مِثْلِكُمْ“ (أحمد)

3. **Abū Huraira** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Whenever you dress and whenever you perform ablution, begin from your right side. (*Ahmad*)

٤. وَعَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ”مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ“ (مسلم)

4. **‘Uthmān** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whosoever performs ablution well, his sins are driven out from his body till they pour out even from beneath his nails. (*Muslim*)

٥. وَعَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ”مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ، فَيُحْسِنُ وَضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي“

رَكَعَتَيْنِ، مُقْبِلًا عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ  
الْجَنَّةُ - (مُسلم)

5. 'Uqbah b. 'Amir (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : If any Muslim performed ablution well, then stood to offer two Rak'at (of prayer) with the devotion of heart and his face (set towards the *Qibla*), Paradise would be guaranteed for him. (*Muslim*)

٦- عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِفْتَاحُ الْجَنَّةِ  
الصَّلَاةُ، وَمِفْتَاحُ الصَّلَاةِ الطُّهُورُ - (أحمد)

6. Jābir (Allāh be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allāh be upon him) said : The key to Paradise is the (stipulated) prayer, and key to prayer is cleanliness. (*Aḥmad*)

٧- وَعَنْ عَلِيٍّ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ  
الْمَذْيِ، فَقَالَ: "مِنَ الْمَذْيِ الْوُضُوءُ وَمِنَ الْمَيْئِ الْغُسْلُ" - (الترمذی)

7. 'Ali (Allāh be pleased with him) reported : I asked Allāh's Messenger (peace and blessings of Allāh be upon him) about the emission of prostatic fluid. Whereupon he said : The emission of prostatic fluid necessitates ablution whereas the seminal emission necessitates full bath. (*Tirmidhi*)

٨- عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
لَا وَضُوءَ إِلَّا مِنْ صَوْتِ أَوْ رِيحٍ - (أحمد والترمذی)

8. Abū Huraira (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : No ablution is necessary except when one makes a sound or breaks wind. (*Tirmidhi*)

٩- وَعَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

إِنَّ الْوُضُوءَ عَلَى مَنْ نَامَ مُضْطَجِعًا، فَإِنَّهُ إِذَا اضْطَجَعَ  
اسْتَرَحَتْ مَفَاصِلُهُ - (الترمذى)

9. **Ibn 'Abbās** (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : Ablution is necessary for one who sleeps laying down because when he lies down his joints are relaxed. (Tirmidhi)

۱۰. عَنْ بُسْرَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ " - (ابن ماجه)

10. **Busra** (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying : When anyone of you touches his sexual organ, he must perform ablution. (Ibn Maja)

۱۱. وَعَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ تَمِيمِ الدَّارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " الْوُضُوءُ مِنْ كُلِّ دَمٍ سَائِلٍ " - (الدارقطنى)

11. 'Umar ibn 'Abd al-Aziz narrated on the authority of **Tamim al-Dāri** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Ablution must be performed due to the flow of blood. (Daraqutini)

۱۲. وَعَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَانَ إِذَا دَخَلَ بَيْتَهُ بَدَأَ بِالسَّوَالِكِ - (مسلم)

12. 'Ā'isha (Allāh be pleased with her) reported : Whenever the Holy Prophet (peace and blessings of Allāh be upon him) entered his house, he used tooth-stick first of all. (Muslim)

۱۳. عَنْ سَلْمَانَ قَالَ قِيلَ لَهُ قَدْ عَلِمْتُمْ نَبِيَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

كُلِّ شَيْءٌ حَتَّىٰ الْخِزَاءِ قَالَ فَقَالَ أَجَلٌ لَقَدْ نَهَا نَا أَنْ تَسْتَقْبَلَ  
الْقِبْلَةَ لِغَائِطٍ أَوْ بَوْلٍ أَوْ أَنْ تَسْتَنْجِيَ بِالْيَمِينِ أَوْ أَنْ تَسْتَنْجِيَ  
بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ أَوْ أَنْ تَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ - (مسلم)

13. **Salmān** reported that it was said to him, “Your Prophet (peace and blessings of Allāh be upon him) teaches you about everything, even about excrement.” He replied : Yes, he has forbidden us to face the *Qibla* at the time of excretion or urination, or cleansing with the right hand or with less than three pebbles (or clods of earth) or with a dung or a bone. (*Muslim*)

١٤. وَعَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَبُولَنَّ  
أَحَدُكُمْ فِي الْمَاءِ الرَّائِدِ الدَّائِمِ ثُمَّ يَغْتَسِلُ فِيهِ - (مسلم)

14. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : None amongst you should urinate in still water and then wash with it. (*Muslim*)

١٥. وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ : «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَمِلٍ»  
(متفق عليه)

15. **Abū Sa‘id al-Khudri** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Taking bath on a Friday is essential for every adult person. (*Agreed upon*)

١٦. وَعَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّهُ كَانَ يُحَدِّثُ : أَنَّهُمْ تَمَسَّحُوا وَهُمْ مَعَ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّعِيدِ لِصَلَاةِ الْفَجْرِ فَضَرَبُوا  
بِأَكْفِهِمُ الصَّعِيدَ، ثُمَّ مَسَّحُوا بِوُجُوهِهِمْ مَسْحَةً وَاحِدَةً ،  
ثُمَّ عَادُوا، فَضَرَبُوا بِأَكْفِهِمُ الصَّعِيدَ مَرَّةً أُخْرَى، فَمَسَّحُوا  
بِأَيْدِيهِمْ كُلِّهَا إِلَى الْمَنَاقِبِ وَالْأَبَاطِ مِنْ بَطُونِ أَيْدِيهِمْ -  
(ابوداؤد)

16. 'Amar ibn Yāsir (Allāh be pleased with him) used to narrate that while they were in the company of Allāh's Messenger (peace and blessings of Allāh be upon him) they wiped themselves (performed *tāyammum*) with the help of (clear) dust for the morning prayer. They struck their palms upon the earth and then wiped their faces once and then repeated and struck their palms upon the earth for the second time and then wiped their hands each upto shoulders and upto the armpit and then from inside of their hands. (*Abū Dāwūd*)

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْسِلُ مِنْ  
أَرْبَعٍ مِنَ الْجَنَابَةِ وَيَوْمَ الْجُمُعَةِ وَمِنَ الْحِجَامَةِ وَمِنْ غُسْلِ  
الْمَيْتِ - (أبو داود)

17. It is reported on the authority of 'A'isha (Allāh be pleased with her) that the Holy Prophet (peace and blessings of Allāh be upon him) used to take bath on four occasions : due to major impurity (*Janabāh* after sexual intercourse) and on a Friday and in case of cupping and after washing a dead body. (*Abū Dāwūd*)

١٧- عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَتْ مَيْمُونَةُ وَضَعْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مَاءً لِلْغُسْلِ فَعَسَلَ يَدَهُ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ أَمْرَعَهُ عَلَى شِمَالِهِ  
فَعَسَلَ مَذَاكِرَهُ ثُمَّ مَسَحَ يَدَهُ بِالْأَرْضِ ثُمَّ مَضَمَضَ وَاسْتَنْشَقَ  
وَعَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ أَقَاضَ عَلَى جَسَدِهِ ثُمَّ تَحَوَّلَ مِنْ  
مَكَانِهِ فَعَسَلَ قَدَمَيْهِ - (البخاري)

18. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that Maimūna (Allāh be pleased with her) said : I placed water for the Prophet (peace and blessings of Allāh be upon him) to take a bath, and he washed his (right) hand twice or thrice, then he poured water on his left hand, then he washed his private parts, then he rubbed his hand on the earth, then he rinsed his mouth and sniffed water into his nose and washed his face

and his two hands (upto the elbows) then he poured water on his body, then he changed his place and washed his feet. (*Bukhāri*)

١٩. عَنْ عَائِشَةَ ۗ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
 "لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ" (الترمذى وابن ماجه)

19. 'A'isha (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) did not perform ablution after a bath. (*Tirmidhi, Ibn Maja*)

٢٠. عَنْ شُرَيْحِ بْنِ هَانِيٍّ ۗ، قَالَ سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ : جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ - (مسلم)

20. Shuraih ibn Hani' said, "I asked 'Ali ibn Abi Tālib (Allāh be pleased with him) about *masahh* (wiping) over the socks. He reported that the Holy Prophet (peace and blessings of Allāh be upon him) stipulated the upper limit of three days and three nights for traveller and one day and one night for the traveller and one day and one night for the resident. (*Muslim*)

٢١. عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ تَحْتَهُ ثُمَّ تَقْرُصُهُ بِالْمَاءِ ثُمَّ تَنْضَحُهُ ثُمَّ تُصَلِّيَ فِيهِ" (متفق عليه)

21. Asma', daughter of Abū Bakr (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said about the blood of menstruation when it was applied to a garment : you should rub it then wash it with water then rinse it and then you may offer the prayer in that garment. (*Agreed upon*)

٢٢- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَسْتَنْزَهُوْا  
مِنَ الْبَوْلِ فَإِنَّ عَذَابَ الْقَبْرِ مِنْهُ» (الدارقطنى)

22. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Be far away from urine because the general torture in the grave is due to it. (*Daraq utni*)

٢٣- عَنْ أَبِي مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
«الطَّهُورُ شَطْرُ الْإِيمَانِ» (مسلم)

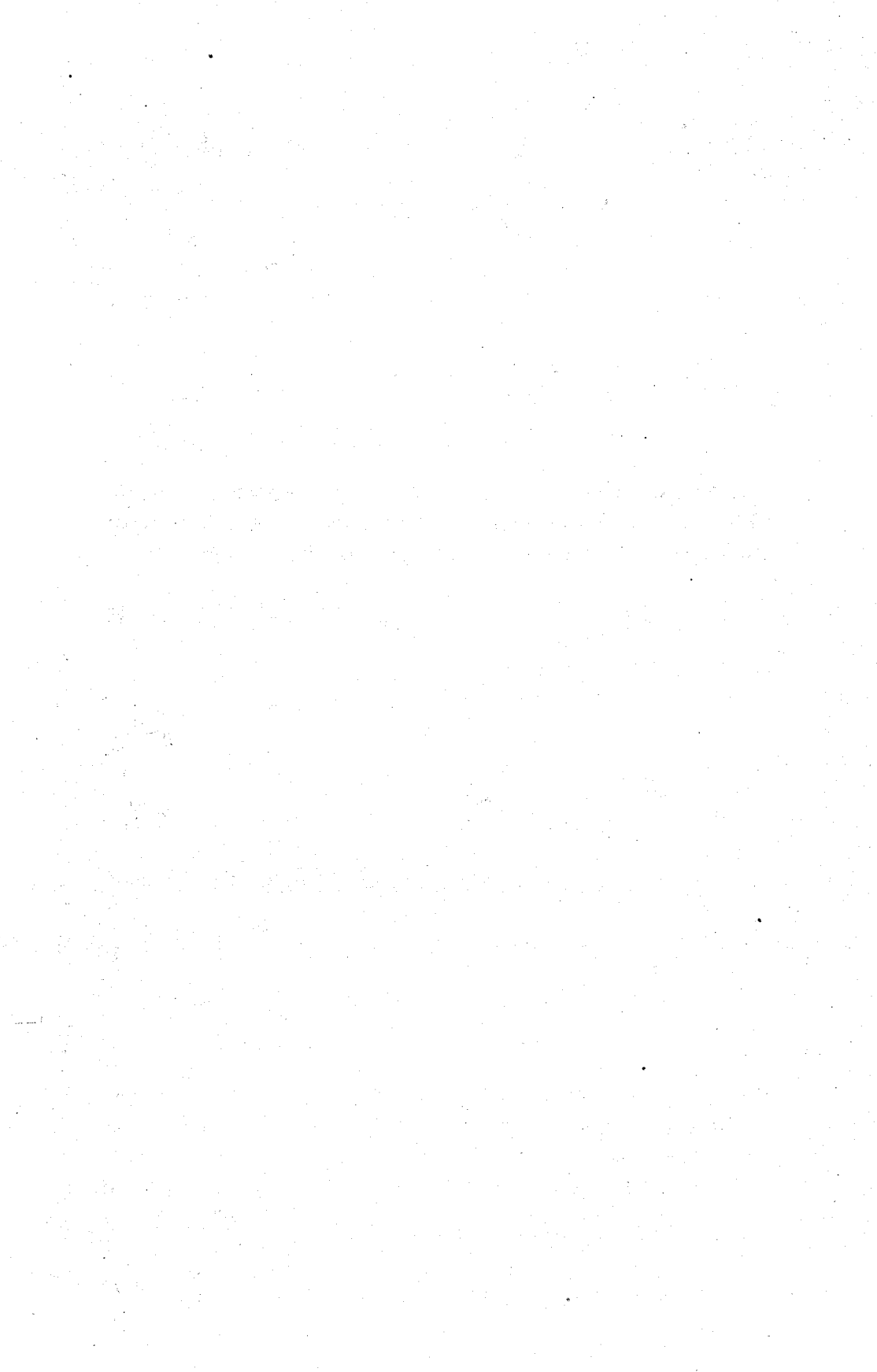
23. Abū Mālik (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Purification is a branch of faith. (*Muslim*)

٢٤- عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
«الْمَاءُ طَهُورٌ إِلَّا أَنْ تَغْيَرَ رِيحُهُ أَوْ طَعْمُهُ أَوْ لَوْنُهُ بِنَجَاسَةٍ  
تَحْدُثُ فِيهِ» (البيهقى)

24. Abū Umāma al-Bahili (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Water is pure unless its odour, taste and colour changed by an impurity has taken place in it. (*Baihaqi*)

٢٥- عَنْ أَبِي السَّمْحِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُغْسَلُ  
مِنْ بَوْلِ الْبَجَارِيَّةِ وَيُرْسُّ مِنْ بَوْلِ الْعُلَامِ» (النسائي)

25. Abū al-Samih (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : (Garments) should be washed with water due to urine of a female child and only sprinkling the water is sufficient for the urine of a male child. (*Nasā'i*)





باب : ٤

الدُّنُوبُ الْكَبِيرَةُ  
وَالدُّنُوبُ الصَّغِيرَةُ

(Adh-Dhunūb-ul-Kabiratu  
wadh- Dhunūb-uṣ-Ṣaghīrah)

*Major Sins And Minor Sins*



## MAJOR SINS AND MINOR SINS

## INTRODUCTION

The observance of duty enjoined by Allāh on man is called a "Virtue" and any deviation therefrom or a breach thereof is called a "Sin". This deviation from, or breach of the fundamental duties, obligatory or compulsory, is called a major sin and willful negligence of the minor duties is called a minor sin. It is a great sin to transgress the limits imposed by Allāh and break the laws of Shari'ah. Repetition or continuation of a minor sin makes it a major sin.

Islam repudiates the doctrine of "Original Sin". According to Islam no man or woman is a born-sinner. It is only his evil deeds which make him a sinner. The Holy Qur'ān mentions this fact in the following verse :

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۖ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ  
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۖ

Surely, We created man of the most excellent fabric, then We reduced him to the vilest of the vile, save those who believe and do good works, and there is an endless reward. ( 95 : 4 )

The concept of responsibility in Islam is that man is answerable for all his deeds and misdeeds in the Hereafter and that he would be rewarded or punished according to his actions and behaviour. The Holy Qur'ān affirms :

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا

And the recompense of evil, is evil like unto it. ( 42 : 40 )

But there are occasions where a man errs and fails to resist the temptations and falls into the snares of "sin"; but he feels the deep sense of remorse and is full of regret. Islam does not deem a sin to be a permanent entry into the scroll of a person which cannot be obliterated. It offers a very realistic approach to the problem and affords measures to correct and reform the sinner. It is through *Tauba* (repentance). The validity of *Tauba* depends upon the following three things :

- (a) Confession of one's sin.
- (b) Remorse contrition.
- (c) A firm resolution to abstain from its recurrence.

When one seeks pardon his sins are forgiven by Allāh Who is the most Relenting and the most Forgiving, provided the *Tauba* is done with a sincere heart. The Holy Qur'ān affirms :

أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ  
غَفُورٌ رَّحِيمٌ ط

So whoever among you does evil through ignorance, then repents after that, and amends, (unto him) will He be Forgiving, Merciful. (6 : 54)

Every action of man is recorded by the two angels—*Kirāmun Kātibin* (honourable scribes). The Holy Qur'ān says :

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ لَكِرَامًا كَاتِبِينَ لَا يَغَامُونَ مَا تَفْعَلُونَ ط

And certainly there are keepers over you honourable scribes, they know what you do. (82 : 10-12)

The record of good and bad deeds done by everybody will be handed over to him on the Day of Resurrection. In the light of judgement, the defaulters shall be taken to task. Every Muslim should do what has been ordained by Allāh and abstain from what he has been forbidden. He should

under no circumstances act contrary to the Sunnah of the Holy Prophet (peace and blessings of Allāh be upon him) and always endeavour to avoid sins, major or minor. He should also honestly discharge the responsibilities which he owes to Allāh and to the humanity. By acting upon the above principles, he can lead a pious life and avoid sins.

١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ" قَالُوا: يَا رَسُولَ اللَّهِ وَمَاهُنَّ؟ قَالَ: "الشِّرْكُ بِاللَّهِ وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ" (مُتَّفَقٌ عَلَيْهِ)

1. It is reported on the authority of **Abū Huraira** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: "Avoid the seven great evils." They (the Companions) asked: "Allāh's Messenger, what are those?" The Messenger of Allāh (peace and blessings of Allāh be upon him) replied, "Associating of anything with Allāh, magic, killing one whom Allāh has declared inviolate, but with some justification, usury, devouring the property of an orphan, turning away from the battlefield the army advances, and slandering chaste women who are believers and unaware of what people talk about them. (*Agreed upon*)

٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرِبُ الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ نَهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ،

وَلَا يَعْلُ أَحَدُكُمْ حِينَ يَعْلُ وَهُوَ مُؤْمِنٌ ، فَإِيَّاكُمْ إِيَّاكُمْ ۚ  
(البخارى ومسلم)

2. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : A fornicator when he commits fornication, is not a believer ; a thief when he steals, is not a believer ; an inebriate when he drinks, is not a believer ·· a robber when he plunders due to which men raise their looks at him, is not a believer ; and none of you when he defrauds, is a believer ; so beware, beware ! (*Bukhāri and Muslim*)

۳- وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
” الْكِبَائِرُ : الْإِشْرَاقُ بِاللَّهِ ، وَعُقُوقُ الْوَالِدَيْنِ ، وَقَتْلُ النَّفْسِ ،  
وَالْيَمِينُ الْغَمُوسُ “ (البخارى)

3. ‘**Abdullah ibn ‘Amr** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Among the major sins are , - associating anything with Allāh ; being undutiful towards parents ; killing a person and deliberate perjury. (*Bukhāri*)

۴- وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،  
” أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا ، وَمَنْ كَانَتْ فِيهِ خِصْلَةٌ  
مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِّنَ الْبِقَاقِ حَتَّى يَدَّعِيَهَا : إِذَا أُؤْتِيَ خَانَ  
وَإِذَا حَدَّثَ كَذَبًا ، وَإِذَا عَاهَدَ غَدَرَ ، وَإِذَا خَاصَمَ فَجَرَ “  
(مُتَّفَقٌ عَلَيْهِ)

4. ‘**Abdullah ibn ‘Amr** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There are four bad characteristics, and a person who adopts all of them, is a perfect hypocrite and one who develops a single quality out of them possesses a characteristic of hypocrisy, till he gives it up : When he is trusted, he betrays trust ; when he speaks, he

tells a lie ; when he makes a promise, he acts treacherously and when he quarrels, he deviates from the path of truth (abuses). (*Agreed upon*)

٥- وَعَنِ ابْنِ عُمَرَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الْمُنَافِقِ كَالشَّاةِ الْعَائِرَةِ بَيْنَ الْقَمَيْنِ تَعِيرُ إِلَى هَذِهِ مَرَّةً وَإِلَى هَذِهِ مَرَّةً»  
(مسلم)

5. **Ibn ‘Umar** (Allāh be pleased with him) reported Allāh’s Messenger (peace and blessings of Allāh be upon him) as saying : The example of a hypocrite is that of a roaming ewe between two flocks. It turns at one time to one, and at another to the other. (*Muslim*)

٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ عَنِّ أُمَّتِي مَا وَسَّوَسَتْ بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ بِهِ أَوْ تَتَكَلَّمَ» (متفق عليه)

6. **Abū Huraira** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Verily, Allāh, the Exalted, would forgive my people the evil promptings which spring up in their hearts unless they act upon them or give utterance to them. (*Agreed upon*)

٧- وَعَنِ ابْنِ عُمَرَ رَضِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا كَفَرَ الرَّجُلُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا» (مسلم)

7. **Ibn ‘Umar** (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : When a man calls his brother an unbeliever, it returns (at least) to one of them. (*Muslim*)

٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ يَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: «لَا تَرْغَبُوا عَنِ آبَائِكُمْ، فَمَنْ رَغِبَ عَنِ أَبِيهِ فَقَدْ كَفَرَ» (مسلم)

8. **Abū Huraira** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Do not defest your father ; whosoever detested his father committed infidelity. (*Muslim*)

٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنْتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرًا الطَّعْنُ فِي النَّسَبِ وَالتِّيَاحَةُ عَلَى الْمَيِّتِ " (مُسلم)

9. It is narrated on the authority of **Abū Huraira** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Two things are found among men which lead them to infidelity, slandering one's lineage and lamentation on the dead. (*Muslim*)

١٠- عَنْ جَابِرٍ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشُّرْكِ وَالْكَفْرِ تَرْكُ الصَّلَاةِ " (مُسلم)

10. It is narrated on the authority of **Jābir** (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Verily, between a man and (one practising) polytheism and unbelief is abandoning the (stipulated) Prayer. (*Muslim*)

١١- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " مَنْ الْكَبَائِرِ شَتَمَ الرَّجُلِ وَالِدَيْهِ " قَالُوا : يَا رَسُولَ اللَّهِ وَهَلْ يَشْتَمُ الرَّجُلُ وَالِدَيْهِ ؟ قَالَ : " نَعَمْ يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ " (مُسلم)

11. It is narrated on the authority of 'Abdullah ibn 'Amr ibn al-As (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "Abusing one's parents is one of the major sins." They (audience) said : "Messenger of Allāh, does a man abuse his parents too?" He replied, "Yes, one abuses the father of another man, who in turn abuses his father, and so



does one abuse his mother and he in turn abuses his mother.” (Muslim)

١٢- عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا» (مُسلم)

12. It is narrated on the authority of **Abū Mūsa al-Ash‘ari** (Allāh be pleased with him) that the Holy Prophet (peace and blessings of Allāh be upon him) said: He who takes up arms against us (Muslims) is not of us. (Muslim)

١٣- وَأَمَّا شُعْبَةُ فُحَدِيثُهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ وَمَنْ ذَبَحَ نَفْسَهُ بِشَيْءٍ ذَبَحَ بِهِ يَوْمَ الْقِيَامَةِ» (مُسلم)

13. The Hadith narrated by **Shu‘ba** (Allāh be pleased with him) is that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: He who took an oath on a religion other than Islam, as a liar would become so as he said, and he who slaughtered himself with a thing would be slaughtered with that on the Day of Resurrection. (Muslim)

١٤- وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا رَفَى الْعَبْدُ تَخَرَّجَ مِنْهُ الْإِيمَانُ، فَكَانَ فَوْقَ رَأْسِهِ كَالظَّلَّةِ، فَإِذَا تَخَرَّجَ مِنْ ذَلِكَ الْعَمَلِ رَجَعَ إِلَيْهِ الْإِيمَانُ» (الترمذى و ابوداؤد)

14. **Abū Huraira** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: When a servant (of Allāh) commits fornication, there goes out of him the faith and (hovers) like an awning over his head, and when he quits this act the faith reverts to him again. (Tirmidhi and Abū Dāwūd)

١٥- عَنْ عَائِشَةَ رَضِيَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضُوا إِلَى مَا قَدَّمُوا" (البخارى)

15. 'Ā'isha (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Do not abuse the dead because they have found what they had sent forward. (*Bukhāri*)

١٦- عَنِ ابْنِ عَبَّاسٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَسَمَّعَ حَدِيثَ قَوْمٍ وَهُمْ لَهُ كَارَهُونَ صَبَّ فِي أذُنَيْهِ الْأَنْتُكَ يَوْمَ الْقِيَامَةِ" يَعْنِي الرِّصَاصَ - (البخارى)

16. Ibn 'Abbās (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: He who listened to the talk of a people which they disapproved (of being overheard) *al-anuk* will be poured out into both of his ears on the Day of Resurrection (*anuk* means lead). (*Bukhāri*)

١٧- عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيلٌ وَلَا سَيِّئُ الْمَلَكَةِ" (الترمذى)

17. Abū Bakr as-Siddiq (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Neither the deceitful nor the miserly will enter Paradise, nor he who misbehaves with one in his possession. (*Tirmidhi*)

١٨- عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَيْلٌ لِمَنْ يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ، وَيْلٌ لَهُ وَيْلٌ لَهُ!" (أحمد)

18. Bahz ibn Hakim reported on the authority of his father who reported from his father that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Woe to him, who speaks and tells a lie in order to make the people laugh by that. Woe to him, woe to him. (*Aḥmad*)

١٩- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنْ  
 الْعَبْدَ إِذَا لَعَنَ شَيْئًا صَعِدَتِ اللَّعْنَةُ إِلَى السَّمَاءِ فَتُغْلَقُ أَبْوَابُ السَّمَاءِ  
 دُونَهَا ثُمَّ تَهْبِطُ إِلَى الْأَرْضِ فَتُغْلَقُ أَبْوَابُهَا دُونَهَا ثُمَّ تَأْخُذُ  
 يَمِينَنَا وَشِمَالَنَا فَإِذَا لَمْ يَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِي لَعَنَ فَإِنْ كَانَ  
 لِذَلِكَ أَهْلًا وَآلًا رَجَعَتْ إِلَى قَائِلِهَا " (ابوداؤد)

19. **Abū Dardā'** (Allāh be pleased with him) reported that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying : Verily when a servant (of Allāh) curses a thing, the curse rises up to the Heaven and the doors of the Heaven are closed before it, then it falls down to the earth and its doors are also closed, then it goes to the right side and afterwards to the left side but when it does not find any place of entrance, it returns to him who is cursed, and if he deserves that (it falls upon him), otherwise it returns to one who curses. (*Abū Dāwūd*)

٢٠- عَنْ أَنَسِ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَا كَانَ الْفُحْشُ  
 فِي شَيْءٍ إِلَّا شَانَهُ، وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ إِلَّا زَانَهُ " (الترمذی)

20. **Anas** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : In whatsoever a thing there is obscenity it disgraces that ; and in whatsoever a thing there is modesty, it lends grace to that. (*Tirmidhi*)



باب : ٥

# الأَوْصَافُ وَالْخَصَائِلُ

(Al-Auṣāfu-wal-Khaṣā'il)

*Virtues And Good Manners*



## VIRTUES AND GOOD MANNERS

## INTRODUCTION

Polished manners, good habits and noble qualities of head and heart enjoy a place of paramount importance in Islam. Moral excellence was one of the main objects for which the Messengers of Allāh (peace be upon them) were sent to this world. The Holy Prophet (peace and blessings of Allāh be upon him) said :

“I have been sent down by Allāh to teach moral virtues and to evolve them to the highest perfection”.

“The best of you are those who possess the best of manners”. (*Agreed upon*)

The Holy Qur’ān and the Traditions teach us to cultivate noble virtues. Some of them are mentioned here. A Great reward has been promised for patience. The Muslims can attain success and favour of Allāh by dint of this virtue. The Holy Qur’ān affirms :

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ط

O You who believe ! Endure (all kinds of hardship) outdo all others in endurance, be ready and fear Allāh in order that you may be successful. ( 3 : 199 )

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ط

Verily, Allāh is with the patient. ( 2 : 153 )

وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ط

And bear with patient (Constancy) whatever befalls thee, for this is firmness of purpose in the conduct of affairs. ( 31 : 17 )

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ط

Seek Allāh's help with patience and through prayer. ( 2 : 153 )

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ط

Be steadfast in patience ; for verily Allāh will not suffer the reward of the righteous to perish. ( 11 : 118 )

When a promise is made it should be fulfilled. Its breach has been highly condemned in Islam. To violate promises is one of the distinguishing signs of the hypocrite. Closely allied to promise is the quality of trustworthiness. A trustworthy man is a valuable asset to the society. Our faith demands of us neither to back out our pledged words nor to mis-use the trusts of others. The Holy Qur'ān affirms :

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ط

O You who believe ! Fulfil your undertakings (and promises). ( 5 : 1 )

وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ط

And keep the covenants ; surely of the covenants it will be asked. ( 17 : 34 )

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ط

Surely, Allāh commands you to render back your trusts to their (rightful) owners. ( 4 : 58 )

Kindness is one of the outstanding attributes of Allāh. It is a virtue of the highest order in the Islamic pattern of morality whereas rudeness and oppression are sins. They



mar the noble acts done by man. The Holy Qur'an declares :

وَقُولُوا لِلنَّاسِ حُسْنًا

Speak fair to the people. ( 2 : 83 )

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ

Kind words and covering of faults are better than charity followed by injury. ( 2 : 263 )

Self restraint and tolerance are noble qualities which Islam requires every believer to cultivate. The tongue is a piece of flesh which leads us either to Paradise or to Hell. Its control is of vital importance in the formation of noble character. Whosoever refrains from indulging in absurd talks, indecent rebukes, immoral songs, flattery, hypocrisy, back-biting, false promises and evil counsels is sure to enter Paradise. The blessed persons for whom Paradise has been guaranteed, have been specifically referred to in the Holy Qur'an :

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

Who restrain anger and pardon all men. ( 3 : 134 )

Truthfulness is a great virtue recompensed with a high reward. It has been called light, and falsehood has been compared with utter darkness. The Holy Qur'an affirms :

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Truth has appeared and falsehood has vanished. Surely falsehood is a thing to be vanished. ( 17 : 81 )

The believers have been commanded to keep company only with those who are truthful. The Holy Qur'an states :

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O Ye who believe ! Fear Allāh and be only with those who are truthful. ( 9 : 119 )

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْمَلُونَ

Never try to mix up wrong with right and do not conceal the truth intentionally. ( 2 : 42 )

Gratefulness is an attribute of Allāh because He is *Shakur*. Allāh holds His servant in high esteem if he expresses a deep sense of gratitude to Him frequently. Allāh bestows His favours and rewards upon such persons. The Holy Qur'ān states :

وَسَنَجْزِي الشَّاكِرِينَ ط

Soon we shall reward the grateful. ( 3 : 144 )

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ط

If you are grateful, I would certainly give you more and if you are ungrateful, My punishment is indeed severe. ( 14 : 7 )

Humility is one of the distinguished features of the moral and spiritual behaviour of the followers of Islam. It does not become a Muslim to be haughty, rash and high-handed. A believer should not be proud. He should rather be polite and humble. The Holy Qur'ān affirms :

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

And the servants of the Most Beneficent are those who walk on the earth in humility. ( 25 : 63 )

Islam lays great emphasis on dispensing justice. In the following verses of the Holy Qur'ān, justice and kindness are bracketed together and the people are advised to be just as well as kind.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ ط

Verily Allāh enjoineeth ye justice and the doing of good. ( 16 : 90 )

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ط

Whenever you speak, speak justly even if a near relative is concerned. ( 6 : 3 )

إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ط

Be just that is next to piety. ( 5 : 9 )

The secret why Islam succeeded to create just world order within a very short time lies in the practical application of the great truths. It is admitted on all hands that no culture, whether religious or secular, has succeeded in overcoming racial or colour prejudice to the extent that Islam has succeeded. The example of the Negro Bilāl (Allāh be pleased with him) amply testifies to this fact. Islam repudiated the doctrine of original sin and stated that man has not been born with a tainted and sinful nature ; but as vicegerent of Allāh on earth. Man has been enjoined to be just to woman. She has the same origin as man ; she is not to be shunned as a snare of the devil but to be honoured. Islam has given her a prescribed share in the inheritance.

Islam enjoins upon its followers to revere the founders of other spiritual faiths and respect the places of worship of other faiths. It emphasises that treaties between groups and nations must be honoured.

The Prophet (peace and blessings of Allāh be upon him) set an example of justice in all his dealings and his successors followed him. Hadrat 'Umar (Allāh be pleased with him) did not spare even his son from punishment.

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ط

And when you judge between mankind you should judge with a full sense of justice. ( 4 : 58 )

Predestination is an article of Faith and none can withstand what is decreed by Allāh. We must remain satisfied with our measured shares of fortunes and misfortunes if there is no alternative but submit to His Will. The Holy Qur'ān says :

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ط

Verily we have created every thing by measure.  
( 54 : 49 )

There are some matters in which man has got freedom of will. In the absence of freedom of human will, reward for virtuous acts and punishment for sins is not at all

understandable. Man is responsible for his actions for which he will be held responsible on the Day of Resurrection.

**Sincerity** is the real essence of Islam. It means that motives behind all our actions should be to earn Allāh's approbation.

Faith in the Divine Unity remains imperfect unless all our acts are performed wholly for the sake of Allāh.

**Honesty** is another remarkable quality of the followers of Islam. A true Muslim should not adopt corrupt means of earning money. He should be honest in his business and daily transactions. He should shun fraud and avoid deceit and perfidy. The Holy Qur'ān states :

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

O Ye who believe ! Eat not up each others property by unfair and dishonest means. ( 4 : 29 )

**Forgiveness, righteousness, courtesy, purity, brotherhood and charity** are some of the valuable virtues. The Holy Qur'ān states :

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ط

Hold to forgiveness ; command what is right and avoid the company of the ignorant. ( 7 : 199 )

وَتَنَاجَوْا بِالسَّبِيحِ وَالسُّبْحَى ط

Whenever you talk to anyone, talk about piety and righteousness. ( 58 : 9 )

قَدْ أَفْلَحَ مَنْ تَزَكَّى

But those will prosper who purify themselves. ( 87 : 14 )

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى ط

Verily, the most honoured of you in the sight of Allāh is the most righteous of you, ( 49 : 13 )

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ط

When a (courteous) greeting is offered to you. meet it with a greeting still more courteous or (at least) of equal courtesy. (4 : 86)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ط

All the believers are brothers to one another ; so promote the noble cause of brotherhood among your fraternity. (49 : 10)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ ط وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The parable of those who spend their wealth in Allāh's way is as the parable of a grain which grows seven ears, in every ear a hundred grain. Allāh gives increase manifold to whom He wills, Allāh is All-Embracing, All-Knowing. (2 : 261)

١- عَنْ أَبِي ثَعْلَبَةَ الْعُحَيْشِيِّ ط أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِنَّ أَحَبَّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا " (البهقي)

1. It is reported on the authority of Abū Tha'laba al-Khushinni (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The dearest and the nearest to me among you on the Day of Resurrection is the best of you in morals. (Al-Baihaqi)

٢- عَنِ ابْنِ مَسْعُودٍ ط قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " الصَّبْرُ نِصْفُ الْإِيمَانِ " (ابن ماجة)

2. It is narrated by Ibn Mas'ūd (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Patience is half of faith. (Abū Nu'aim)

٣- وَعَنْ أَنَسٍ رض قَالَ قَلَّمَا خَطَبْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَالَ  
 ”لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ“ (البیهقی)

3. It is reported by Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) had hardly ever addressed us without saying : There is no faith in him who is not trustworthy and no religion for him who does not keep promise. (*Al-Baihaqi*)

٤- عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
 ”لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ“ (متفق عليه)

4. Jarir ibn ‘Abdullah (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Allāh shows no mercy to him who is not kind to people. (*Agreed upon*)

٥- عَنِ ابْنِ عَبَّاسٍ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ”لَيْسَ مِنَّا  
 مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقِرْ كَبِيرَنَا“ (ترمذی)

5. It is reported on the authority of Ibn ‘Abbās (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He is not of us who neither loves our young ones nor respects our elders. (*Tirmidhi*)

٦- عَنْ أَبِي هُرَيْرَةَ رض أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ”آيَةُ  
 الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ“

6. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The characteristics of a hypocrite are three : As he speaks, he lies ; as he makes a promise, he violates (it) ; as he is trusted, he acts treacherously. (*Agreed upon*)

٧- وَعَنْ أَبِي هُرَيْرَةَ رض أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ”لَيْسَ

الشَّدِيدُ بِالضَّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ “  
(متفق عليه)

7. **Abū Huraira** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Wrestler is not a strong man but a strong man is he who controls himself in time of anger. (*Agreed upon*)

٨- وَعَنْ عَائِشَةَ رَضِيَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ” إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَادَهُ لَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ “  
(مسلم)

8. **‘Ā’isha** (Allāh be pleased with her) reported Allah’s Messenger (peace and blessings of Allāh be upon him) as saying : Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. (*Muslim*)

٩- عَنِ ابْنِ مَسْعُودٍ رَضِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ” إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لِيَصْدُقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا ، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لِيَكْذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا “ (متفق عليه)

9. It is narrated on the authority of **Ibn Mas‘ūd** (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Truth leads to piety and piety leads to Paradise ; and a man who continues to speak the truth is enrolled with Allāh as a truthful man. And Falsehood leads to evil and evil leads to the (Hell) Fire. A man who continuously lies is recorded with Allāh as a great liar. (*Agreed upon*)

١٠- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ” إِنَّ اللَّهَ

لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ “  
(مسلم)

10. It is narrated on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Verily, Allāh does not consider your figures and riches. He rather values your hearts and deeds. (*Muslim*)

١٠- عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ التَّمِيمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا أَخَوْفُ مَا تَخَافُ عَلَيَّ؟ قَالَ: فَأَخَذَ بِلِسَانِ نَفْسِهِ وَقَالَ: ” هَذَا “  
(الترمذی)

11. Sufyān ibn ‘Abdullah al-Thaqafi (Allāh be pleased with him) reported that he once asked : O Messenger of Allāh ! What is the most dreadful of the things which is fearful for me in your opinion ? He further narrated that he (the Holy Prophet) touched his own tongue and replied : This one. (*Tirmidhi*)

١١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ” أَلْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ “ (مسلم)

12. Abū Huraira (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : A Muslim is a brother of another Muslim. He does not wrong him, nor insults him nor humiliates him. (*Muslim*)

١٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ” الْغَنِيُّ غَنَى النَّفْسِ “ (متفق عليه)

13. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Rich is he whose heart is rich (*i.e.*, contented). (*Agreed upon*)



١٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " قَالَ مُوسَى  
ابْنُ عِمْرَانَ يَا رَبِّ مَنْ أَعَزُّ عِبَادِكَ عِنْدَكَ؟ قَالَ: مَنْ إِذَا قَدَّرَ غَفَرَ " (البیهقی)

14. It is reported on the authority of **Abū Huraira** (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) told that Mūsā, son of 'Imrān, once asked: O my Lord! who is the most honourable of your servants in Thy sight? He replied: He who pardons in spite of having power. (*Al-Baihaqi*)

١٥- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ  
صَمَتَ نَجَا " (احمد)

15. It is reported by **Abdullah ibn 'Amr** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Whosoever remains silent, remains safe. (*Aḥmad*)

١٦- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
" الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ " (متفق عليه)

16. It is narrated by **'Imrān ibn Husain** that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Modesty brings nothing but good. (*Agreed upon*)

١٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ لَمْ  
يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ " (احمد و الترمذی)

17. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Whoever is not grateful to man is never grateful to Allāh. (*Aḥmad, Tirmidhi*)

١٨- عَنْ ابْنِ عَبَّاسٍ رَضِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " أَرْبَعٌ مَنْ  
أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ قَلْبٌ شَاكِرٌ وَلِسَانٌ ذَاكِرٌ

وَبَدَنٌ عَلَى الْبَلَاءِ صَابِرٌ وَزَوْجَةٌ لَا تَبْغِيهِ خَوْفًا فِي نَفْسِهَا وَلَا مَالَهُ  
(البيهقي)

18. **Ibn 'Abbās** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whosoever has been gifted with four qualities has been given the good of this world and of the Hereafter ; a grateful heart, a tongue which remains busy in the remembrance (of Allāh), a patient body over calamities and a wife who does not betray (her husband) regarding herself and his property. (*Al-Baihaqi*)

١٩- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَا يَأْكُلَنَّ أَحَدُكُمْ بِشِمَالِهِ وَلَا يَشْرَبَنَّ بِهَا فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا » (مسلم)

19. **Ibn 'Umar** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : None of you should either eat with his left hand or drink with it for the *satan* eats with his left hand and drinks with it. (*Muslim*)

٢٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَّغَ مِنْ طَعَامِهِ قَالَ : « الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ » (الترمذي)

20. **Abū Sa'id Al-Khudri** (Allah be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) after taking his food used to pray : All praise be to Allāh who fed us, and give us drink and made us Muslims. (*Tirmidhi*)

٢١- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا - (متفق عليه)

21. **Anas** (Allah be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon

him) used to breathe three times (as a respite) while drinking. (*Agreed upon*)

٢٢- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رض قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «عَطُوا الْإِنَاءَ وَأَوْكُوا السَّقَاءَ» (مسلم)

22. **Jabir ibn ‘Abdullah** (Allāh be pleased with him) reported that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying : Cover the pot and fasten (the mouth) of the water-skin with a string. (*Muslim*)

٢٣- عَنِ ابْنِ عُمَرَ رض أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ شَرِبَ فِي إِنَاءٍ ذَهَبٍ أَوْ فِضَّةٍ أَوْ إِنَاءٍ فِيهِ شَيْءٌ مِنْ ذَلِكَ فَأَتَمَّا بَطْنَهُ نَارَ جَهَنَّمَ» (دارقطني)

23. **Ibn ‘Umar** (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said : He who drank (something) in a gold or silver vessel or in a vessel in which some gold or silver has been used he swallowed in his belly Hell-fire. (*Darqutni*)

٢٤- عَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّ خَيْرًا أَوْ لِيَصْمُتْ» (متفق عليه)

24. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who believes in Allāh and in the Last Day, should honour his guest and he who believes in Allāh and in the Last Day, should speak good, otherwise, remain quiet. (*Agreed upon*)

٢٥- عَنْ سَالِمِ بْنِ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْإِسْبَالُ فِي الْإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ مَنْ جَرَّ مِنْهَا شَيْئًا خَبِيلًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ» (ابوداؤد)

25. **Sālim** reported on the authority of his father that the Holy Prophet (peace and blessings of Allāh be upon him) said ; Hanging the lower garment down, the shirt and the turban (with pride) is unlawful ; so he who hangs any of them with pride, Allāh will not look toward him (mercifully) on the Day of Resurrection. (*Abū Dāwūd*)

٢٥- عَنِ ابْنِ عُمَرَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ" (احمد)

26. **Ibn 'Umar** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who imitated a people (other than the Muslims) would be among them. (*Aḥmad*)

٢٦- عَنْ عَائِشَةَ رَضِيَ أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ دَخَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رِقَاقٌ فَأَعْرَضَ عَنْهَا وَقَالَ : "يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْحَيْضَ لَنْ يَصْلُحَ أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا" وَأَشَارَ إِلَى وَجْهِهِ وَكَفْيِهِ (ابوداؤد)

27. **'A'isha** (Allāh be pleased with her) reported that **Asmā**, the daughter of **Abū Bakr** (Allāh be pleased with them) visited Allāh's Messenger (peace and blessings of Allāh be upon him) and she had been putting on thin clothes so he (the Holy Prophet) turned away from her and said : **Asmā**, when the woman attains the age of puberty, it does not deem proper that her body may be seen except this and this (part of her body) and he pointed to his face and both palms. (*Abū Dāwūd*)

٢٧- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "أَجَلُ الذَّهَبِ وَالْحَرِيرِ لِلنَّاتِ مِنْ أُمَّتِي وَحَرَمَ عَلَيَّ ذِكْرَهَا" (ابوداؤد)

28. **Abū Mūsā Al-Ash'ri** (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said : Gold and silver are permitted for the woman

of my Ummah but are forbidden for its males. (Tirmidhi)

٢٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا أُنْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشَّمَالِ لِتَكُنَ الْيَمِينُ أَوْلَهُمَا تُنْعَلُ وَآخِرُهُمَا تُنْزَعُ" (متفق عليه)

29. **Abū Huriara** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : When one of you puts on shoes he should begin with the right foot and when he takes off he should begin with the left foot. So the right foot should be first while putting on (shoes) and last while taking (them) off. (Agreed upon)

٣٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْفِطْرَةُ خَمْسٌ الْخِتَانُ وَالْإِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ الْإِبْطِ" (متفق عليه)

30. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Five actions are (the demands) of nature ; circumcision, removing hair from the private parts, trimming the moustache, paring the nails and plucking the hair of the armpit. (Agreed upon)

٣١- عَنِ ابْنِ عُمَرَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "خَالِفُوا الْمُشْرِكِينَ أَوْفَرُوا اللَّحَى وَاخْفُوا الشَّارِبَ" (متفق عليه)

31. **Ibn 'Umar** (Allāh be pleased with him) reported that Allāh's Messenger (peace and blessings of Allāh be upon him) said : Oppose the polytheists, let the beards grow long and trim the moustaches. (Agreed upon)

٣٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ خِصَالٍ يَعُودُهَا إِذَا مَرِضَ وَيَشْهَدُهَا إِذَا مَاتَ وَيُحْيِيهَا"

إِذَا دَعَاهُ وَكَيْسَلَمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُسَمِّيْتُهُ إِذَا عَطَسَ وَيُنْصَحُ لَهُ إِذَا  
غَابَ أَوْ شَهِدَ " (متفق عليه)

32. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : A believer develops six attributes as regard his relation to the other believer. He visits him when he is ill, attends his funeral rites when he dies, responds him when he invites him ; greets him when he meets him, says, *Yarhumakulāh* (may Allāh have mercy upon you) when he sneezes and seeks good of him whether he is absent or present. (*Agreed upon*)

٣٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَا تَدْخُلُونَ  
الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْ لَا أَدْرِكُكُمْ عَلَى شَيْءٍ إِذَا  
فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ " (مسلم)

33. **Abū Huraira** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : You will not enter the Paradise till you have faith and you will not have faith till you love one another. May I not direct you to a thing whereby you will love one another. Disseminate the practices of saying : *As-salamu 'alaikum* (peace be upon you) amongst yourselves. (*Muslim*)

٣٤- عَنْ أَبِي مُوسَى رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِذَا اسْتَأْذَنَ  
أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ فَلْيَرْجِعْ " (متفق عليه)

34. **Abū Mūsā** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said to him : When one of you asks for permission three times and it is not granted to him, he should return. (*Agreed upon*)

٣٥- عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَا مِنْ  
مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَنْتَصِمَا فَمَنْ إِيَّاهُمَا قَبْلَ أَنْ يَنْفَعَا قَا " (احمد)

35. **Barā' b. 'Āzib** (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said : The two muslims who meet and shake hands with each other, are forgiven before they separate. (*Aḥmad*)

٣٦ - عَنْ مُعَاوِيَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ سَرَّهَ أَنْ يَتَمَثَّلَ لَهُ الرَّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ " (الترمذى)

36. **Mu'āwiya** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who is pleased to see people standing in his honour, should seek his seat in the (Hell) Fire. (*Tirmidhi*)

٣٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مُصْطَبًا عَلَى بَطْنِهِ فَقَالَ: " إِنَّ هَذِهِ ضِجْعَةٌ لَا يُحِبُّهَا اللَّهُ " (الترمذى)

37. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) saw a man sleeping on his belly so he said ; This is a posture of sleeping which Allāh does not like. (*Tirmidhi*)

٣٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَنْظِرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ " (متفق عليه)

38. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Look upon one who is below you in status and do not look upon one who is above you in status. In this way you will not look down upon the grace of Allāh, He has bestowed upon you. (*Agreed upon*)

٣٩ - عَنْ سُهَيْلِ بْنِ سَعْدٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ يُمْسِكْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنَ لَهُ الْجَنَّةَ " (البخارى)

39. **Sahl b. Sa'd** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who guarantees me what is between his jaw bones and what is between his legs, I guarantee him Paradise. (*Bukhārī*)

ع. - عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ " (الترمذی)

40. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The thing which will make the majority of people enter the Paradise is fear of Allāh and good manners. (*Tirmidhi*)



# الصَّلَاةُ

(Aṣ-Ṣalāt)

*Prayer*



## PRAYER

## INTRODUCTION

The world was not created without an object and purpose. This object and purpose has been defined in the Holy Qur'ān as under :

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ رُفَّتِ ط  
كُلُّ قَدُ عَالِمٍ صَلَاتُهُ وَتَسْبِيحُهُ ط

Do you not see that Allāh, He Alone is Whom all who are in the heavens and the earth praise and the birds that expand their wings. Every thing knows its prayer and praise. ( 24 : 41 )

As we owe the greatest love, reverence to Allāh in comparison to all other objects of the earth. Our heart should have a sincere yearning to pray to Him and glorify Him. Prayer in Islam means outpourings of our heart to our Great Creator. A sense of faith in a Power higher than oneself for help and guidance, humility in the presence of the Power, hope for mercy and a feeling of repentance and regret for omissions and commissions constitute the real essence of prayer in Islam. Prayer (*Salāt*) is compulsory under all circumstances. It has been enjoined by the Lord that every mature Muslim must pray five times a day.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And establish Prayer and pay the Zakāt (poor-due). ( 2 : 43 )

It is an expression of deep sense of gratitude to Him

and signifies the remembrance of Allāh Who has given us not only means of sustenance but also gifted us with wisdom and intelligence.

It is really the first step towards the moral development of man and it enriches the soul. The Holy Qur'ān affirms :

وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ  
وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ

And establish Prayer. Indeed Prayer prevents (one who observes it) from filthy crimes and evil. And verily the remembrance of Allāh is the supremest (enjoyment of the soul). ( 29 : 45 )

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا تَسْأَلُكَ رِزْقًا ۗ نَحْنُ  
نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ۗ

And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision. We provide for thee. And the sequel is for righteousness. ( 20 : 132 )

Prayer not only teaches discipline and unity but also helps towards the purification of soul and teaches us to be neat and clean. It promotes social relations among various sections of the Muslim Community. The congregational Prayers are a mighty force in the unification of the human race. Every believer feels himself in an atmosphere of complete equality and fraternity within the walls of the Mosque. All the devotees stand humbly shoulder to shoulder before the King of the kings and all the distinctions of caste, creed, colour, wealth and rank pale into insignificance. Daily Prayers create in the believers a sense of discipline and punctuality. The Prayer impresses upon the mind of a believer that he is a humble servant of the Great and Glorious Lord and his spiritual development and religious piety lies in sincere and willing obedience to Allāh. The excellence of Prayer can be judged from the fact that it is the foremost duty of a Muslim and the chief of the pillars upon which the grand

superstructure of Islam rests. It is a feature that distinguishes between a Muslim and a non-Muslim.

١- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ» قَالُوا: «لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ» قَالَ: «فَذَلِكَ مَثَلُ الصَّلَاةِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا» (البخارى ومسلم)

1. **Abū Huraira** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Tell me, if there were a river at the door of one of you, in which he washed five times daily, would any of his filth remain? (His Companions) replied : None of it would remain. He said : That is like the five Prayers by which Allāh obliterates the sins. (*Bukhāri and Muslim*)

٢- وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ تَعَالَى؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ حَدَّثَنِي بِهِنَّ وَلَوْ اسْتَزِدُّنَّ لَزَادَنِي - (البخارى)

2. **Ibn Mas'ud** (Allāh be pleased with him) said : I asked the Holy Prophet (peace and blessings of Allāh be upon him) : Which action is the dearest to Allāh ? He replied : The Prayer at its proper time. I asked : What comes next ? He replied : Kindness to parents. I asked : What comes next ? He replied : *Jihād* in Allāh's path. He added : He told me of them and if I had asked for more, he would have told me more. (*Bukhāri*)

٣- وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "صَلُّوا  
خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا ذَا  
أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ" (الترمذی)

3. **Abū Umāma** ((Allāh be pleased with him) reported that Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : "Observe your Prayers (daily) five times ; fast during your month (of Ramadān) ; pay the Zakat on your properties and obey him who has the right to issue commands to you, you will enter your Lord's Paradise." (*Tirmidhi*)

٤- وَعَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ صَلَّى سَجْدَتَيْنِ لَا يَسْهُو فِيهِمَا عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ" (أحمد)

4. **Zaid ibn Khālid al-Juhāni** narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : If anyone observes two prostrations without being negligent in them, Allāh will forgive him his previous sins. (*Aḥmad*)

٥- وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ الصَّلَاةَ يَوْمًا فَقَالَ: "مَنْ حَافِظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُورًا وَلَا بُرْهَانًا وَلَا نَجَاةً فَكَانَ يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَأَبِي بَنْ حَلِيفٍ" (أحمد والبيهقي)

5. **Abdullāh ibn 'Amr ibn al-'Āṣ** (Allāh be pleased with him) narrated that the Holy Prophet (peace and blessings of Allāh be upon him) one day mentioned about Prayer and said : If any one is careful about it (*i.e.*, Prayer) it will become a light, a piece of evidence and salvation for him on the Day of Resurrection ; but if anyone who is not

careful about it, it will not become for him a light, a piece of evidence or salvation on the Day of Resurrection and he will be associated with Qūr'ān, Pharaoh, Hāmān and Ubayy ibn Khalaf. (*Aḥmad and Baihaqi*)

٦- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَقْتُ الظُّلْمِ إِذَا زَالَتِ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرِ العَصْرُ وَوَقْتُ العَصْرِ مَا لَمْ تَصْفَرَ الشَّمْسُ وَوَقْتُ صَلَاةِ المَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ وَوَقْتُ صَلَاةِ العِشَاءِ إِلَى نِصْفِ اللَّيْلِ الأَوْسَطِ وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ الشَّيْطَانِ (مُسلم)

6. 'Abdullah ibn 'Amr (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The time of the noon Prayer is when the sun declines and a man's shadow is just his length and the time of the afternoon Prayer lasts as long as the sun does not turn pale, and the time of the evening Prayer lasts as long as the spreading appearance of the redness above the horizon after sun-set does not sink down, and the time of the night Prayer lasts by midnight and the time of the morning Prayer lasts as long as the sun does not rise. (*Muslim*)

٧- عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَلَاةُ الجَمَاعَةِ تَفْضُلُ صَلَاةِ الفِدِّ سَبْعًا وَعِشْرِينَ دَرَجَةً» (متفق عليه)

7. Ib 'Umar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : A Prayer offered in congregation is twenty-seven degrees more excellent than the Prayer said by a single person. (*Agreed upon*)

٨- وَعَنِ ابْنِ عَبَّاسٍ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ  
أَذَّنَ سَبْعَ سِنِينَ مُحْتَسِبًا كَتَبَ لَهُ بِرَاءَةٌ مِنَ النَّارِ"

(الترمذى وابن ماجه)

8. **Ibn 'Abbās** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : If anyone makes the Call to Prayer for seven years seeking to please Allāh, freedom from (Hell) Fire, will be recorded for him. (*Tirmidhi and Ibn Majah*)

٩- وَعَنِ ابْنِ عُمَرَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِجْعَلُوا  
فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوا هَا قُبُورًا"

(البخارى و مسلم)

9. **Ibn 'Umar** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Perform some of your Prayers in your houses and do not turn them into graves. (*Bukhāri and Muslim*)

١٠- وَعَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ  
غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ أَعَدَّ اللَّهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ"

(البخارى و مسلم)

10. **Abū Huraira** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : If anyone goes out to the Mosque in the morning or in the evening, Allāh will prepare for him his food in Paradise as often as he goes out in the morning or in the evening. (*Bukhāri and Muslim*)

١١- وَعَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يُصَلِّي  
أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ"

(البخارى)



11. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : None of you must pray in a single garment without having anything (to cover) his shoulders. (*Bukhāri*)

۱۱- وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تَقْبَلُ صَلَاةٌ حَائِضٍ إِلَّا بِخِمَارٍ " (الترمذی)

12. **‘Ā’isha** (Allah be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The Prayer of a man who has reached puberty is not accepted unless she is wearing a veil. (*Tirmidhi*)

۱۲- وَعَنْ كَعْبِ بْنِ مَجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَعْقِبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ أَوْ فَاعِلُهُنَّ دُبُرُكُلِّ صَلَاةٍ مَكْتُوبَةٍ ثَلَاثٌ وَثَلَاثُونَ تَسْبِيحَةً وَثَلَاثٌ وَثَلَاثُونَ تَحْمِيدَةً وَرَبْعٌ وَثَلَاثُونَ تَكْبِيرَةً " (مسلم)

13. **Ka‘b ibn ‘Ujra** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There are certain *Mu‘aqqibāt*, the repeaters of which or the performers of which at the end of every Prayer will never be caused disappointment. *Tasbih* (*Subhān Allāh*) Glory be to Allāh thirty-three times, *Tahmid* (*Alhamdu lillah*) "Praise be to Allāh" thirty-times and *Takbir* (*Allāhu Akbar*) "Allāh is Most Great" thirty-four times. (*Muslim*)

۱۳- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ " (مسلم)

14. **Jābir** (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said ; The most excellent Prayer is that in which the duration of standing is longer. (*Muslim*)

١٥- عَنْ أَبِي الْجَعْدِ الصَّمِيرِيِّ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
مَنْ تَرَكَ ثَلَاثَ جُمُعَاتٍ تَهَاوَنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ « (الترمذی)

15. **Abū'l Ja'd ad-Dumairi** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : If anyone fails to observe the Prayers on three Fridays making light of it, Allāh will seal up his heart. (*Tirmidhi*)

١٦- عَنْ أَنَسِ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « مَنْ نَسِيَ صَلَاةً  
أَوْ نَامَ عَنْهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا » (متفق عليه)

16. **Anas** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who forgets saying the Prayer or could not offer it due to sleep, his expiation for it is to offer it when he remembers it. (*Muslim*)

١٧- عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ قَالَ قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
« إِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ » (البخاری)

17. **Malik b. Huwairith** (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said to us : When the time for Prayer comes, then one of you should call (the people) to Prayer. (*Bukhāri*)

١٨- وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
« خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ تَعَالَى، مِنْ أَحْسَنَ وَأَضْوَأَ لَهُنَّ  
وَمَلَأَهُنَّ لَوْقَتَهُنَّ وَأَتَمَّ رُكُوعَهُنَّ وَخَشَعَهُنَّ كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ  
أَنْ يَغْفِرَ لَهُ » (ابوداؤد واحمد والنسائي)

18. **'Ubāda ibn as-Sāmit** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There are five (stipulated) daily Prayers, which, Allāh, the Exalted, has made obligatory for

you. For the person who performed ablution for these Prayers well, offered them in time and completed the act of kneeling, and observed with devotion, he has a covenant from Allāh to forgive him. (*Abū Dāwūd, Aḥmad, Nasā'i*)

١٩- وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ" (ابوداؤد)

19. Amr ibn Shu'aib narrated on the authority of his father who narrated from his father that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Command your children to offer Prayer when they attain the age of seven years, and when they attain the age of ten (and do not observe Prayer) beat them. And separate them in their beds from one another. (*Abū Dāwūd*)

٢٠- عَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَمَّةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا" (متفق عليه)

20. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Had the people known the reward of calling for Prayer or the reward of standing in the first row, they would have found no way except casting lots for this purpose and so they cast lots. And had they known the reward of noon Prayer they would have raced to offer it. And had they known the reward of night and morning Prayers they would have reached (the Mosque) crawling in order to offer them in congregation. (*Agreed upon*)

٢١- عَنْ أَبِي قَتَادَةَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَسْوَأُ

التَّاسِ سَرِقَةً الَّذِي يَسْرِقُ مِنْ صَلَاتِهِ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ يَسْرِقُ مِنْ صَلَاتِهِ؟ قَالَ: لَا يَتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا « (احمد)

21. **Abu Qatāda** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The worst of people, from the point of view of stealing, is the person who steals out of his Prayer. The Companions said : Messenger of Allāh, how is it possible for a worshipper to steal his Prayer ? The Messenger of Allāh (peace and blessings of Allāh be upon him) said : The person who does not bow down properly and prostrate well (in fact he steals his Prayer). (*Aḥmad*)

٢٢- عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: "اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي" (ابوداؤد)

22. **Ibn 'Abbās** (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) used to say between the two prostrations (while sitting) : O Lord ! forgive me and have mercy on me and guide me and pardon me and give me provisions. (*Abū Dāwūd*)

٢٣- عَنِ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "بَشِيرُ الْمَشَائِئِ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ" «

23. **Buraida** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Convey glad tidings to those who walk in darkness towards the Mosques (for Prayer) with complete light on the Day of Resurrection. (*Tirmidhi*)

٢٤- عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَرُدُّ الدُّعَاءَ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ" « (ابوداؤد)

24. **Anas** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : No supplication (made to God), between the *Adhān* and *Iqāma* is to be rejected. (*Abū Dāwūd*)

٢٥- عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا رَكَعَ أَحَدُكُمْ فَقَالَ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ رُكُوعُهُ وَذَلِكَ أَذْنَاهُ، وَإِذَا سَجَدَ فَقَالَ فِي سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ سُجُودُهُ وَذَلِكَ أَذْنَاهُ»  
(الترمذی)

25. **Ibn Mas'ud** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : When one, amongst you, bows down, one should recite thrice : I glorify my Lord, the Majestic. In this way his bowing down will become perfect but that (should be done three times) at least. And when he prostrates (in the Prayer) he should recite thrice : I glorify my Lord, the Exalted. In this way his prostration will be completed but that is the least. (*Tirmidhi*)



باب : ۷

الصِّيَامُ  
(Aṣ-Ṣiyām)

*Fasting*





## FASTING

## INTRODUCTION

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ  
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ لَا

O you who believe : Fasting is prescribed for you as it was prescribed for those before you, that you may guard against evil. ( 2 : 183 )

Fasting means complete abstinence from eating and drinking from pre-dawn to dusk. It is one of the five fundamentals of Islam ; but fasting in Islam does not merely mean abstinence from eating or drinking : it has a highly developed significance-(*Lā āllākum tattāqun.*) “that you may guard against evil.”

Its sole aim is to curb evil tendencies. Fasting is thus an institution for the improvement of moral and spiritual character of man. It is a practical step towards the purification of soul. It accustoms the believers to bear the hardships of life patiently and not to lose heart in the face of the hardest trials.

It teaches man that instead of being a slave of carnal instincts, he should be their master. Passion is the root of all evils and it can be regulated by fasting. Daily practice of fasting with a little quantity of food taken at regular intervals helps to control the sexual urge. It is strictly prohibited to indulge in sexual intercourse during the fast. Fasting invigorates the soul whereas excessive eating and drinking dulls the mind. The practice of observing fast inculcates taste in prayer and sweetens them. Hunger makes a man

humble, removes the pride from him and enables him to turn to Allāh with concentration and devotion. Fasting reduces the expenditure and thus helps economy, It also contributes to the preservation of health by reducing unnecessary fat and providing rest to the digestive organs. It kindles sympathy and kindness in the hearts of the rich by creating in them a sense of pangs of hunger through which the poor and the destitute have to pass. It strengthens one's faith in the Almighty Allāh. A fasting man can pour down some drink or food as there is none to see him ; but he feels that Allāh is near unto him and watches him. He, therefore, abstains from doing so and his faith in the Almighty Allāh is strengthened.

The Holy Prophet (peace and blessings of Allāh be upon him) has on several occasions, emphasized the efficacy of fast and has explained that to be hungry and thirsty without realizing the spiritual significance of fasting is a futile act.

۱. عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا رَأَيْتُمُ الْهَلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَافْطِرُوا فَإِنَّ عَمْرَ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ ۖ (مسلم)

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whenever you sight the new moon (of the month of Ramadān) start fasting and when you sight it (*i.e.*, the new moon of Shawwāl) stop fasting ; fast for thirty days (of Ramadān). (*Muslim*)

۲. عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صُومُوا لِرُؤُوسِهِمْ وَأَفْطِرُوا لِرُؤُوسِهِمْ فَإِنَّ عَمْرَ عَلَيْكُمْ فَأَكْمَلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ ۖ» (البخارى)

2. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Observe fast (of Ramadān) on sighting the new moon and break it on sighting the new moon (of Shawwāl) and if it is hidden from you then complete thirty days from Sha'bān, (*Bukhāri*)

٣. عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ: «لَا تَقْدَمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيَصُمْهُ» (مسلم)

3. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Do not observe fast for a day or two days ahead of Ramadān except a person who is in the habit of observing a particular fast; he may fast on that day. (*Muslim*)

٤. عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَتَةً»

4. **Anas** (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as having said: Take meals a little before dawn, because there is a blessing in taking meals at that time. (*Agreed upon*)

٥. عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَقْبَلَ اللَّيْلُ وَأَدْبَرَ النَّهَارُ وَغَابَتِ الشَّمْسُ فَقَدْ أَنْطَمَرَ الصَّائِمُ» (مسلم)

5. 'Umar (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When the shadow of night begins to fall and the day retreats and the sun disappears, the observer of the fast should break it. (*Muslim*)

٦- عَنْ أَبِي هُرَيْرَةَ رض قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ هُوَ لِي وَآنَا أَجْزِي بِهِ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ “ (مسلم)

6. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) used to say that Allāh said : Every act of the son of Adam is for him save fasting, which is done for My sake, and I will give a reward for it. Henceforth by Allāh in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter unto Allāh than the fragrance of *musk*. (Muslim)

٧- وَعَنْ سَهْلِ بْنِ سَعْدٍ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « فِي الْجَنَّةِ ثَمَانِيَّةُ أَبْوَابٍ مِنْهَا بَابٌ يُسَمَّى الرَّيَّانَ لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ “ (متفق عليه) (هيلد رفته)

7. Saḥl ibn Sa‘d (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : In Paradise there are eight gates including a gate called “Rayyān”. None but those who fast, will enter it. (Agreed upon)

٨- عَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « أَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ فَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ تَفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ وَتُغْلَقُ فِيهِ فَرْدَةُ الشَّيَاطِينِ لِلَّهِ فِيهِ لَيْلَةٌ (خَيْرٌ مِنْ أَلْفِ شَهْرٍ) - مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ - “ (أحمد ونسائي)

8. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There came to

you Ramaḍān, a Blessed month. Allāh made fasting obligatory on you. The gates of the Heaven are opened up therein and the gates of the Hell are shut up therein ; and the mischievous devils are put in chains for the sake of Allāh. There is a night therein which is better than one thousand months.\* Whosoever is deprived of its good, is deprived of all good. (*Aḥmad and Nasā'i*)

٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ رَمَضَانَ فَتُحْتَأَبْوَابُ الْجَنَّةِ وَتُعَلَّقُ أَبْوَابُ جَهَنَّمَ وَسُلِّسَتِ الشَّيَاطِينُ " (متفق عليه)

9. **Abū Huriara** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : When the month of Ramaḍān sets in, the gates of Paradise are opened and gates of Hell are closed and the devils are chained. (*Agreed upon*)

١٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
"الصِّيَامُ جُنَّةٌ" (مسلم)

10. **Abū Huraira** (Allāh be pleased with him) narrated Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : Fasting is a shield. (*Muslim*)

١١- وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
"مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ  
خَرِيفًا" (مسلم)

11. **Abū Sa'id al-Khudri** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whosoever observes fast for a day in the way of Allāh, He will remove his face from the Hell to the extent of seventy years distance. (*Muslim*)

١٢- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلُّ

عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَآتَتْهُ لِي وَأَنَا أَجْزَى بِهِ وَالصِّيَامُ  
 جُنَّةٌ فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبُ  
 فَإِنْ سَاءَتْهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ، وَالَّذِي نَفْسُ  
 مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فِيمَا الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ  
 مِنْ رِيحِ الْمُسْكِ، وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا إِذَا أَقْبَضَهَا فَرِحَ  
 بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ (مسلم)

12. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Allāh, the Exalted and Majestic said : Every act of the son of Adam is for himself, except fasting, which is meant for Me and I (Alone) shall reward it. Fasting is an armour. When any one of you is observing fast on a day, he should not indulge in obscene language nor raise voice ; or if anyone reviles him or tries to quarrel with him, he should say : I am a person fasting. By Him, in Whose Hand is the life of Muḥammad the odour of the observer of fast is sweeter in the estimation of Allāh on the Day of Judgment than the fragrance of *mušk*. The one who fasts has two (occasions of) joy, one when he breaks the fast, he feels pleasure due to breaking of (the fast) and one when he meets his Lord, he is glad with his fast. (Muslim)

۱۳- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ  
 نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيَتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ  
 اللَّهُ وَسَقَاهُ (بخاری)

13. It is reported by **Abū Huraira** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : When one forgets and eats or drinks, while he is observing fast, he should complete his fast, for Allāh made him eat and drink. (Bukhāri)

۱۴- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ

ذَرَعَهُ الْقَيْءُ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَمِنْ اسْتِقَاءِ عَمَدًا  
فَلْيَقْضِ ۞ (ابن ماجه ، ابوداؤد و الترمذی)

14. **Abū Huraira** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Whoever suffers from vomiting during fast, he is not to atone for it and whoever vomits intentionally, he should atone. (*Ibn Mājah, Abū Dāwūd, Tirmidhi*)

۱۵. وَعَنْ أَبِي هُرَيْرَةَ ۞ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
”مَنْ لَمْ يَدَعْ تَوَلُّهُ الرُّؤُوسَ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ  
يُدَعَ طَعَامَهُ وَشَرَابَهُ“ ۞ (البخارى)

15. **Abū Huraira** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whosoever does not abstain from uttering lies and acting according to it, Allāh is not in need of his giving up his food and his drink. (*Bukhāri*)

۱۶. عَنِ ابْنِ عَبَّاسٍ ۞ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ  
التَّائِسِ بِالْخَيْرِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ كَانَ جِبْرِيْلُ  
يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ يَعْصُرُ عَلَيْهِ الشَّيْبُ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ الْقُرْآنَ فَإِذَا لَقِيَهِ جِبْرِيْلُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ  
الْمُرْسَلَةِ ۞ (البخارى)

16. It is reported on the authority of **Ibn ‘Abbās** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) was the most generous of all people and that he was most generous in Ramaḍān when Gibrā’il met him and he met him in every night of Ramaḍān and read with him the Qur’ān ; so the Prophet of Allāh (peace and blessings of Allāh be upon him) was more generous in the doing of good than the wind which is sent forth. (*Bukhāri*)

١٧- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
 "الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ؛ يَقُولُ الصِّيَامُ أَيْ رَبِّ إِنِّي مَنَعْتُهُ  
 الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفِّعْنِي فِيهِ، وَيَقُولُ الْقُرْآنُ مَنَعْتُهُ  
 النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِي فِيهِ فَيُشَفَّعَانِ" (شُعَبُ الْإِيمَانِ)

17. 'Abdullāh b. 'Amr (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The fast and the Holy Qur'ān will intercede on behalf of the servant. The fast will say : My Lord, I prevented him from food and sexual lust during the day time, so accept my intercession in his case. And the Qur'ān will say : I prevented him from sleep in the night, so accept my intercession for him. Then their intercession will be accepted. (*Shu'ab al-'Imān*)

١٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ صَامَ  
 رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَنْ قَامَ  
 رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَنْ قَامَ  
 لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ" (متفق عليه)

18. **Abū Huraira** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : He who fasts during the month of Ramaḍān out of faith and seeking its reward, deserves to be forgiven his sins committed previously. And he who stands to pray in Ramaḍān with belief and seeking its reward, deserves to be forgiven (minor) sins committed previously. And whoso stands up (in prayer) during the Night of Decree out of faith and hopeful of reward, all his past sins will be pardoned. (*Agreed upon*)

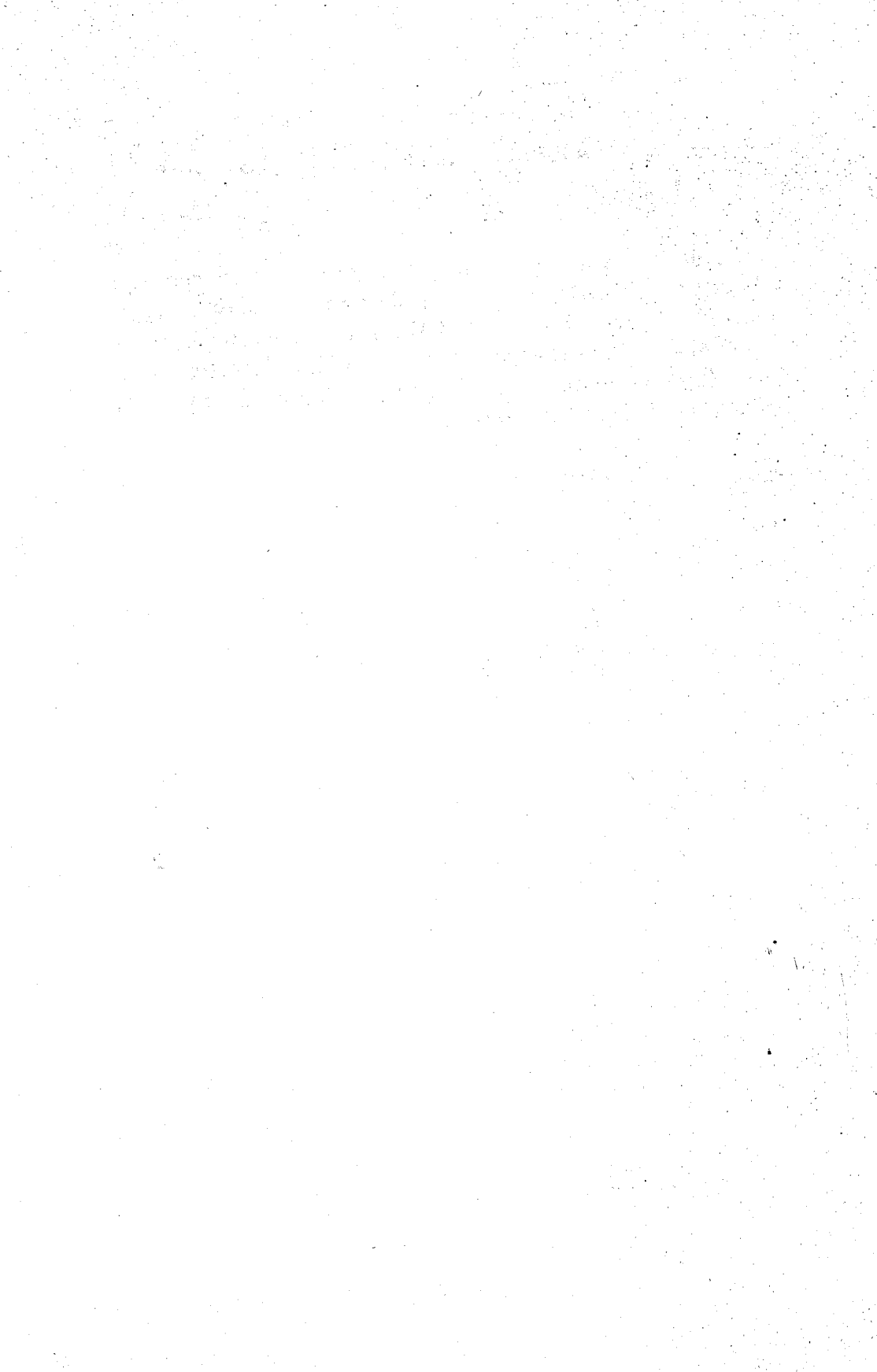
١٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ



صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ۚ

(متفق عليه)

19. **Abū Huraira** (Allah be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who observed the fasts of Ramadān with belief and seeking reward (in them in the Hereafter), his sins (minor) would be forgiven committed by him previously. (*Agreed upon*)



# الصَّدَقَةُ وَالزَّكَاةُ

(Aṣ-Ṣadaqātu waz-Zakāt)

*Charity And Zakat*



## CHARITY AND ZAKAT

## INTRODUCTION

Next to Prayer Zakāt (compulsory charity tax) is the most important pillar of Islam on which the grand superstructure of Islam rests. The Holy Qur'ān says :

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ط

And keep up Prayer and pay the Zakāt (poor-tax) and bow down with those who bow down. ( 2 : 43 )

He who does not spend a part of his God-given wealth for his poor brethren, both his wealth and soul become impure. It is an act of extreme ungratefulness and selfishness on the part of man that he should not spend anything for the poor and the destitute humanity and should not give thanks to Almighty Allāh for His innumerable bounties. Such a person is of no utility to the suffering humanity. The Holy Qur'ān issues a stern warning to such ungrateful persons :

وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ  
بِعَذَابٍ أَلِيمٍ ط يَوْمَ يُخْفَىٰ عَلَيْهَا فِي نَارٍ جَهَنَّمَ فَتَكْوَىٰ بِهَا جِبَاهُهُمْ  
وَجُنُوبُهُمْ وَظُهُورُهُمْ ط هَذَا مَا كُنْتُمْ لَا أَنْفُسَكُمْ هَذَا قَوْمًا كُنْتُمْ  
تَكْتُمُونَ ط

But those who treasure up gold and expend it not in the way of Allāh, announce unto them tidings of a grievous torment. On that day their treasures shall be heated in the Fire of Hell and their fore-heads, their flanks and their backs shall be branded with them, (saying :) This is what you have hoarded up for yourselves ; taste, therefore, your treasures. ( 9 : 34, 35 )

The motive behind the performance of charitable acts should be pure and un-alloyed love for Allāh so that it may foster the feeling that all mankind is but a single unit or one family. The Holy Qur'ān says :

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ  
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَابْنَ السَّبِيلِ ۗ وَالسَّائِلِينَ فِي الرِّقَابِ ۗ وَأَقَامَ الصَّلَاةَ  
وَآتَى الزَّكَاةَ ۗ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ

Righteousness is that one believes in Allāh and the Last Day, and the Angels and the Scriptures and the Prophets ; and disburses his wealth out of love for Him to his kindred, and to the orphans and the needy, and the wayfarer and the beggars and for the emancipation of captives, and who establishes Prayers and pays the Zākāt (poor-due) and who is of those who are faithful to their engagements when they have promised. ( 2 : 177 )

The Qur'ān speaks of the reward of charity in the following verse :

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ  
سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ  
وَاسِعٌ عَلِيمٌ ۗ

The likeness of those who expend their wealth for the cause of Allāh is that of a grain of corn which produces seven ears and in each ear a hundred grains and Allāh will multiply it for whom He pleases. ( 2 : 261 )

Almighty Allah says that instead of decreasing wealth charity increases wealth. Whosoever enters the fold of Islam and happens to be rich, should give away a portion of his wealth to the poor members of the Islamic Brotherhood. Thus the needy and the destitute members of the Muslim Community enjoy a statutory benefit which is enjoyed in no

other society. While *Zakāt* aims at minimising economic inequalities, the rich have not been disallowed to enjoy the fruit of their labour. By *Zakāt* wealth is made to circulate and pass on to those who are empty handed. Here Islam has again adopted the middle course and condemned both extravagance and miserliness.

*Zakāt* is an annual tax levied at almost a uniform rate, being  $2\frac{1}{2}$  percent or one-fortieth on net annual income or property which remained in the possession of a person for full one year. With regard to animals, especially camels and sheep, detailed rules have been laid down and animals of a particular age should be given away as *Zakāt* when the herd shall reach a specified number but the prescribed rate seems to have been kept in view.

Besides *Zakāt*, charity is compulsory at the time of two 'Id festivals in some form or other. In addition to this Islam has promised a great reward for optional charities. Charity has been recommended for expiation of sins. It has been recommended at the advent of every calamity because it removes it. The Holy Qur'ān says :

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ط

By no means shall you attain to righteousness, until you spend out of what you love. ( 3 : 91 )

*Zakāt* can only be given to a Muslim. A non-Muslim is not entitled to get it. Non-Muslims, of course, can be given general alms. A husband cannot give *Zakāt* to his wife nor a father to his son. The true claimants of *Zakāt* are those who are in real need and distress.

*Zakāt* is neither a tax imposed by the State nor it is meant for the State to be utilized and disbursed according to its discretion. The function of the State is only to supervise it. Utmost precaution should be taken that *Zakāt* should go into deserving hands. It should not be distributed carelessly and in a haphazard manner.

It is better that donors of *Zakāt* should form a public body and the amount should be deposited into a common fund whence it should be distributed with maximum possible care.

١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ: قَالَ: اللَّهُ يَا ابْنَ آدَمَ أَنْفِقْ أَنْفِقْ عَلَيْكَ وَقَالَ يَمِينُ اللَّهِ مَلَأَ ابْنُ مُمَيَّرٍ مَلَأُنْ سَخَاءً لَا يُفِيضُهَا شَيْءٌ اللَّيْلَ وَالنَّهَارَ “ (مسلم)

1. **Abū Huraira** (Allāh be pleased with him) narrated that the Prophet (peace and blessings of Allāh be upon him) said : Allāh, the Most Blessed and High, said : O son of Adam! spend, I will spend on you. The right hand of Allāh is full and overflowing and nothing would diminish it by over-spending day and night. (Muslim)

٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مَسْكِينٍ وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ أَعْظَمُهَا أَجْرًا لِذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ “ (مسلم)

2. **Abū Huraira** (Allāh be pleased with him) reported that Allāh's Messenger (peace and blessings of Allāh be upon him) said : Of the dinar which you spend to set free a slave, or as a *ṣadaqa* given to the needy or which you spend on your family, the one which you spend on your family, yields the greatest reward. (Muslim)

٣- عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ ظِلَّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتُهُ “ (احمد)

3. **Marthad ibn ‘Abdūllah** (Allāh be pleased with him) narrated that one of the Companions of the Messenger of Allāh (peace and blessings of Allāh be upon him) told him that he had heard him say : The believer's shadow on the Day of Resurrection will be his *ṣadaqa*. (Ahmad)

٤- عَنْ أَنَسٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الصَّدَقَةَ لَتُطْفِئُ عَضَبَ الرَّبِّ وَتَدْفَعُ مَيْتَةَ السُّوءِ “ (الترمذی)



4. Anas (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as having said : Charity (*ṣadaqa*) appeases the Lord's anger and averts an evil death. (*Tirmidhi*)

٥- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفْضَلُ الصَّدَقَةِ أَنْ تُشْبِعَ كَبِدًا جَائِعًا» (البيهقي)

5. Anas (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : The most excellent of *ṣadaqa* consists in your satisfying a hungry stomach. (*Baihaqi*)

٦- عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ اسْتَعَاذَ مِنْكُمْ بِاللَّهِ فَأَعِيدُوهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُوهُ فَأَدْعُوا لَهُ حَتَّى تَرَوْا أَنْ قَدْ كَفَيْتُمُوهُ» (أحمد و أبو داود و الترمذی)

6. Ibn 'Umar (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : If any one seeks protection in Allāh's name, grant him protection ; if someone begs in Allāh's name, give him something ; if anyone gives you an invitation, accept it and if anyone does you a bit of kindness, recompense him, but if you have not the means to do so, pray for him until you feel that you have recompensed him. (*Aḥmad, Abū Dāwūd and Nasā'i*)

٧- عَنْ أُمِّ بَجِيدٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رُدُّوا السَّائِلَ وَلَوْ بِظِلْفِ مُمْحَرَقٍ» (مالك و الترمذی)

7. It is reported on the authority of Umm Bujaid (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Send away the beggar (with something) even though with only a scorched hoof. (*Mālik and Nasā'i*)

٨. عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ سَمِعَ أَبَاهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ وَلَيْسَ فِي وَجْهِهِ مُرْعَةٌ لَحْمٍ»  
(البخاری)

8. **Hamza ibn ‘Abdullāh ibn ‘Umar** narrated that he heard his father (Allāh be pleased with him) telling from the Messenger of Allāh (peace and blessings of Allāh be upon him): When a man is always begging from people the result will be that he will come on the Day of Resurrection with no flesh on his face. (*Bukhāri*)

٩. عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَرَضَ زَكَاةَ الْفِطْرِ مِنْ تَمْرٍ مَصْنَانٍ عَلَى كُلِّ نَفْسٍ مِنَ الْمُسْلِمِينَ حُرًّا أَوْ عَبْدًا أَوْ رَجُلًا أَوْ امْرَأَةً أَوْ صَغِيرًا أَوْ كَبِيرًا صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ» (مسلم)

9. **Ibn ‘Umar** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) prescribed the *Zakāt-ul-fitr* (*ṣadaqa of Ramaḍān*) one Sā‘ of dates or one Sā‘ of barley for every individual among the Muslims (whether) free man or slave male or female, young or old. (*Muslim*)

١٠. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ  
(مسلم)

10. **‘Abdullah ibn ‘Umar** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) ordered the payment of *Sadaqat-ul-fitr* before people should go out for (the ‘*Id*) Prayer. (*Muslim*)

١١. وَعَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

1. A Sā‘ is equal to 112 ounces or 3½ seers approximately.

وَسَلَّمَ فَقَالَ: يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ فَإِنَّكُمْ أَكْثَرُ  
أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ ۖ (الترمذی)

11. Zainab, the wife of 'Abdullāh (Allāh be pleased with both of them), reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : You women should give alms even if it consists of your jewellery, for you will form the majority of the inhabitants of Hell on the Resurrection Day. (*Tirmidhi*)

۱۲- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
"لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ ۖ"  
(الترمذی والبوداؤد)

12. 'Abdullah ibn 'Amr (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : *Sadaqa* may not be given to a rich man, or to one who has strength or is sound in limbs. (*Abū Dāwūd and Tirmidhi*)

۱۳- وَعَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَا مِنْ رَجُلٍ تَكُونُ  
لَهُ إِبِلٌ أَوْ بَقَرٌ أَوْ غَنَمٌ لَا يُؤَدِّي حَقَّهَا إِلَّا أَتَى بِهَا يَوْمَ الْقِيَامَةِ  
أَعْظَمَ مَا تَكُونُ وَأَسْمَنَهُ تَطْوُؤُهُ بِأَخْفَافِهَا وَتَنْطِحُهُ بِقُرُونِهَا كُلَّمَا  
جَازَتْ أُخْرَاهَا رَدَّتْ عَلَيْهِ أَوْلَاهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ ۖ"  
(البخارى)

13. *Abū Dharr* reported that the Prophet (peace and blessings of Allāh be upon him) said : If any man has camels, cattle or sheep on which he does not pay what is due they will be produced as large and fat as can be on the Day of Resurrection and will trample him with their hoofs and gore him with their horns. As often as the last of them passes him, the first of them will be brought back to him until judgment is pronounced among mankind. (*Bukhāri*)

۱۴- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَكُونُ

كَزُّ أَحَدِكُمْ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ يَفِرُّ مِنْهُ صَاحِبُهُ وَهُوَ  
يَطْلُبُهُ حَتَّى يُلْقِمَهُ أَصَابِعَهُ ۚ (احمد)

14. **Abū Huraira** (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : The treasure of one of you on the Day of Resurrection will be a large bald snake from which he will flee, but it will keep chasing him till he gives it his fingers to eat. (*Aḥmad*)

١٥. عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا مِنْ  
يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا  
اللَّهُمَّ اعْطِ مُنْفِقًا فَلَاحًا وَيَقُولُ الْآخَرُ اللَّهُمَّ اعْطِ مُسْكًا تَلْفًا"  
(البخارى)

15. **Abu Huraira** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : There is never a day wherein Servants of Allāh get up at morning but that two angels descend (on them). One of them says : O Allāh, give him more that he spends (for Allāh's sake) and the other says : Allāh, bring destruction to one who withholds. (*Bukhāri*)

١٦. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
أَعْبُدُوا الرَّحْمَنَ وَأَطِعُوا الطَّعَامَ وَأَفْشُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ  
بِسَلَامٍ ۚ (الترمذى و ابن ماجه)

16. 'Abdullah ibn 'Amr (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : If you worship the Compassionate One, provide food and greet all whom you meet, you shall enter Paradise in peace. (*Ibn Mājah and Tirmidhi*)

١٧. قَالَ أَبُو هُرَيْرَةَ رَضِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَرَجُلٌ تَصَدَّقَ  
بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تَنْفِقُ يَمِينُهُ" (البخارى)

17. **Abū Huraira** (Allāh be pleased with him) narrated on the authority of the Holy Prophet (peace and blessings of Allāh be upon him) who said : There is a man who gives charity and he conceals it so much so that his left hand does not know what his right hand spends. (*Bukhāri*)

١٧. عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ، وَهُوَ عَلَى الْمَنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْئَلَةِ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَالْيَدُ الْعُلْيَا الْمُنْفِقَةُ وَالسُّفْلَى السَّائِلَةُ»  
(البخارى ومسلم)

18. It is reported on the authority of **Ibn ‘Umar** (Allāh be pleased with him) that Allāh’s Messenger (peace and blessings of Allāh be upon him) when he was on the pulpit speaking about *sadaqa* and abstention from begging said : The upper hand is better than the lower one, the upper being the one which bestows and the lower one which begs. (*Bukhāri and Muslim*)

١٨. عَنْ ابْنِ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «السَّخِيُّ قَرِيبٌ مِنَ اللهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ وَالْجَاهِلُ سَخِيٌّ أَحَبُّ إِلَى اللهِ مِنْ عَابِدٍ بِخَيْلٍ»  
(الترمذى)

19. **Abū Huraira** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The generous man is near unto Allāh, near unto Paradise, near unto men, and far from Hell but the miserly man is far from Allāh, far from Paradise, far from men and near Hell. Indeed an ignorant man who is generous is dearer to Allāh than a worshipper who is miser. (*Tirmidhi*)

١٩. وَعَنْ ابْنِ بَكْرٍ الرَّمِذِيِّ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

لَا يَدْخُلُ الْجَنَّةَ خَبٌ وَلَا بَخِيلٌ وَلَا مَتَانٌ (الترمذى)

20. **Abū Bakr as-Siddiq** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : A crafty one, a miser and one who keeps reminding people of what he has given, will not enter Paradise. (*Tirmidhi*)

٢١- عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ اسْتَفَادَ مَالًا فَلَا زَكَاةَ فِيهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ " (ترمذى)

21. **Ibn 'Umar** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whosoever acquires wealth, there is no *Zakāt* on it until a year has passed over it. (*Tirmidhi*)

٢٢- وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فَقَالَ: " أَلَا مَنْ وَلِيَ يَتِيمًا لَهُ مَالٌ فَلْيَتَّجِرْ فِيهِ وَلَا يَتْرُكْهُ حَتَّى تَأْكُلَهُ الصَّدَقَةُ " (الترمذى)

22. **'Amr ibn Shu'aib** reported on the authority of his grandfather (Allāh be pleased with him) that the Prophet (peace and blessings of Allāh be upon him) addressed the people and said : Beware, whoever is the guardian of an orphan who has property, should trade with it and should not leave it (undeveloped) so that the *Zakāt* should consume it. (*Tirmidhi*)

٢٣- عَنْ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي نُعِدُّ لِلْبَيْعِ - (ابوداؤد)

23. **Samura** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) commanded us that we should pay *Zakāt* out of which we provide for trade. (*Abū Dāwūd*)

۴۴ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ  
 آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا  
 أَقْرَعَ لَهُ زَبَيْبَانِ يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ  
 يَعْنِي شِدْقَيْهِ ثُمَّ يَقُولُ أَنَا مَالُكَ أَنَا كَنْزُكَ (البخارى)

24. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who has been granted wealth by Allāh and but does not pay its *Zakāat*, his wealth will be metamorphosed into a bald snake (bald due to the excess of poison) on the Day of Resurrection, having two black spots (over his eyes). The snake will coil (round his neck) on the Day of Resurrection then catching both sides of his mouth will say : I am your money and I am your accumulated wealth. (*Bukhāri*)





باب : ۹

# الْحُقُوقُ وَالْفَرَائِضُ

(Al-Huqūqu wal-Farā'id)

*Mutual Rights And  
Obligations*



## MUTUAL RIGHTS AND OBLIGATIONS

## INTRODUCTION

Every individual is a member of the society to which he belongs and abides by its laws and regulations. Likewise a true Muslim observes faithfully the social code of Islam. Islam has laid down rules, regulations, rights and obligations relating to the behaviour of the believers towards one another. Islam covers all the aspects of human behaviour, for example towards the parents, the children, the husband, the wife, the servants, the guests, the neighbours, the poor men and the brethren-in-faith.

The most primary relationship in this world exists between the children and their parents. It is the first and foremost duty of the children to obey their parents and serve them. They should treat them well under all circumstances. The Holy Qur'ān says :

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِنَّمَا يُبَلِّغَنَّ  
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرْهُمَا  
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۗ وَاخْفِضْ لَهُمَا جَنَاحَ الدَّلِّ مِنَ الرَّحْمَةِ وَقُلْ  
رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۗ

Your Lord has ordained that you should worship none but Him ; and (show) kindness to (your) parents. If one of them or both of them attain to old age with you, say not to them 'Fie' nor repulse them ; but speak to them a gracious word. And defer humbly to them out of tenderness and say : My Lord ! Have compassion on them both as they reared me when I was little. ( 17 : 24-26 )

Islam has laid an equal stress on the rights of children. Normally it is the entire responsibility of the parents to feed and clothe their off-springs but a still more important duty is to impart them religious knowledge. Islam has made it bidding on parents to inculcate polished manners, polite habits and moral virtues into the personalities of their children. They should be brought up in a proper way lest they should go astray and follow the path to hell after death. The believers have been emphatically directed to be extremely careful in this respect. The Holy Qur'an says :

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

O You who believe !. Save yourselves and your families from the Fire (of Hell). ( 66 : 6 )

In family life conjugal relationship occupies a place of vital importance. The husband should love his wife from the core of his heart, He should maintain her as best as he can within his means. The Holy Qur'an says :

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

Live with your wives on a footing of kindness and equity. ( 4 : 19 )

On the other hand Islam demands from wives to be scrupulously faithful to their husbands and to remain their true well-wishers. The virtuous women should never betray the trust of her husband. The Holy Qur'an declares :

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ

So the righteous women are obedient and guard in the absence (of their husbands). ( 4 : 34 )

In the Islamic brotherhood, all the believers stand on the same footing irrespective of caste, colour and country. They are brethren whatever may be their rank or status in society. Islam recognises that by birth all men are equal and it is by their doings that they go to Paradise or to Hell. The entire Muslim brotherhood is like a mansion which is made of bricks ; one brick supports and strengthens the other. We

should maintain this solidarity and unity and realize our duties and obligations which we owe to our Muslim brethren and to the humanity at large. By sympathizing with our fellow-beings and lending them help and cooperation in hours of need, we can establish peace and harmony in society. We must not forget that Islam is a religion of peace.

In the Islamic brotherhood of believers there is no distinction of master or slave, rich or poor, high or low. The only distinction, if any, is based on piety. The Holy Qur'ān declares :

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The believers are but brethren. (49 : 10)

It is a great miracle of Islam that it succeeded in uniting the warring tribes of Arabia into a solid fraternity. Almighty Allāh points to this blessing in the Holy Qur'ān :

وَإِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ  
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

And remember the favour of Allāh on you when you were enemies, then He united your hearts, so by His favour you became brethren. (3 : 102)

The Holy Prophet (peace and blessings of Allāh be upon him) said : You are sons of Adam and Adam was created of clay. In his last Sermon the Holy Prophet (peace and blessings of Allāh be upon him) struck at the very root of social distinction by proclaiming that the 'Arabs as 'Arabs have no superiority over the non-'Arabs, nor can the non-'Arabs claim superiority over the 'Arabs ; the superiority or inferiority among men lies only in their character. The Holy Qur'ān says :

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

O ye men ! Surely we have created you of a male and a female, and made you tribes and families

that you may know each other ; surely the noblest of you with Allāh is the best in conduct. ( 49 : 13 )

Islam has considerably mitigated the sufferings of the servants by urging the masters to treat them kindly like brothers. The Holy Qur'ān argues that man has been created out of clay ; therefore, all men are equal and nobody should be deprived of his legitimate birth rights. It is for the convenience of management that the son is placed under his father ; the wife under her husband, the servant under his master and the subjects under their ruler. But it is quite improper to maltreat those who are subordinates or to hate them. The servants should be forgiven for their faults. They should be neither insulted nor beaten.

The arrival of guest is a blessing in disguise. A believer should express his joy and love on his arrival. He should be welcomed with open arms. The host should not display indifference, stinginess and resentment. He should show generous hospitality to his guest and offer him the best that is readily available. The Prophet Ibrāhim (peace be upon him) entertained his guests with roasted meat. The Holy Qur'ān affirms :

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ۖ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ۖ

Then he went apart to his family and brought out a fatted calf and he placed it before them, saying :  
Do you not eat ? ( 51 : 26, 27 )

A believer should develop cordial relations with his neighbours. He should be good and courteous in his behaviour towards them. The Holy Qur'ān says :

وَيَالِ الْوَالِدِينَ إِحْسَانًا وَيَذَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ  
ذَى الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ

Be good to parents and kinsfolk and orphans, and the needy, and the neighbour who is (your) relative. ( 4 : 36 )

The Messenger of Allāh (peace and blessings of Allāh

be upon him) has stressed the believers to refrain from creating inconvenience for the neighbours. They should be helped as far as possible. The Law of Pre-emption has been formulated for the benefit of the neighbours, according to which the right has been conferred upon the neighbour to purchase another's property which is adjacent to his property.

It is the first and foremost obligation of all well-to-do persons to look after the well-being of the poor and serve them. The more prosperous of the Muslims should realize that their less fortunate brethren have a share in their wealth and other capabilities. The Holy Qur'ān has enjoined the believers that the orphans, the weak and the destitutes should be taken care of, the hungry should be fed and the ill-clad should be given clothes. In fact the virtuous man is he who serves the poor. The Holy Qur'ān says :

إِنَّمَا نَطْعِمُكُمْ لِرِجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكْرًا

We feed you for Allāh's sake only : We desire no recompense from you, nor any thanks. (76 : 8)

١- عَنِ الْمُغِيرَةِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنْ اللَّهُ حَرَّمَ عَلَيْكُمْ عُفُوقَ الْأُمَّهَاتِ " (متفق عليه)

1. Al-Mughira reported that Allāh's Messenger (peace and blessings of Allāh be upon him) said : Verily, Allāh forbade you to disobey the mothers. (*Agreed upon*)

٢- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مَنْ أَحَقُّ بِحَسَنِ صَحَابَتِي ؟ قَالَ : " أُمَّكَ " قَالَ : ثُمَّ مَنْ ؟ قَالَ : " أُمَّكَ " قَالَ : ثُمَّ مَنْ ؟ قَالَ : " ثُمَّ أَبُوكَ "

(متفق عليه)

2. Abū Huraira reported that a man asked the Messenger of

Allāh (peace and blessings of Allāh be upon him) as to who amongst his near ones had the greatest right over him. He (the Holy Prophet) replied : Your mother. He asked : Then who is (next) ? He (The Holy Prophet) replied : “Your mother”. He again asked, “Then who is (next) ?” He (the Holy Prophet) replied, “Your mother”. He asked, “Then who (is next) ?” He (the Holy Prophet) replied : Your father. (*Agreed upon*)

٣- عَنْ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ قَالَتْ : قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) إِنَّ أُمِّي قَدِمَتْ عَلَى وَهِيَ رَاغِبَةٌ أَفَأَصِلُهَا ؟ قَالَ : نَعَمْ صِلِيهَا - (متفق عليه)

3. **Asmā'** daughter of **Abū Bakr**, reported that her mother came to her and she was an idolatress in the period when the Quraish (were in dominating position). So I said : “O Messenger of Allāh ! my mother has come to me and she shows no interest in Islam, should I meet her ? He (the Holy Prophet) replied, “Yes, you should meet her”. (*Agreed upon*)

٤- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
”رِضَى الرَّبِّ فِي رِضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ “  
(الترمذی)

4. **Abd Allah b. 'Amr** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Pleasure of the Lord lies in the pleasure of father and wrath of the Lord lies in the anger of father”. (*Tirmidhi*)

٥- عَنْ أَبِي الطَّفَيْلِ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ لَحْمًا بِالْجِعْرَةِ أَنْتَ إِذَا قُبِلَتْ امْرَأَةٌ حَتَّى دَنْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَسَطَ لَهَا رِدَاءَهُ فَجَلَسْتُ عَلَيْهِ - فَقُلْتُ : مَنْ هِيَ ؟ قَالُوا : هِيَ أُمُّهُ الَّتِي أَرْضَعَتْهُ - (ابن جرير)



5. **Abul Tufail** reported : I saw Allāh's Apostle (peace and blessings of Allāh be upon him) distributing the meat at al-Ji'irriāns. A woman happened to come near till she reached the Holy Prophet (peace and blessings of Allāh be upon him). He (the Holy Prophet) spread his mantle for her and she sat upon it. I asked who she was ! They (the Companions) replied that she was the mother who had suckled him. (*Abū Dāwūd*)

٤- عَنْ أَبِي أُسَيْدٍ السَّاعِدِيِّ قَالَ : بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ ، فَقَالَ : يَا رَسُولَ اللَّهِ هَلْ بَقِيَ مِنْ بَرِّ أَبِي شَيْءٌ أُرِيَّهُمَا بِهِ بَعْدَ مَوْتِهِمَا ؟ قَالَ : "نَعَمْ الصَّلَاةُ عَلَيْهِمَا وَالْإِسْتِغْفَارُ لَهُمَا وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهَا وَوِصْلَةُ الرَّحِمِ الَّتِي لَا تُوصَلُ إِلَّا بِهِمَا وَإِكْرَامُ صَدِيقَيْهِمَا" (ابو داؤد)

6. **Abū Usaid al-Sā'idi** reported that they were sitting with the Messenger of Allāh (peace and blessings of Allāh be upon him) when a man from Banū Salīma came to him and said : O Messenger of Allāh, is there any good that I should do to my parents after their death ?" He (the Holy Prophet) said, "Yes, you should pray for them, ask for their forgiveness, honour their commitments after them, meet the relatives with whom the relationship is because of them, and show respect to their friends. (*Abū Dāwūd*)

٧- عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "لَا يَحِلُّ لِلرَّجُلِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ" (متفق عليه)

7. **Abū Ayyūb al-Ansāri** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : It is unlawful for a person to bycott his brother beyond three days that they should meet and avoid (greeting each other). The best of them is he who takes an initiative and pays salutation. (*Agreed upon*)

٨- عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَدْخُلُ الْجَنَّةَ قَاتِعٌ" (متفق عليه)

8. **Jabir b. Mut'im** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "He who breaks off the ties of blood will not enter Paradise". (*Agreed upon*)

٩- عَنْ عِيَّاضِ بْنِ حِمَارٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
"مَنْ أَهَلَ الْجَنَّةَ رَجُلٌ رَحِيمٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ"  
(مسلم)

9. **'Iyād b. Himār** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The man who is merciful and kind-hearted to every relative and every Muslim, is one of the inmates of Paradise. (*Muslim*)

١٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "وَاللَّهِ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ" قِيلَ : مَنْ يَا رَسُولَ اللَّهِ ؟  
قَالَ : "الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ" (مسلم)

10. **Abū Huraira** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : By God, he is not a believer, by God he is not a believer, by God he is not a believer". The Companions said : "Messenger of Allāh, who is that ?" He (the Holy Prophet) said, "He whose neighbour is not safe from his injustice" (*Muslim*)

١١- عَنْ عَائِشَةَ رَضِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "مَا زَالَ جِبْرَائِيلُ يُوصِيَنِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ" (متفق عليه)

11. **'Ā'isha** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : So often did Jibrā'il advise me to do good to the neighbour till I thought that he would make him heir of (my legacy). (*Agreed upon*)

١٢- عَنِ ابْنِ عَبَّاسٍ <sup>رَضِيَ</sup> قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :

“لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ”

(شعب الایمان)

12. Ibn ‘Abbās reported that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) saying : He is not a believer who eats to his fill but his neighbour goes without food. (*Shu‘ab Al-Imām*)

١٣- عَنْ عَائِشَةَ <sup>رَضِيَ</sup> قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : “خَيْرُكُمْ

خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي” (الترمذی)

13. ‘A’isha reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “The best amongst you is he who is the most kind to his wife and I am the best amongst you for my wives”. (*Tirmidhi*)

١٤- عَنْ أَبِي هُرَيْرَةَ <sup>رَضِيَ</sup> قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيُّ

النِّسَاءِ خَيْرٌ؟ قَالَ : “الَّتِي تَسْرُهُ إِذَا نَظَرَ وَتُطِيعُهُ إِذَا أَمَرَ

وَلَا تَخَالِفُهُ فِي نَفْسِهَا وَلَا مَالِهَا بِمَا يَكْرَهُ” (نسائي)

14. Abū Huraira reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) was asked : Which wife is the best ? He (the Holy Prophet) replied : The one who pleases her husband when he looks at her, obeys him when he orders her and does not stand in his way about herself and her wealth even if he dislikes that. (*Nasā’i*)

١٥- عَنْ عَائِشَةَ <sup>رَضِيَ</sup> قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : “إِنَّ مِنْ

أَكْمَلِ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنَهُمْ خُلُقًا وَالطُّفْهَمُ بِأَهْلِهِ” (الترمذی)

15. ‘A’isha reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : “Verily, the most perfect amongst the believers in faith is he who is the best in manners and the kindest to his wife. (*Tirmidhi*)

١٦- عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقِّرْ كَبِيرَنَا» (الترمذی)

16. **Ibn Abbās** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: He is not one amongst us who does not show tenderness to the young and does not show respect to the elder. (*Tirmidhi*)

١٧- عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَدَّى يَتِيمًا إِلَى طَعَامِهِ وَشَرَابِهِ أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ الْبَيْتَةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ، وَمَنْ عَالَ ثَلَاثَ بَنَاتٍ أَوْ مِثْلَهُنَّ مِنَ الْأَخْوَاتِ فَأَدَّ بَهُنَّ وَرَحِمَهُنَّ حَتَّى يُغْنِيَهُنَّ اللَّهُ أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَوْ اثْنَتَيْنِ؟ قَالَ: «أَوْ اثْنَتَيْنِ»

(شرح السنة)

17. **Ibn Abbās** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: He who invited an orphan to his food and drink, Allāh will grant him Paradise in reward provided he would not commit any sin which is not pardonable (e. g. unbelief, polytheism etc.) And he who looked after three daughters or three sisters like them, then educated them and showed mercy towards them till Allāh made them independent, Allāh will grant him Paradise. A man said: O Messenger of Allāh, if there are only two daughters or sisters instead? He (the Holy Prophet) said: In the case of two daughters or sisters also (one deserves Paradise). (*Sharh al-Sunnah*)

١٨- عَنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا عَادَ الْمُسْلِمُ أَخَاهُ أَوْ زَارَهُ قَالَ اللَّهُ تَعَالَى طَبْتُ وَطَابَ مَمْسَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنزِلًا» (الترمذی)

18. **Abū Huraira** reported that the Holy Prophet (peace and blessings of Allāh be upon him) said : When a Muslim enquires after the health of his sick brother or visits him (for this purpose) Allāh says : You are good and your walking is blessed and you have made an abode in Paradise. (*Tirmidhi*)

١٩- عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " أَلْمُسْلِمُ  
أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ  
كَانَ اللَّهُ فِي حَاجَتِهِ ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ  
كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ  
الْقِيَامَةِ " (متفق عليه)

19. **Ibn 'Umar** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Every Muslim is the brother of the other Muslim. He neither oppresses him nor forsakes him (in the hour of distress). And he who tries to grant the need of his brother, Allāh grants his need. And he who alleviates the suffering of a Muslim, Allāh will alleviate his suffering out of the sufferings on the Day of Resurrection. And he who covers (the sin of) a Muslim, Allāh will cover his sins on the Day of Resurrection. (*Agreed upon*)

٢٠- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " بِحَسَبِ  
أَمْرِي مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ - كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ  
دَمُهُ وَمَالُهُ وَعَرَضُهُ " (مسلم)

20. **Abū Huraira** reported that Messenger of Allāh (peace and blessings of Allāh be upon him) said : It is enough evil for a man that he degrades his Muslim brothers. The blood of a Muslim, his property and honour are sacred and inviolable for another Muslim. (*Muslim*)

٢١- عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " وَالَّذِي نَفْسِي

يَدِيدٌ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ -  
(متفق عليه)

21. **Anas** reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : By (Allāh) in whose Hand is my life, the bondman (of Allāh) does not become a believer (in the true sense of the term) unless he likes for his brother what he likes for himself. (*Agreed upon*)

٢٢- عَنِ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
" الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنَهُ اشْتَكَى كُلَّهُ وَإِنْ اشْتَكَى  
رَأْسَهُ اشْتَكَى كُلَّهُ " (مسلم)

22. **Nu'mān b. Bashir** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : All the believers are like one man. If an eye of one becomes sour, the whole body feels the pain and if he has headache, his whole body feels the pain. (*Muslim*)

٢٣- عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَلَا  
أَخْبِرُكُمْ بِأَفْضَلِ مَنْ دَرَجَةِ الصِّيَامِ وَالصَّدَقَةِ وَالصَّلَاةِ ؟ " قَالَ  
قُلْنَا ، بَلَى . قَالَ : " إِصْلَاحُ ذَاتِ الْبَيْنِ ، وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ  
الْحَايِقَةُ " (ابوداؤد)

23. **Abū al-Dardā'** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : "May I not inform you the deed which excels fasting, charity and the prayers ?" The reporter says that they said : "Yes". Upon this he (the Holy Prophet) said : It is reconciliation (between the Muslims) and rancour amongst them (something destructive)". (*Abū Dāwūd*)

٢٤- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحِيمُ، اِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ  
مَنْ فِي السَّمَاءِ» (ابوداؤد)

24. 'Abd Allāh b. 'Amr reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The All-Merciful has mercy upon the merciful people. Have mercy upon the earthly creatures that the One who is in the Heaven have mercy on you. (*Abū Dāwūd*)





أَكْلُ الْحَلَالِ وَالْحَرَامِ  
(Akl-ul-Halāl wal-Harām)

***Lawful And Unlawful Food***



## LAWFUL AND UNLAWFUL FOOD

## INTRODUCTION

There has always been divergence of opinions regarding eating and drinking, especially regarding foods prepared from animal flesh. So far as vegetable foods and drinks are concerned, the difference is not so wide. Islam has prohibited the drinking of wine whether it is prepared from grapes or dates or barley or from any other thing. Likewise all intoxicants and all other things which are injurious to health are not permissible. The Holy Qur'ān has cleared the doubts and misconception regarding eating and drinking by addressing the people in the following words :

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ط

O mankind ! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo ! he is an open enemy for you. ( 2 : 168 )

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ  
إِيَّاهُ تَعْبُدُونَ ۗ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا  
أُهْلِكَ بِهِ لِغَيْرِ اللَّهِ، فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ،  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ط

O ye who believe ! Eat of the good things wherewith We have provided you, and render thanks to Allāh if it is (indeed) He Whom ye worship. He

hath forbidden you only carrion, and blood, and swine-flesh, and that which hath been immolated to (the name of) any other than Allāh. But he who is driven to necessity, neither craving nor transgressing, it is no sin for him. Lo! Allāh is Forgiving, Merciful. ( 2 : 172, 173 )

Thus the Muslims have been ordained to eat and drink only those things which are good and wholesome and have been exhorted to give thanks to Allāh and not to transgress the limits imposed by Allāh.

In the following verse of the Holy Qur'ān a clear mention has been made of the kinds of foods and drinks which are prohibited for the Muslims and it is due to the profound Wisdom and Mercy of Allāh that we have been saved from the harmful and unhealthy effects of these things :

قُلْ لَا أُجِدُ فِيهَا أُوحًى إِلَىٰ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِّغَيْرِ اللَّهِ بِهِ ۚ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ

Say : I find not in that which is revealed unto me aught prohibited to an eater that he eats thereof, except it be carrion, or blood poured forth, or swine-flesh—for that verily is foul—or the abomination which was immolated (to the name of) any other than Allāh. But whoso is compelled (thereto), neither craving nor transgressing, (for him) Lo! your Lord is Forgiving, Merciful. ( 6 : 146 )

In *Sura Al-Mā'idah* the further detail of the above unlawful foods has been given :

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ  
وَالْمُنْحَنِقَةُ الْمَرْقُودَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ  
وَمَا ذُبِحَ عَلَى النَّصَبِ

Forbidden unto you (for food) are carrion and blood and swine-flesh, and that which hath been dedicated unto any other than Allāh, and the strangled, and the dead through beating, and the dead through falling down from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. ( 5 : 3 )

To control food is to control vices and to promote virtues. It is also conducive to good health one must abstain from buying eatables with the money acquired through unfair means such as smuggling, embezzlement, gambling, speculation, bribery, theft or by usurping the rights of others etc., etc. As already mentioned above in the verses of the Holy Qur'ān on which the name of other than Allāh is recited is unlawful and that which is offered for the sake of idols is also unlawful. The flesh of dead animals, (with the exception of fish and locusts) and all unclean things and those injurious to health have been prohibited. The flesh of beasts and birds of prey ; all quadruped which seize preys in their teeth and all birds which catch hold of their preys in their claws should not be eaten by the believers. Wine, intoxicating drugs and poisonous plants which are injurious to health are also not permissible in Islam.

There are many advantages in prohibiting these foods. It is very difficult to mention here all of them for want of space ; we shall count here only a few of them :

1. The human nature is such as always abhors the eating of a carrion. It does not behove man to eat dead bodies. This act has been prohibited in all the Divine religions of the world.
2. It is just possible that the dead animal might be suffering from some contagious and chronic disease or would have dead due to

- an accident or eating of some poisonous herb.
3. Allāh in his Infinite Mercy has provided for the food of animals by declaring the eating of carrions as unlawful for human beings.
  4. Another philosophy in the slaughtering of animals is that the man who is in possession of animals should not let them die through diseases and weakness ; but either he should give proper treatment to them or slaughter them.
  5. A man always abhors to suck the blood flowing out of the body and it is also as injurious as the eating of carrions.
  6. Scientific research has proved that the flesh of swine produces germs in the body of man which are fatal for his health. Moreover, it makes man immodest and devoid of all sense of decency and self-respect.
  7. Since the act of ascribing partners unto Allāh is prohibited, the recital of the names other than that of Allāh is synonymous with polytheism which is not permissible in Islam.
  8. The purpose of slaughtering is to pour out maximum blood from the bodies of animals as blood is prohibited to be taken being as abnoxious as the eating of a dead body.

۱- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمْرَ الْمُؤْمِنِينَ مَا أَمَرَ بِهِ

المُؤْسَلِينَ، فَقَالَ: يَا أَيُّهَا الرُّسُلُ كُلُّوَامِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا  
 وَقَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ  
 ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمْسُكُ يَدَيْهِ إِلَى السَّمَاءِ  
 يَا رَبِّ يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَعُذِي  
 بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ! (مسلم)

1. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Verily Allāh is good and He does not accept but good, and verily Allāh ordained the believers with that He ordained the Messengers (of Allāh). So He said: O Messengers, eat out of the good things and perform noble deeds and similarly (Allāh) the Exalted said: O people who believe, eat out of the good things what We have given you. Then he (the Holy Prophet) mentioned a man who made a continued journey, with dishevelled hair and with dust on his body, he lifted his both hands towards the heaven (saying): O my Lord, O my Lord, while his food was unlawful, his drink was unlawful, his garments were unlawful and he had been fed on (things) unlawful, so how could his supplication be accepted! (*Muslim*)

٢- عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَدْخُلُ الْجَنَّةَ  
 لَحْمٌ نَبَتَ مِنَ السُّحْتِ وَكُلُّ لَحْمٍ نَبَتَ مِنَ السُّحْتِ كَانَتْ النَّارُ أَوْلَى بِهِ  
 (احمد)

2. **Jābir** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The flesh grown by unlawful provisions shall not enter Paradise, and every flesh grown by unlawful provisions deserves to be thrown in the Hell fire. (*Ahmad*)

٣- عَنِ ابْنِ عَمْرٍو قَالَ: "مَنِ اشْتَرَى ثَوْبًا بِعَشْرَةِ دَرَاهِمٍ وَفِيهِ دُرُّهُمْ  
 حَرَامٌ لَمْ يَقْبَلِ اللَّهُ تَعَالَى لَهُ صَلَاةً مَا دَامَ عَلَيْهِ" ثُمَّ ادْخَلَ اصْبَعِيهِ

فِي أُذُنَيْهِ وَقَالَ: «صَمْتًا إِنْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتَهُ  
يَقُولُهُ» - (شعب الايمان)

3. Ibn 'Umar (Allah be pleased with him) said: He who bought a garment for ten dirhams and one dirham out of them was unlawful, Allāh would not accept his prayer so long as he would put on that garment. Afterwards he put his two fingers into his ears and said: Let the both ears be deaf, if I had not heard these words from the Holy Prophet (peace and blessings of Allāh be upon him). (*Shu'ab al-Imān*)

٤- عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ فَإِنَّ الصِّدْقَ أَطْمَإِنِينَ وَإِنَّ الْكُذْبَ رِيْبَةٌ» - (الترمذی)

4. Al-Hasan b. 'Ali (Allāh be pleased with him) said that he learnt these words from the Messenger of Allāh (peace and blessings of Allāh be upon him): Give up which rankles your mind in favour of that which does not rankle your mind because the truth, indeed is a place of mind and the falsehood is a rankling (of it). (*Tirmidhi*)

٥- عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ» (شعب الايمان)

5. 'Abd Allāh (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Seeking for lawful earning is an obligatory act next to the obligatory worship. (*Shu'ab al-Imān*)

٦- عَنِ الْيَقْدَامِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدَيْهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدَيْهِ» (البحارى)



6. **Al-Miqdām** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : One never ate any food better than that he earned through the labour of his hands. And verily, David, the Prophet of Allāh (peace be upon him) used to eat what he earned with his hands. (*Bukhāri*)

٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَيُّهَا النَّاسُ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ أَوْ مِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ (الترمذی)

7. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : A time is coming for the people that the man will not care about what he gets, whether lawful or unlawful. (*Tirmidhi*)

٨- عَنِ الثَّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ (متفق عليه)

8. **An-Nu'mān b. Bashir** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The lawful is evident and the un-lawful (too) is evident : and between them are the things doubtful which most of the people know not. So he who kept away from the doubtful things he in fact protected his faith and honour, and he who indulged in the doubtful acts, he committed the unlawful (deeds). (*Agreed upon*)

٩- عَنْ أَبِي جَحْفَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ ثَمَنِ الدَّمِ وَثَمَنِ الْكَلْبِ وَكَسْبِ الْبَغِيِّ وَلَعَنَ آكِلَ الرِّبَا وَمُوكَلَّهُ وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ وَالْمُصَوِّرَ - (البخارى)

9. **Abū Juhāifa** reported that the Holy Prophet (peace and blessings of Allāh be upon him) forbade to take the price of blood, the price of a dog and the income of a prostitute : and he (the Holy Prophet) cursed the person who took the interest and who gave the interest and cursed the woman who tattooed and who wanted to be tattooed and cursed one who draws picture. (*Bukhāri*)

١٠- عَنْ أَنَسٍ رَضِيَ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَمْرِ عَشْرَةَ عَاصِرَهَا وَمُعْتَصِرَهَا وَشَارِبَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ وَسَاقِيَهَا وَبَائِعَهَا وَآكِلَ ثَمَنِهَا وَالْمُشْتَرِيَ لَهَا وَالْمُشْتَرَى لَهَا - (الترمذی)

10. **Anas** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) cursed ten persons in case of wine, one who extracts the juice, who demands its extraction, who drinks it, who carries it, to whom it is carried, who serves it, who sells it, who uses its income, its buyer and vender. (*Tirmidhi*)

١١- عَنْ جَابِرٍ رَضِيَ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آكِلَ الرِّبَاءِ وَمُؤْكِلَهُ وَكَاتِبَهُ وَشَاهِدِيَهُ وَقَالَ: "هُمُ سَوَاءٌ" - (مسلم)

11. **Jābir** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) cursed the person who takes interest, who gives interest, who keeps its account and who bears witness to it. He (the Holy Prophet) added : These all stand on the same level (as regard sin). (*Muslim*)

# التِّجَارَةُ وَمُعَامَلَةُ الْفُلُوسِ

(At-Tijāratu wa Mu'āmalatul Fulūs)

*Business And Monetary  
Transactions*



## BUSINESS AND MONETARY TRANSACTIONS

## INTRODUCTION

Islam has laid great stress on the Muslims to earn their livelihood through lawful business in the light of the instructions given in the Holy Qur'ān and the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him). The Muslims have been advised to travel in the land for this purpose. The effort to earn lawful livelihood has been called as the search of Allāh's bounty :

وَالْآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَالْآخَرُونَ  
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

While others travel in the land in search of Allāh's bounty, and others still are fighting for the cause of Allāh. ( 73 : 20 )

Mention has also been made in the Holy Qur'ān about the favour of Allāh in making seas and ships as a means of transport and commerce at international level :

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَرَلِيذٍ يَقُمْ مِنْ رَحْمَتِهِ  
وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ لَعَلَّكُمْ تَشْكُرُونَ

And of His Signs, He sendeth herald winds to make you taste His Mercy, and that the ships may sail at His Command, and that ye may seek His favour, and that haply ye may be thankful. ( 30 : 76 )

Allāh has afforded another opportunity to the Muslims for trading at the international level on the occasion of *Hajj*.

The Muslims hesitated to do so ; but Allāh granted them the permission :

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن سَرَابِكُمْ ط

It is no sin for you that ye seek the bounty of your Lord (by trading). ( 2 : 198 )

According to Islam, the true Muslims are not those who lead an ascetic life and remain confined in the monasteries ; but those who earn their livelihood by honest labour and do not spread their hands before anyone ; those who do not become indifferent to their duties during the course of their business :

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ  
وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ط

And when the Prayer is ended, then disperse in the land and seek of Allāh's bounty, and remember Allāh much, that ye may be successful. ( 62 : 10 )

A true Muslim should be honest and upright in his business. He should shun fraud and avoid deceit and perfidy. He must keep his word and fulfil his promises. He should abstain from adopting dishonest and corrupt means to earn unreasonable profits. The business-man should be honest with regard to weights and should give full and exact measure :

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ط وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ  
وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْبُوا فِي الْأَرْضِ مُفْسِدِينَ ط

Give full measure and be not of those who cause others to lose. And weigh with an equal balance. And defraud not people of their things, and commit not corruption in the earth. ( 26 : 181-183 )

وَيْلٌ لِّلْمُطَفِّفِينَ ط الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ط وَإِذَا  
كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ط أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ  
مَبْعُوثُونَ ط لِيَوْمٍ عَظِيمٍ ط

Woe unto those who stint the measure (or weight). Those who when they take by measure from (other) men, exact the full ; and who when they measure unto them or weigh for them, diminish. Do such men imagine not that they shall be raised again at the Great Day ? ( 83 : 1-5 )

Probity and honesty is essential for a prosperous business. Dishonest traders are sure to fail eventually. The honest and trustworthy merchants will enjoy the company of the prophets, martyrs and the truthful in the next world whereas the dishonest traders will be raised as transgressors on the Day of Resurrection. In short, all sorts of deceit and dishonesty in business are prohibited and highly condemned in Islam. Islam denounces all profits derived from unfairmeans. On the other hand, truthfulness and honesty is a means of achieving nearness unto Allāh. Islam, likewise, enjoins on us to be kind, and to avoid harshness and rudeness in our monetary transaction, and has promised great reward for it. The Holy Prophet (peace and blessings of Allāh be upon him) said :

Blessings of Allāh be on him who is mild and gentle in his business transactions and in the realisation of his dues. (*Muslim*)

There are some professions the adoption of which has been prohibited in Islam, being harmful and derogatory such as running of brothels, earning through dancing, singing, and all such frivolous and absurd acts as stimulate the sex passion.

The sale of wine and all intoxicants is also prohibited. Acquisition of profits through usury, gambling, race, smuggling, fraud and all other such acts as are unlawful in Islam are not permissible. The taking of an oath for selling a commodity is also prohibited.

۱- عَنْ جَابِرٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى» (البخارى)

1. **Jābir** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) prayed : May Allāh have mercy upon the man who is generous while selling, buying and making a demand of his dues from the people. (*Bukhāri*)

۲- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْحَلِفُ مَنْقِفَةٌ لِلسَّلْعَةِ مُحَقَّةٌ لِلْبِرْكَاتِ» (متفق عليه)

2. **Abū Huraira** (Allāh be pleased with him) reported that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) saying : The taking of an oath (while selling the commodity) provides a market (for it), but it blots out the blessing. (*Agreed upon*)

۳- عَنْ أَبِي سَعِيدٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ» (الترمذی)

3. **Abū Sa'īd** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The truthful and honest merchant will be with the prophets, the standard bearers of truth and the martyrs. (*Tirmidhi*)

۴- عَنِ ابْنِ عُمَرَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ إِلَّا أَنْ يَأْذَنَ لَهُ (الْمَخَاطِبُ)» (مسلم)

4. **Ibn 'Umar** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : A man should not enter into bargaining in opposition to his brother and should not extend proposal



of marriage in opposition to the proposal of his brother - except with his consent. (*Muslim*)

٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةٍ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا فَتَنَلَتْ أَصَابِعُهُ بِلَلًا، فَقَالَ: مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟ قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ! قَالَ: أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ؟ مَنْ عَشَّ فَلَيْسَ مِنِّي“  
(مسلم)

5. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) happened to pass by a heap of food. He (the Holy Prophet) inserted his hand into it and his fingers were moistened. Upon this he (the Holy Prophet) said : Owner of the food, what is this ? He replied : Messenger of Allāh, it is due to rain. He (the Holy Prophet) said : Why did you not put the (drendred food) upon the heap, so that people could see it ? He who deceived (the people), does not belong to me (*i.e.*, to my *ummah*). (*Muslim*)

٦- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ التَّمَارِ حَتَّى يَبْدُ وَصَلَاحُهَا، نَهَى الْبَائِعَ وَالْمُشْتَرِيَ -  
(متفق عليه)

6. ‘**Abd Allāh b. ‘Umar** (Allāh be pleased with both of them) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade (the people) to sell the fruits before ripening. He (the Holy Prophet) forbade both the vender and the purchaser (of such fruits) to buy or sell them. (*Agreed upon*)

٧- عَنْ حَكِيمِ بْنِ حَزْرَامٍ قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ يَا تُبَيُّ الرَّجُلِ فَيُرِيدُ مِنِّي الْبَيْعَ وَلَيْسَ عِنْدِي فَأَبْتَأُ لَهُ مِنَ السُّوقِ؟ قَالَ: لَا تَبِعْ مَا لَيْسَ عِنْدَكَ“ (الترمذى)

7. **Hakim b. Hizām** (Allāh be pleased with him) reported that he said : Messenger of Allāh, a man comes to me and wants to purchase (something) from me which I do not possess ; should I purchase (the thing) for him from the market ? He (the Holy Prophet) said : Do not sell which you do not possess. (*Tirmidhi*)

٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ  
بَيْعَتَيْنِ فِي بَيْعَةٍ - (الموطأ)

8. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade (the people) from double bargaining at a time. (*Al-Muwattā'*)

٩- عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَاعَ جِلْسًا وَقَدَحًا  
فَقَالَ : مَنْ يَشْتَرِي هَذَا الْجِلْسَ وَالْقَدَحَ ؟ فَقَالَ رَجُلٌ : أَخَذَهُمَا  
بِدَرَاهِمٍ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ يَزِيدُ عَلَيَّ  
دِرْهَمٍ ؟ فَأَعْطَاهُ رَجُلٌ دَرَاهِمَيْنِ فَبَاعَهُمَا مِنْهُ - (الترمذى)

9. **Anas** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) sold a saddle-cloth and a cup saying : Who will buy this saddle-cloth and the cup ? A man said : I buy both for a dirham. The Holy Prophet (peace and blessings of Allāh be upon him) said : Who will add to a dirham ? Upon this (another man) gave him (the Holy Prophet) two dirhams. So he sold both of them at his hand. (*Tirmidhi*)

١٠- عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَقُولُ : مَنْ بَاعَ عَيْبًا لَمْ يُبَيِّنْهُ لَمْ يَزَلْ فِي مَقْتِ اللَّهِ أَوْ لَمْ تَنْزِلِ  
الْمَلَائِكَةُ تَلْعَتُهُ " (ابن ماجه)

10. **Wasila b. al-Asqa'** (Allāh be pleased with him) reported that he heard the Messenger of Allāh (peace and blessings

of Allāh be upon him) saying : He who sold defective thing and did not inform (the purchaser) about its defect, will ever remain under the anger of Allāh or (the reporter thinks that the Holy Prophet said) : The angels curse him incessantly. (*Ibn Majah*)

۱۱- عَنْ عَائِشَةَ ۞ قَالَتْ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «مَا بَعْدُ، مَا بِالرِّجَالِ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ - مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةً شَرْطٍ قَضَاءُ اللَّهِ أَحَقُّ وَشَرْطُ اللَّهِ أَوْثَقُ. وَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ.» (متفق عليه)

11. 'Ā'isha (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) stood among the people for (addressing them). So he praised Allāh and glorified Him and then said : What about the people who impose such conditions which are not in the Book of Allāh ? Every condition which is not recorded in the Book of Allāh is invalid. Even if such conditions are one hundred in number, the decision of Allāh is the most meritorious and the condition of Allāh is the strongest. Indeed, the amity belongs to one who frees a slave. (*Agreed upon*)

۱۲- عَنْ ابْنِ عَبَّاسٍ ۞ قَالَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ بِالْمُرِّ السَّنَةَ وَالسَّنَتَيْنِ وَالثَّلَاثَ، فَقَالَ: «مَنْ أَسْلَفَ فِي شَيْءٍ فَلَيْسَ لِمَنْ مَعْلُومٍ وَوَرِنِ مَعْلُومٍ إِلَى آجَلٍ مَعْلُومٍ.» (متفق عليه)

12. Ibn Abbās (Allāh be pleased with him) reported that when the Messenger of Allāh (peace and blessings of Allāh be upon him) came to Medina (at a time) when the people of Medina advanced money for two or three years and this loan was paid off in the form of dates. He (the Holy Prophet) remarked : He who lends money for such

commodity, should lend money for a known measure, for a known weight and for a stipulated limit. (*Agreed upon*)

۱۳- عَنْ أَنَسٍ رَضِيَ قَالَ: عَلَا السَّعْرُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: يَا رَسُولَ اللَّهِ سَعِّرْنَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَائِضُ الْبَاسِطُ الرَّازِقُ، وَإِنِّي لَأَرْجُو أَنْ أَلْقَى رَبِّي وَلَيْسَ أَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمِطْمَئَةٍ بِيَدِهِ وَلَا مَالٍ (الترمذی)

13. **Anas** (Allāh be pleased with him) reported that during the life-time of the Holy Prophet (peace and blessings of Allāh be upon him) there was a rise in prices and people said : Messenger of Allāh, set the prices for us. Upon this the Holy Prophet (peace and blessings of Allāh be upon him) said : Verily, Allāh is He Who sets the prices, Who holds the means of sustenance and expands them and I hope that I shall see my Lord and none amongst you, will claim me the compensation of any injustice concerning blood and money. (*Tirmidhi*)

۱۴- عَنْ عُمَرَ رَضِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْجَائِلُ مَرْزُوقٌ وَالْمُحْتَكِمُ مَلْعُونٌ" (ابن ماجه)

14. **'Umar** (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said : He who brings (the commodities) to the market, is provided livelihood and he who hoards, is cursed. (*Ibn Mājah*)

۱۵- عَنْ ابْنِ عُمَرَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ احْتَكَمَ طَعَامًا أَرْبَعِينَ يَوْمًا يُرِيدُ بِهِ الْعَلَاءَ فَقَدْ بَرَّئَ مِنَ اللَّهِ وَبَرَّئَ اللَّهُ مِنْهُ" (ابن ماجه)

15. **Ibn 'Umar** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who hoards the food (even if) for forty days with a view to creating (artificial) scarcity has

nothing to do with Allāh and Allāh has nothing to do with him. (*Ibn Mājah*)

١٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَيُّمَا رَجُلٍ قَدْ أَفْلَسَ فَأَذْرَكَ رَجُلٌ مَالَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ -"

16. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When a man becomes bankrupt and anybody finds (with him) any goods intact (let him take those) for he has a more right over it than anyone else. (*Agreed upon*)

١٧- عَنْ أَبِي الْيَسْرِ رَضِيَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ أَنْظَرَ مَعْسِرًا أَوْ وَضَعَ عَنْهُ أَظْلَهُ اللَّهُ فِي ظِلِّهِ -" (مسلم)

17. **Abu'l Yusr** (Allāh be pleased with him) reported that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) saying: He who allowed time to the insolvent or relieved him of the (debt), Allāh will protect him in His Shadow. (*Muslim*)

١٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ أَنَّ رَجُلًا تَقَاضَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَغْلَظَ لَهُ. فَهَمَّ أَصْحَابُهُ فَقَالَ: دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا وَاشْتَرَوْا لَهُ بَعِيرًا فَأَعْطُوهُ إِيَّاهُ. "قَالُوا: لَا نَجِدُ إِلَّا أَفْضَلَ مِنْ سِنِّهِ قَالَ: "اشْتَرَوْهُ فَأَعْطُوهُ إِيَّاهُ فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً -" (متفق عليه)

18. **Abū Huraira** (Allāh be pleased with him) reported that a man demanded (the repayment of debt) from the Holy Prophet (peace and blessings of Allāh be upon him) and spoke in harsh words to him. Upon this his Companions thought (of beating him), but he (the Holy Prophet) said:

Let him speak because the creditor has a right to say something, you better purchase for him a camel and give it to him. They (the Companions) said : We do not find but a camel superior in age than his. He (the Holy Prophet) said : Purchase it and give him that very camel, for the best of you is he who is the more (generous) of you in making payment. (*Agreed upon*)

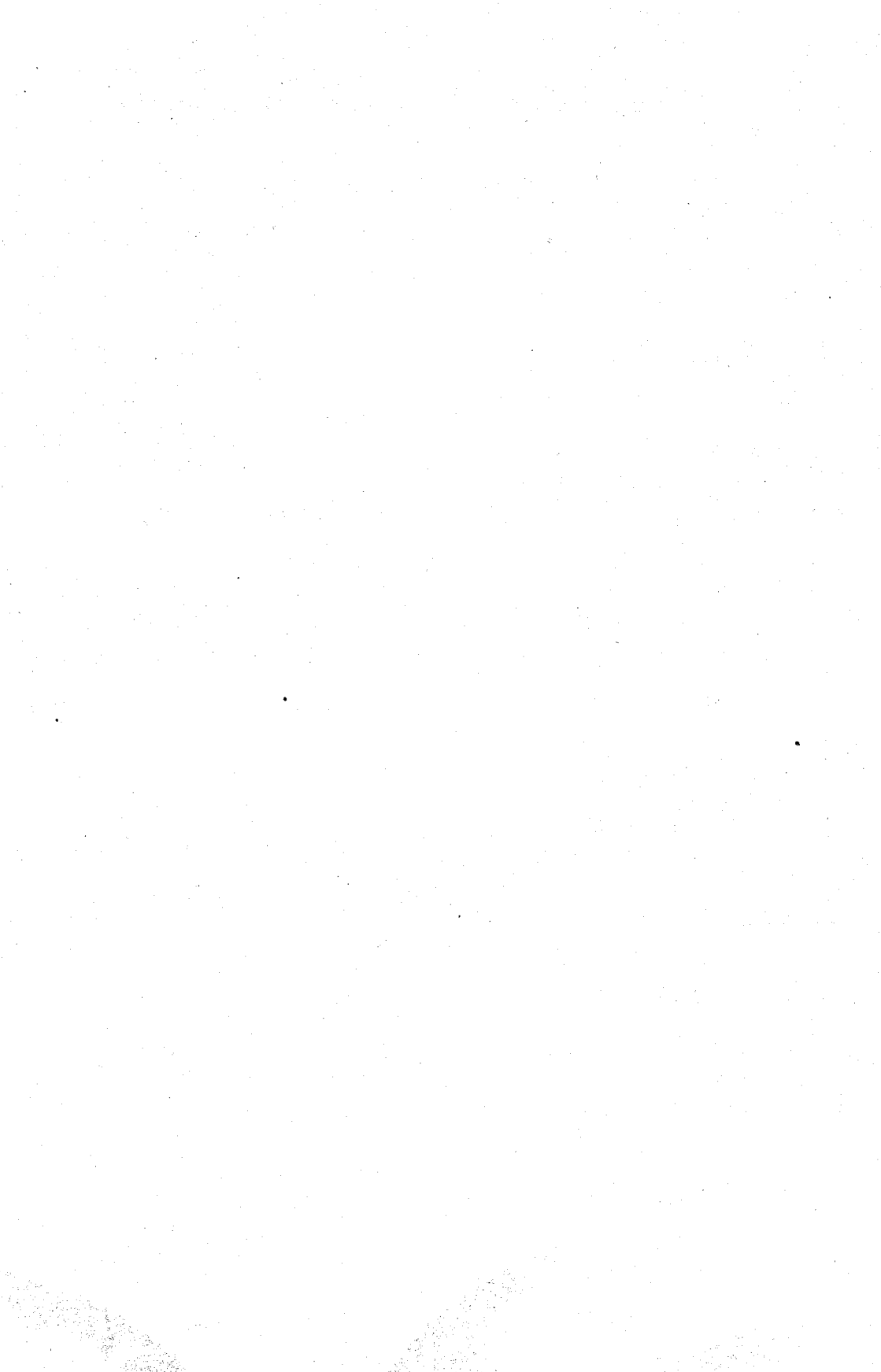
١٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ وَمَنْ أَخَذَ يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ عَلَيْهِ « (البخارى)

19. **Abū Huraira** (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said : He who borrows the money from people and wants to pay them back, Allāh will enable him to make the payment. And he who borrows with a view to consuming it (only and not paying it back), Allāh will not enable him to pay. (*Bukhāri*)

٢٠- عَنْ أَبِي ثَعْلَبَةَ فِي قَوْلِهِ تَعَالَى : عَلَيْكُمْ أَنْفُسُكُمْ لَا يَصْرُكُمْ مَنْ صَلَّى إِذَا اهْتَدَيْتُمْ فَقَالَ "أَمَا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : بَلِ اسْتَمِرُّوا بِالْمَعْرُوفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتَّى إِذَا رَأَيْتَهُ شُحًّا مَطَاعًا وَهَوًى مُتَّبَعًا وَدُنْيَا مُؤَثَّرَةً وَإِحْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ وَرَأَيْتَ أَمْرًا لَا بَدَّ لَكَ مِنْهُ فَعَلَيْكَ نَفْسُكَ وَدَعُ أَمْرَ الْعَوَامِّ فَإِنَّ وِرَاءَكُمْ أَيَّامَ الصَّبْرِ فَمَنْ صَبَرَ فِيهِنَّ قَبِضَ عَلَى الْجَمْرِ لِلْعَامِلِ فِيهِنَّ أَجْرُ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِهِ" قَالُوا يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ مِنْهُمْ؟ قَالَ : "أَجْرُ خَمْسِينَ مِنْكُمْ"

(الترمذى)

20. **Abū Tha'laba** while elucidating these words of (Allāh) the Exalted : "You must take care of yourselves. He who errs shall harm you not, while you are directed rightly", the (Companion) said : By Allāh I asked Allah's Messenger (peace and blessings of Allāh be upon him) about this verse and he said : But you must exhort to do good and forbid evil (and this practice should go on) till you see the (people) running (vain) after longing and (vain) desires and (people) suffering from self-conceitedness and (when) you see the affair inevitable (and your trying to change the evil) would make you (entangle) yourself in it, then give up interest in public for at that time the coming days will be the days of patience and he who keeps patience during them would have to undergo torture, as if he holds ember of fire. He who does good during these days, is entitled to the reward of the deeds of fifty persons. The Companions said : Messenger of Allāh, reward of fifty persons amongst them ! He (the Holy Prophet) said : Reward of fifty persons amongst you. (*Tirmidhi*)





الْجِهَادُ  
(Al-Jihād)

*Jihad*



## JIHAD

## INTRODUCTION

The word Jihād is derived from “*jahd*” or “*juhd*” which means exertion of one’s powers. “*Jihād*” and “*mujahada*” means exerting of one’s power in repelling the enemy whether by word or by deed. Jihād is of three kinds :

1. Fighting against a visible enemy
2. Fighting against devil
3. Striving against self (*nafs*) and evil passions

The Holy Qur’ān has used this word in different senses:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And those who strive hard (*jāhadū*) for Us, We will certainly direct them in Our Ways, and Allāh is surely with the doers of good. ( 29 : 69 )

Here Jihād implies the spiritual striving to attain nearness and guidance of Allāh.

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

And whosoever strives hard (*jāhada*) strives (*yujāhidu*) for his own self (that is for his own benefit). Verily Allāh is independent of the worlds (*i.e.*, the creatures). ( 29 : 6 )

فَلَا تَطِعِ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا

So obey not the infidels and strive against them a mighty striving (*jihādan*) with it. ( 25 : 52 )

The believers have been exhorted to propagate, defend and keep the Islamic Shari'ah alive.

The propagation of Islam is no doubt a religious duty of every true Muslim but that is no compulsion in religion. The right path has been clearly delineated from the wrong path and the people have been instructed to follow the right one. When the opponents of Islam take up arms to annihilate the Muslims and to destroy the places of their worship, the believers are allowed to face the situation with an iron hand. The Holy Qur'an affirms :

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۖ  
 الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ وَلَوْلَا  
 دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ  
 وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ  
 إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝

Permission (to fight) is granted unto those who have taken up arms, because they are oppressed. And surely Allāh is potent to assist them. Those who are expelled from their homes without a just cause except that they say : Our Lord is Allāh. And if Allāh did not repel some people by others ; cloisters and churches and synagogues and mosques, in which Allāh's name is much commemorated, would have been pulled down. And surely Allāh will help him who helps His cause ; verily, Allāh is Strong, Mighty. ( 22 : 39, 40 )

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ  
 الْمُعْتَدِينَ ۝

And fight in the way of Allāh against those who fight you and do not transgress limits. Surely Allāh loves not the aggressors. ( 2 : 190 )

The Muslim should not be the first to launch an attack. They should fight in self-defence in the way of Allāh

(*sabilillah*). The holy war must not be motivated by any personal interest, greed or enmity. It should be undertaken solely to carry out the Command of Allāh and to serve the cause of His faith. The rules prescribed for it should be scrupulously observed. If force is used with selfish motives, it will not be "Jihād" according to Islam but wanton, wickedness and mischief. Such a war is devoid of all merits. The Holy Prophet (peace and blessings of Allāh be upon him) said : He who fights for chivalry, heroism, fame or worldly gain acquires no merit, and the aggressor is doomed to eternal perdition. (*Tirmidhi*)

Jihād is one of the chief meritorious acts. A great reward has been promised for those who strive in the way of Allāh and a coin spent in the right cause brings innumerable blessings of Allāh. A person who meets death during the struggle in the righteous path of faith, in obedience to the Commands of Allāh and to please Him is called a martyr. Allāh has promised a unique portion of honour and distinction for a martyr in the Hereafter. They are the recipient of boundless favours from their Lord. The Holy Qur'ān says :

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ط

Repute not those who are slain in the way of Allāh to be dead. Nay, they are alive finding their sustenance in the presence of their Lord. (3 : 169)

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنحِيكُمْ مِنْ عَذَابِ أَلِيمٍ ط  
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ  
ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ط يَعْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ط ذَلِكَ الْفَوْزُ  
الْعَظِيمُ ط

O You who believe ! shall I lead you to a bargain that will deliver you from a grievous torment ? (It is) that you believe in Allāh and His Apostle and

that you strive your utmost in the cause of Allāh with your property and your persons. That is the best for you if you only knew. He will forgive you your sins and admit you to Garden beneath (the shades of) which the rivers flow, and to beautiful mansions in the Gardens of Eternity ; that is, indeed, the Supreme Achievement. ( 61 : 10-12 )

The Muslims have been directed to accept peace if the enemy makes an offer for it. The Holy Prophet (peace and blessings of Allāh be upon him) on the occasion of the Truce of Hudaibiya did not hesitate to accept the apparently unfavourable conditions merely for the sake of peace. He acted upon this injunction of the Holy Qur'an :

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْعَلْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And if they lean to peace, you should also lean to it and trust in Allāh, surely He is the Hearing, the Knowing. ( 8 : 61 )

It has been enjoined upon the Muslims that in case of the holy war the women, children, crippled and old persons should not be put to sword. The soldiers of Allāh have been forbidden to demolish the places of worship in which Allāh's name is commemorated. The corpses of the dead soldiers should neither be mutilated nor disfigured. The prisoners of war should be treated honourably. The greatest spiritual Jihād is the fight against the evil passions because they are the enemies of the soul and work secretly to undermine the most vital qualities of a man. Similarly it is also a kind of Jihād to speak a just word before a tyrant ruler.

۱- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْجِهَادُ مَا مِنْ مُنْذُ بَعَثَنِي اللَّهُ إِلَى أَنْ يُقَاتَلَ أَخْرُ أُمَّتِي الدَّجَالَ، لَا يُبْطِلُهُ جَوْرٌ»

## جَابِرٌ وَلَا عَدْلٌ عَادِلٍ ۚ (ابوداؤد)

1. **Anas** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The Holy war has been going on since Allāh has sent me till the last group of my community will fight against al-Dajjāl (the Anti-Christ). Oppression of any oppressor nor justice of any just, would abolish it. (Abū Dawūd)

٢. عَنِ ابْنِ عُمَرَ ۖ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ.» (متفق عليه)

2. **Ibn ‘Umar** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : I have been commanded to fight against the people till they testify that there is none worthy to be worshipped but Allāh and verily Muḥammad is Allāh’s Messenger and establish Prayer, pay the *Zakāt* (poor-due). When they do all this, their lives and property would be secure except what is justified according to Islam and (for their private life). It is Allāh who would judge it (on the Day of Resurrection). (Agreed upon)

٣. عَنْ أَبِي هُرَيْرَةَ ۖ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِه نَفْسَهُ، مَاتَ عَلَى شُعْبَةٍ مِّنْ نِّفَاقٍ.» (مسلم)

3. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who died without having ever fought (for the cause of Allāh) nor did he ever long for it he died with the semblance of hypocrisy. (Muslim)

٤- عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسِّتْرِكُمْ" (احمد)

4. Anas (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said : Fight against those who associate (partners with Allāh) with your wealth, with your persons and with your tongues. (Ahmad)

٥- عَنْ عَائِدِ بْنِ عَمْرِو بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْإِسْلَامُ يَغْلِبُ وَلَا يُغْلَبُ" (بخاری)

5. 'A'idh b. 'Amr (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said : Islam is a dominant force and is not to be dominated. (Bukhāri)

٦- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَائِمِ بِأَيَّاتِ اللَّهِ لَا يَفْتُرُ مِنْ صِيَامٍ وَلَا صَلَاةٍ حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ" (متفق عليه)

6. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : One who fights in the cause of Allāh is like one who fasts consecutively, says the (stipulated) Prayers and recites the verses of the (Holy Qur'ān), feels not fatigued of fasting nor of praying till the warrior in the way of Allāh comes back. (Agreed upon)

٧- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنْ رَجَالَ مِنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا عَنِّي وَلَا أَجِدُ مَا أَحْمَلُهُمْ عَلَيْهِ مَا تَخَلَّفَتْ عَنْ سَرِيَّةٍ تَعْرُوفِي سَبِيلِ اللَّهِ، وَالَّذِي نَفْسِي بِيَدِهِ لَوِدِدْتُ أَنْ أُقْتَلَ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيَى ثُمَّ أُقْتَلَ ثُمَّ أُحْيَى ثُمَّ أُقْتَلَ ثُمَّ أُحْيَى ثُمَّ أُقْتَلَ" (متفق عليه)



7. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : By Him in Whose Hand is my life, had it not been the case that the believers did not like to remain behind me as well as I did not find enough riding camels, I would have never detained any detachment fighting in the way of Allāh. By Him in Whose Hand is my life, I love to be killed in the way of Allāh then to be revived to life again, then to be killed and then to be revived to life, then to be killed and then to be revived to life and then to be killed. (*Agreed upon*)

٨- عَنْ أَبِي عُرَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا اغْبَرَّتْ قَدَمَا عَبْدٍ فِي سَبِيلِ اللَّهِ فَمَسَسَهُ النَّارُ" (البخارى)

8. **Abū 'Abs** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Never are the feet of a slave covered with the dust in the way of Allāh that the Hell fire touches him. (*Bukhāri*)

٩- عَنْ زَيْدِ بْنِ خَالِدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا" (متفق عليه)

9. **Zaid b. Khālid** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who provided equipment unto a fighter in the way of Allāh, and he fought, and he who remained behind (to look after the) family of a fighter in the way of Allāh, he also, in fact fought in the way of Allāh. (*Agreed upon*)

١٠- عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "عَيْنَانِ لَا تَمْسُهُمَا النَّارُ عَيْنٌ بَكَتْ مِنْ حَشْيَةِ اللَّهِ وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ" (ترمذى)

10. **Ibn 'Abbās** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Hell fire will not touch two kinds of eyes : One which weeps because of the fear of Allāh and the other which watches in the night for the sake of Allāh. (*Tirmidhi*)

١٠- عَنْ أَبِي مُوسَى قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : الرَّجُلُ يُقَاتِلُ لِلْمَغَنَمِ وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانَهُ فَمَنْ فِي سَبِيلِ اللَّهِ ؟ قَالَ : " مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةً اللَّهُ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ " (متفق عليه)

11. **Abū Mūsa** reported that a man came to the Holy Prophet (peace and blessings of Allāh be upon him) and said : A man fights for the spoils of war, another man fights for fame and the third one fights for the show of his bravery, whose fighting is for the cause of Allāh? He (the Holy Prophet) said : He who fights so that the Word of Allāh becomes supreme, his fight is for the cause of Allāh. (*Agreed upon*)

١١- عَنْ أَبِي هُرَيْرَةَ قَالَ : مَرَّ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَعْبٍ فِيهِ عَيْبِنَةٌ مِنْ مَاءٍ عَذْبَةٍ فَأَعْجَبَتْهُ فَقَالَ : لَوْ اعْتَرَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشَّعْبِ فُذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : " لَا تَفْعَلْ فَإِنَّ مَقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا - أَلَا تُحِبُّونَ أَنْ يَعْصِيَ اللَّهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ أَعْرَابًا فِي سَبِيلِ اللَّهِ - مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فَوَاتَى نَاقَةً وَجَبَتْ لَهُ الْجَنَّةُ " (ترمذی)

12. **Abū Huraira** (Allāh be pleased with him) reported that a person from among the Companions of the Messenger of Allāh (peace and blessings of Allāh be upon him) went by a mountain pass with a spring of sweet water there. He liked it very much and said : Had I kept myself aloof

from the people I should have lived in this mountain pass. Mention of this (desire) was made to the Messenger of Allāh (peace and blessings of Allāh be upon him) so he (the Messenger) remarked : Don't do so, as the standing of one of you in the way of Allāh is better than his Prayer in his house for seventy years. Don't you like that Allāh would forgive you and make you enter Paradise. Fight in the way of Allāh for he who fights in the way of Allāh for a short time, is entitled to Paradise. (*Tirmidhi*)

١٣- عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: "وَأَعِدُّوْهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ، أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ" (مسلم)

13. 'Uqba b. 'Amir (Allāh be pleased with him) reported that he (once) heard the Messenger of Allāh (peace and blessings of Allāh be upon him) speaking from the pulpit, he said : "And equip yourselves against them (the enemies) with as much force as you can." Behold ! power lies in archery. Behold ! power lies in shooting. Behold ! power lies in shooting (It means that good marksmanship is a great power). (*Muslim*)

١٤- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْبِرْكَةُ فِي نَوَاصِي الْخَيْلِ" (متفق عليه)

14. Anas (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Blessing lies in the forelocks of the horses. (*Agreed upon*)

١٥- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا سَبَقَ إِلَّا فِي نَضِيلٍ أَوْ خُفِّ أَوْ حَافِيٍّ" (ترمذی)

15. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon

him) said : No competition is allowed except in archery or in the race of camels and horses. (*Tirmidhi*)

١٤. عَنْ كَعْبِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
كَانَ إِذَا أَرَادَ غَزْوَةً وَرَى بِغَيْرِهَا (متفق عليه)

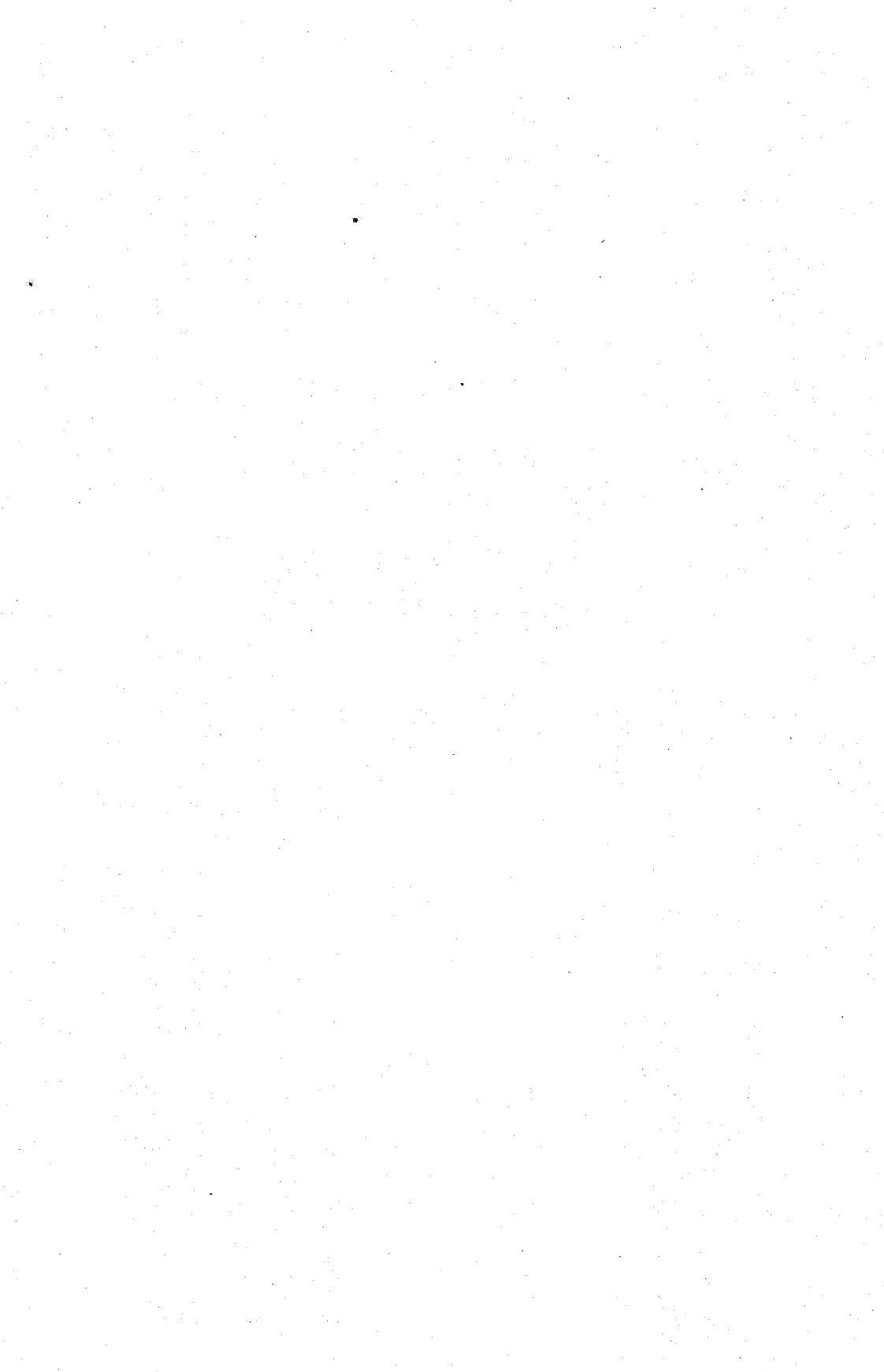
16. **Ka'b b. Mālik** reported that whenever the Holy Prophet (peace and blessings of Allāh be upon him) resolved to attack, he gave an indication of what was opposite (to his real intention). (*Agreed upon*)

١٧. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ تَبِعَهُ  
يَوْمَ بَدْرٍ: «إِرْجِعْ فَلَنْ أَسْتَعِينَنَّ بِمُشْرِكٍ» (مسلم)

17. **‘Ā’isha** (Allāh be pleased with her) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said to a man who (had tried to fight) on his side on the day of the battle of Badr : Go back for I do not seek any support from an idolator. (*Muslim*)

١٨. عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى امْرَأَةً مَقْتُولَةً  
فِي بَعْضِ مَعَازِيهِ فَأَنْكَرَ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ. (متفق عليه)

18. **Ibn ‘Umar** (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) saw a woman who had been killed in one of the battles, so he (the Holy Prophet) condemned the killing of women and that of the children. (*Agreed upon*)



# الْحَجُّ وَالْعُمْرَةُ

(Al-Hajju wal-'Umrah)

*Hajj And Umra*

## HAJJ AND 'UMRA

Hajj is the last of the fundamental articles of Islam. Hajj literary means "setting out" or "tending towards." Since at the particular time of Hajj, the Muslims all over the world resolve to pay a visit to Ka'ba to perform certain devotional rituals, this practice has been called Hajj. It is an essential religious duty of the Muslims. The Holy Qur'an says :

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ط فِيهِ  
 آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ؕ وَمَنْ دَخَلَهُ كَانَ آمِنًا ط وَلِلَّهِ عَلَى النَّاسِ حُجُّ  
 الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ط وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ط

Verily, the first sanctuary appointed unto mankind (to worship in), was that at Becca (Mecca)—a blessed place and a guidance for the nations. In it are evident signs (memorials), even the Station of Abrāham ; and whoever enters it, attains security. And pilgrimage to the House is a service due to Allāh from those who are able to undertake the journey to it; but if any one who denies faith (let him know) verily, Allāh is Independent of all creatures. ( 3 : 96, 97 )

In the verses mentioned above Hajj has been made incumbent upon those who possess the means and material resources to undertake the journey. Allāh has issued a stern warning to those Muslims who possess the means to perform the Pilgrimage but fail to carry out the duty through sheer ingratitude. The Almighty will deprive them of His blessings and there will be ignomy and torment for them in the Hereafter.

The Ka'ba is a rectangular building. It is called so because of its glory and exaltation. The Holy Qur'ān refers to the Ka'ba as the first House of divine worship on earth appointed for men (3 : 95). It is also called *al-Bait al-'Atiq* or the Ancient House (22 : 29), *al-Bait al-Haram* or *al-Bait al-Muharram* (that which is forbidden) in the Verses 5 : 97 and 14 : 37 respectively. It is a place, the sanctity of which shall not be violated. The Ka'ba is the centre of the devotional rituals of Hajj and 'Umra. The performance of Hajj in a lifetime is obligatory upon every Muslim who has sufficient means. If a person is unable to perform it, he can do it through a substitute.

The *Ihram* is the robe of a pilgrim. It is worn at the *Miqāt* or the last stage near Mecca. As soon as the *Ihrām* is adopted, some of the lawful things are forbidden. The particular *Talbiyah* (the call or acknowledgement) of Hajj is the utterance of the following formula :

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ  
لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ -

Here I am (at Thy service), O Allāh ! Here I am.  
Here I am, there is no one who is partner unto Thee,  
Here I am. Surely, all praise and grace and  
dominion is Thine. Thou hast no partner.

The *Tawāf* or Circumambulation is commenced at the corner where the Black Stone (*al-Hajar al-Aswad*) is fixed. This stone is kissed at the start. The pilgrims should go round at a quick sturdy pace in the first three circuits of the *Tawāf* and at a normal gait in the last four circuits. It should not be performed without ablution. The *Tawāf* is a devotional act and therefore it should be postponed by women who are menstruating until they are purified. The *Sa'y* is another ritual of the Hajj and 'Umra. It means 'running' and signifies the brisk marching of the pilgrims between the two hills of Safā and al-Marwa. This act commemorates to and fro running of the distracted Hajira in search of water for the infant—Prophet Ismā'il when they had been left there by Prophet Abrāham.



The pilgrims are required to cast small pebbles at the three pillars known as *Jamrat al-'Aqaba* (near Mecca), *Jamrat al-Wusta* (near the Mosque of Mina) and *Jamrat al-Sughra* (a little farther). The practice of lapidation commemorates the time when Abraha came with his army and a fleet of elephants to extirpate Mecca. However the significance of the pebble-casting aims at the warding off the evil. The pilgrims proceed to Mina where they offer the *Zuhr* and 'Asr Prayers on the 8th Dhu'l-Hijja which is called the *yaum al-Tarwiyah*. On the 9th Dhu'l-Hijja, called *yaum al-'Arafah* the pilgrims proceed from Mina to 'Arafāt where they offer the *Zuhr* and 'Asr Prayers and the Imām delivers the *Khutba* from the pulpit on the Jabal al-Rahma. 'Arafāt is left after sunset, and the *Maghrib* and 'Isha Prayers (combined) on that day and the *Fajr* Prayer on the following day are offered at Muzdalifa which is left before sun-rise for Mina where the animals are sacrificed. Then the *Tawāf al-Ifada* is performed and after this the pilgrims get out of the state of *Ihrām*. The meat may be eaten or distributed in charity. The head is shaven or the hair is clipped and nails pared. The 10th Dhu'l-Hijja and the following two or three days called the *ayyām al-Tashriq* should be spent in Mina. Last of all the circumambulation of the House of Allāh is performed before leaving Mecca. Then the pilgrim should visit Medina to pay homage to the Holy Prophet (peace and blessings of Allāh be upon him). He should stand in a reverential posture facing the sacred Mausoleum of the Holy Prophet (peace and blessings of Allāh be upon him). The remission of sins and the supreme blissfulness of Paradise will surely be granted in full measure in the Hereafter to the pilgrim who performs Hajj with sincere devotion and in obedience to the Command of Allāh. The visitor experiences sublime joy on seeing those sacred places in Mecca and Medina where memories of the Prophet Abrāham and the Prophet Muḥammad (peace and blessings of Allāh be upon them) are still alive. The gathering of the people of different castes, colours and countries afford a soul-stirring sensation of delight and wonder. On this occasion the people all over the globe assemble at one point with the sole intention of glorifying Allāh and displaying the universal brotherhood of all mankind.

١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ  
 آتَى هَذَا الْبَيْتَ فَلَمْ يَرُفْثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ»  
 (مسلم)

1. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Whosoever visited this house (to perform the Pilgrimage for the sake of Allāh) abstaining from absurd talk and wicked actions, he will return (as free from sins) as on the day his mother had born him. (*Muslim*)

٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْعُمْرَةُ  
 إِلَى الْعُمْرَةِ كَفَّارَةٌ لَنَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ كَيْسَ لَهُ جِزَاءٌ إِلَّا  
 الْجَنَّةَ» (متفق عليه)

2. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: An 'Umra (off-season pilgrimage) followed by another 'Umra is an expiation for the sins committed in between them. Reward for a blameless Pilgrimage is nothing but Paradise. (*Agreed upon*)

٣- عَنِ ابْنِ عَبَّاسٍ أَنَّ الْأَفْرَعَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 فَقَالَ: يَا رَسُولَ اللَّهِ الْحَجُّ فِي كُلِّ سَنَةٍ أَوْ مَرَّةً وَاحِدَةً؟  
 قَالَ: «بَلْ مَرَّةً وَاحِدَةً فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ» (ابوداؤد)

3. **Ibn Abbās** (Allāh be pleased with him) narrated that Al-Aqra' questioned the Holy Prophet (peace and blessings of Allāh be upon him) whether the Pilgrimage was to be performed every year or only once. He replied, "Only once; and whoever performs it more than once, his act is supererogatory. (*Abū Dāwūd*)

٤- عَنِ ابْنِ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا سَأَلَهُ  
 مَا يَلْبَسُ الْمُحْرِمُ؟ فَقَالَ: «لَا يَلْبَسُ الْقَبِيصَ وَلَا الْعِمَامَةَ وَلَا

السَّرَاوِيلَ وَلَا الْبُرُوسَ وَلَا ثَوْبًا مَسَّهُ الْوَرُسُ أَوِ الرَّعْفَانُ فَإِنْ  
لَمْ يَجِدِ التَّعْلِينَ فَلْيَلْبَسِ الْخُفَيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَ تَحْتَ  
الْكَعْبَيْنِ ۚ (البخارى)

4. Ibn 'Umar (Allāh be pleased with him) reported that a man asked the Prophet (peace and blessings of Allāh be upon him) what a man should put on in the state of *Ihrām*. He replied : He shall not wear a shirt, nor a turban, nor trousers, nor a head-gear, nor any cloth (dyed) with wars or saffron ; and if he does not find shoes let him wear leather stockings, and he should trim them below the ankles. (Bukhārī)

٥- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَنْهَى  
النِّسَاءَ فِي إِحْرَامِهِنَّ عَنِ الْقُقَّازِينَ وَالنِّقَابِ وَمَا مَسَّ الْوَرُسُ  
وَالرَّعْفَانُ أَنْ مِنَ الثِّيَابِ وَالتَّلْبِيسِ بَعْدَ ذَلِكَ مَا أَحَبَّتْ مِنْ أَلْوَانِ  
الثِّيَابِ مُعَصَفًا أَوْ خِزًّا أَوْ حُلِيًّا أَوْ سَرَاوِيلَ أَوْ قَمِيصًا أَوْ خُفًّا.  
(البوداؤد)

5. Ibn 'Umār (Allāh be pleased with him) reported that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) forbidding women in the state of *Ihrām* wearing gloves, veil and garments dyed with wars and saffron and (saying) that they might wear besides this what they liked of garments dyed with safflower or made of silk (or silk or wool) or ornaments, or trousers or shirt or stockings. (Abū Dāwūd)

٦- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ وَقَّتْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ  
لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْمَةِ لِأَهْلِ الشَّامِ الْجُحْفَةَ لِأَهْلِ نَجْدٍ  
قَرْنَ الْمَنَازِلِ لِأَهْلِ الْيَمَنِ يَلْبَسْنَ لَهْنًا وَلِهْنًا أَيْ عَلَيْهِنَّ  
مِنْ غَيْرِ أَهْلِهِنَّ لِمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمَةَ فَمَنْ كَانَ دُونَهُنَّ  
فَمَهْلَهُ مِنْ أَهْلِهِ وَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ يُهْلُونَ مِنْهَا (البخارى)

6. Ibn Abbās (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) appointed the following places for assuming the *Ihrām* : Dhu'l-Hulaifa for the people of Medina ; al-Juhfa for the people of Syria, Qarn al-Manazil for the people of Najd, and Yalamlam for the people of Yemen ; so these places are for these regions and for people of other regions who come to them with the purpose of performing the Hajj or 'Umra ; and those who live within them in the suburbs of Mecca or within Mecca, should put on the *Ihrām* at these very places. (*Bukhāri*)

٧. عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ أَنَّ تَلْبِيَةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ :  
 "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ  
 وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَكَ لَا شَرِيكَ لَكَ" (متفق عليه)

7. Ibn 'Umar (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) gave the following formula of *talbiyah* : I am here (at Thy service), O Allāh ! I am at Thy service ; Thou hast no associate, I am at Thy service. Surely, all praise and grace are unto Thee and Thine is the Kingdom. Thou hast no partner. (*Agreed upon*)

٨. عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ كُنْتُ أُطِيبُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ  
 بِأَطْيَبِ مَا أَقْدِرُ عَلَيْهِ قَبْلَ أَنْ يَحْرِمَ ثُمَّ يُحْرِمُ - (مسلم)

8. 'A'isha (Allāh be pleased with her) reported : I always applied the best perfume available to the Messenger of Allāh (peace and blessings of Allāh be upon him) before assuming the *Ihrām*, and then he put on the *Ihrām*. (*Muslim*)

٩. عَنْ ابْنِ رَزِينِ الْعُقَيْلِيِّ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:  
 يَا رَسُولَ اللهِ إِنَّ ابْنَ شَيْخٍ كَثِيرٍ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ  
 وَلَا الظَّعْنَ - قَالَ : " حُجَّ عَنْ أَبِيكَ وَاعْتَمَرَ " (الترمذی)

9. **Abū Razin al-'Uqali** (Allāh be pleased with him) narrated that he went to the Holy Prophet (peace and blessings of Allāh be upon him) and said : "O Messenger of Allāh ! my father is a very old man who is not in a position to perform the Hajj or 'Umra, nor can he ride." He replied : "Perform the Hajj on behalf of your father and also the 'Umra. (*Tirmidhi*)

١٠- عَنْ جَابِرٍ رَضِيَ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَمَلَهُ ثُمَّ مَسَى عَلَى يَمِينِهِ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا - (مسلم)

10. **Jābir** (Allāh be pleased with him) reported that when Allāh's Messenger (peace and blessings of Allāh be upon him) came to Mecca, he proceeded towards the (Black-Stone) and touched it, then moved to his right, then he made (the first) three circuits at quick pace and made the four circuits at a normal gait. (*Muslim*)

١١- عَنِ ابْنِ عُمَرَ رَضِيَ أَنَّ عُمَرَ قَالَ لِلرُّكْنِ : أَمَا وَاللَّهِ إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَوْ لَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَمَلَكَ مَا اسْتَمَلْتُكَ فَاسْتَمَلَهُ - (البخاري)

11. **Ibn 'Umar** (Allāh be pleased with him) narrated that 'Umar (Allāh be pleased with him also) addressing the Black Stone, remarked : I call Allāh to witness that I know that you are only a stone. You can neither harm nor profit ; and if I had not seen the Messenger of Allāh (peace and blessings of Allāh be upon him) kissing you, I would not have kissed you, then he kissed it. (*Bukhāri*)

١٢- عَنِ ابْنِ عُمَرَ رَضِيَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ أَوَّلَ مَا يَقْدُمُ سَعَى ثَلَاثَةَ أَطْوَافٍ وَمَشَى أَرْبَعَةً ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ - (متفق عليه)

12. Ibn 'Umar (Allāh be pleased with him) reported that when the Apostle of Allāh (peace and blessings of Allāh be upon him) observed the circumambulation at the time of Hajj or at 'Umra immediately after his arrival, he made (the first) three circuits running and the four circuits at a normal pace. Then after making two prostrations, he used to run between al-Safā and al-Marwa. (*Agreed upon*)

١٣- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى مِنًى فَأَتَى الْجُمُرَةَ فَرَمَاهَا ثُمَّ أَتَى مَنْزِلَهُ بِمِثْيَ وَنَحَرَ ثُمَّ قَالَ لِلْحَلَّاقِ "حُدِّ" وَأَشَارَ إِلَى جَانِبِهِ الْأَيْمَنِ ثُمَّ الْأَيْسَرِ ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ -  
(مُسلم)

13. Anas ibn Mālik (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) came to Mina ; he went to the Jamra and cast pebbles at it, after which he went to his lodging in Mina and sacrificed (the animal). He then called for a barber and turning his right side to him, asked him to shave ; after which he turned his left side. He then gave (this hair) to the people. (*Muslim*)

١٤- عَنْ ابْنِ عُمَرَ رَضِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا - (مُسلم)

14. Ibn 'Umar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) observed the sun-set (*Maghrib*) and the 'Ishā Prayers together at Muzdalifa. (*Muslim*)

١٥- عَنْ عَبْدِ الْعَزِيزِ رَضِيَ قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ قُلْتُ : أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّنَ صَلَّى الظُّهْرَ وَالْعَصْرَ يَوْمَ التَّرْوِيَةِ ؟ قَالَ : بِمِثْيَ - (البخارى)

15. 'Abd al-'Aziz said that he asked Anas ibn Mālik (Allāh be pleased with him) where the Prophet (peace and blessings of Allāh be upon him) offered the *Zuhr* and the 'Asr

Prayers on the day of *Tarwiyah* (*tarwiyah* means quenching of thirst, and the 8th of Dhu'l-Hijja is so called because on that the pilgrims provide themselves with water to be used in Mina and 'Arafāt). He replied : at Mina. (*Bukhāri*)

١٦- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ أَهْدَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً إِلَى الْبَيْتِ عَنْهَا فَقَلَّدَهَا - (متفق عليه)

16. 'A'isha (Allāh be pleased with her) reported that the Holy Prophet (peace and blessings of Allāh be upon him) once brought sheep (or goats) for sacrifice to the House and garlanded them. (*Agreed upon*)

١٧- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ نَحَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نِسَائِهِمْ بَقَرَةً فِي حَجَّتِهِمْ - (مسلم)

17. Jābir (Allāh be pleased with him) said that the Messenger of Allāh (peace and blessings of Allāh be upon him) slaughtered a cow for his wives during his Pilgrimage. (*Muslim*)

١٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ" - (مسلم)

18. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : A prayer in my Mosque (*Masjid-i-Nabwi*) is more excellent than a thousand Prayers observed in other Mosques except the *Masjid al-Haram* (Mosque at Ka'ba). (*Muslim*)

١٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ خَطْبِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "يَا أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمْ الْحَجَّ فَحَجُّوا" فَقَالَ رَجُلٌ: "أَكُلُّ عَامٍ يَا رَسُولَ اللَّهِ؟" فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَكَيْتَا اسْتَطَعْتُمْ" - (مسلم)

19. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) addressed us and said, "O people, verily, Allāh has ordained Hajj (Pilgrimage) for you, so perform it." A man (Aqra' b. Habis) said, "O Messenger of Allāh, is it (obligatory) every year?" Upon this he (the Holy Prophet) kept quiet till he said it three times. So the Holy Prophet (peace and blessings of Allāh be upon him) said, "Had I said 'yes', it would have become obligatory (for you to perform it every year) and you could not afford to do it". (*Muslim*)

٢٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: "تَعَجَّلُوا إِلَى الْحَجِّ يَعْنِي الْفَرِيضَةَ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي مَا يَعْصُرُ لَهُ" (احمد)

20. **Ibn Abbās** (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said: Hasten to perform the Pilgrimage (for whom) it is obligatory, for none amongst you knows what will happen to him next moment. (*Ahmad*)

٢١- عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ لَمْ يَنْتَعِهِ مِنَ الْحَجِّ حَاجَةً ظَاهِرَةً أَوْ سُلْطَانًا جَائِرًا أَوْ مَرَضًا حَائِسًا فَمَاتَ وَلَمْ يَحِجَّ فَلَيْمَتْ إِنْ شَاءَ يَهُودِيًّا وَإِنْ شَاءَ نَصْرَانِيًّا" (الدارمي)

21. **Abū Umāma** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: He who was not detained from performing the Hajj either by a pressing need or by a tyrant king or because of illness and died without performing the Pilgrimage, so let him die as a Jew or as a Christian. (*Darimi*)

٢٢- عَنِ ابْنِ عَبَّاسٍ قَالَ وَقَّتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَأَهْلَ الشَّامِ وَالْمَجُفَّةَ وَأَهْلَ بَنِي نَجْدٍ قَرْنَ الْمَنَازِلِ وَأَهْلَ الْيَمَنِ يَلْتَمِسُ قَالَ فَهَتْ كَهْتٌ وَلَيْسَ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ لَيْسَ



كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَهُنَّ فَمَهَلَةٌ مِنْ أَهْلِهِ وَكَذَلِكَ  
حَتَّى أَهْلُ مَكَّةَ يُجْهِلُونَ مِنْهَا. (متفق عليه)

22. **Ibn Abbās** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) appointed the places for putting on *Ihrām* for the people of Medina, Dhu'l Hulaifa, for the people of Syria, Al-Juhfa, for the people of Najd, Qarn, al-Manazil, and for the people of Yemen, Yalamlam. The Holy Prophet (peace and blessings of Allāh be upon him) said : These places are (appointed) for the peoples of those countries, and for those who belong to other countries come to Mecca for performing Hajj and 'Umra through these places. And he who resides within the appointed limits, should wear the pilgrim's dress from his house and so on till the residents of Mecca will put on pilgrim's dress from Mecca. (*Agreed upon*)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ خَرَجَ  
حَاجًّا أَوْ مُعْتَمِرًا أَوْ غَيْرَ يَأْتِمُرُ مَاتَ فِي طَرِيقِهِ كَتَبَ اللَّهُ لَهُ أَجْرَ  
الْحَارِثِيِّ وَالْحَاجِّ وَالْمُعْتَمِرِ (شعب الإيمان)

23. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who set forth (of his house) to perform the Hajj or the 'Umra or to fight (for the cause of Islam) and then died on the way, Allāh would grant him the reward of a fighter or that of a *Haji* (pilgrim) or that of one who performs the 'Umra. (*Shu'ab al-'Imān*)

عَنْ رَجُلٍ مِنْ آلِ الْخَطَّابِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ  
رَأَى مُتَعَمِّدًا كَانَ فِي جَوَارِي يَوْمِ الْقِيَامَةِ . . . . . وَمَنْ مَاتَ فِي  
أَحَدِ الْحَرَمَيْنِ بَعَثَهُ اللَّهُ مِنَ الْأَمِينِينَ يَوْمَ الْقِيَامَةِ (شعب الإيمان)

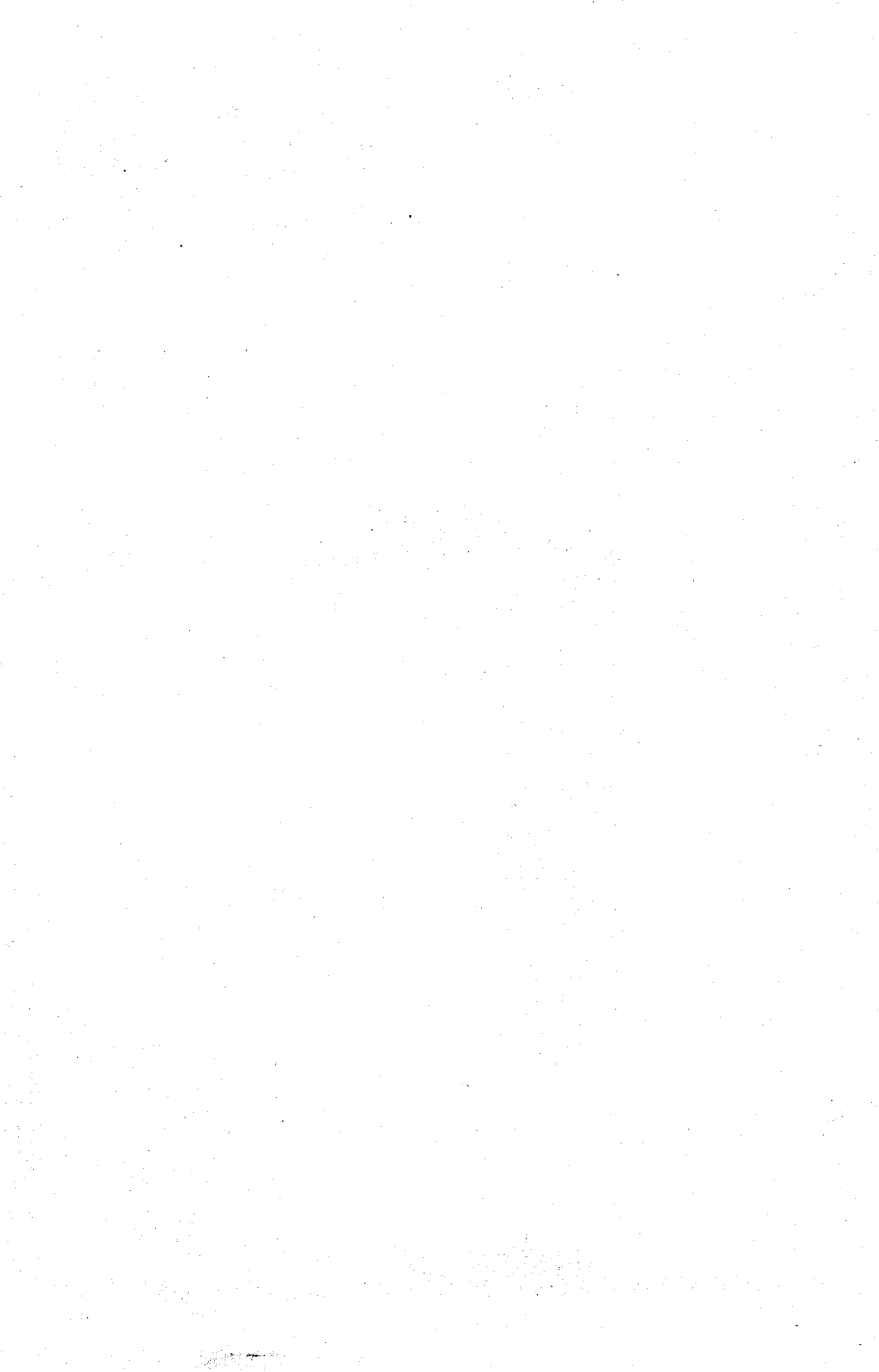
24. A man from the family of **Al-Khattāb** reported that the Prophet (peace and blessings of Allāh be upon him) said :

He who came with the intention to visit my (grave), will be in my neighbourhood on the Day of Resurrection. And he who died in one of the two sacred places, Allāh would resurrect him among those free from every fear on the Day of Resurrection. (*Sha'ab al-'Imān*)

النِّكَاحُ

(An-Nikāh)

*Marriage*



## MARRIAGE

## INTRODUCTION

Marriage is a social institution. It is a sacred contract based on mutual agreement of the bride and the bride-groom. The Arabic word for marriage is “*nikāh*” which originally means (uniting or ‘*aqd*). It is necessary for the multiplication of human race and legalising of children. Marriage provides mental peace to the couple. The Holy Qur’ān affirms :

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ  
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ط

And one of His Signs is that He has created wives for you from yourselves that you may find peace of mind in them and has put love and tenderness between you. Herein truly are signs for all men. ( 30 : 21 )

Marriage implies the right of sexual intercourse as recognised by the society. But Islam does not regard it as a union to provide sensuous pleasure only to the couple ; with this social contract heavy responsibilities devolve on both the male and the female. They must join their hands together to discharge their duties they owe to themselves, to their family and to the whole society. It is a most effective means whereby one can lead a virtuous life free from vices and delinquencies. The nobility of character should be the first and foremost consideration of marriage. The choice should be suiting because it is not a temporary relationship between two individuals of opposite sexes. It is a permanent and enduring relationship in the sense that the husband and the wife should spare no efforts to spend the days of their lives amicably. The Holy Qur’ān affirms :

## فَاتَّخِذُوا مَا طَابَ لَكُمْ

Marry such women as seem good to you. (4 : 3)

Marriage is an effective measure for imposing restraint upon unruly sexual instincts and emotions which cause havoc in the spiritual world of human beings. Marriage is indispensable for both the sexes to attain mental peace and tranquility. A man is not free to marry any lady of his own accord. There are some limitations as well as some hard and fast social rules to follow. The Qur'an points out the females prohibited for marriage. It affirms :

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَّائِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِمَّن نَسَأْتُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ط  
إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا

Forbidden to you are your mothers, and your daughters and sisters and your aunts, both on the father and mother's side, and your nieces on the brother and sister's side, and your foster-mothers, and your foster-sisters and the mothers of your wives and your step-daughters who are your wards, born of your wives to whom you have gone in—but if you have not gone in unto them, it shall be no sin for you to marry them—and the wives of your sons who proceeded out of your loins ; and you may have not two sisters together ; except where it is already done. Verily, Allāh is ever Forgiving, Merciful . (4 : 23)

Islam has prohibited the believers to wed an idolatress till she enters the fold of Islam. The Holy Qur'an affirms :

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ ط

And do not marry the idolatresses till they believe. (2 : 221)

The believers are allowed, however, to enter into matrimonial alliance with the pious women belonging to the community which believes in any other Divine Book. The Holy Qur'an says :

أَلْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ  
وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ  
الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ ط

This day, things lawful are legalised to you and the mates of those who have received the Scriptures are allowed to you as your mates are to them. And you are permitted to marry virtuous women who are believers and virtuous women of those who have received the Scriptures before you. (5 : 5)

The mutual consent of both man and woman must be sought before *nikah* as uniting them into the bond of marriage. In the contract of marriage two witnesses are required. The right of guardianship belongs successively to the father, paternal grand-father, brothers and other male relatives on the father's side. In default of paternal relations, the right devolves upon the mother and her relatives. The marriage should not take place secretly. It should be openly proclaimed. Deliverance of sermon (*Khutba*) should be according to the *Sunna* of the Messenger of Allāh (peace and blessings of Allāh be upon him). It was a customary act of the Companions of the Holy Prophet (peace and blessings of Allāh be upon him) to hold a marriage feast (*Walima*) on the following day. It is also pointed out that the dowry must be settled upon the woman according to the financial position of the parents. Money should not be spent lavishly on this occasion. Temporary marriage (*Muttā'*) is absolutely illegal.

۱- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
”يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضَى

لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْحِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ“  
(مسلم)

1. 'Abdullāh bin Mas'ūd (Allāh be pleased with him) reported that Allāh's Messenger (peace and blessings of Allāh be upon him) said to us: O young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford it should observe fast, for it is a means of controlling the sexual instinct. (Muslim)

٢- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا تَزَوَّجَ الْعَبْدُ فَقَدْ اسْتَكْمَلَ نِصْفَ الدِّينِ فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْبَاقِي»  
(البيهقي)

2. It is reported on the authority of Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When a man enters into matrimonial contract, he has indeed made his religion half perfect. Then let him fear Allāh for the remaining half. (Baihaqi)

٣- وَعَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَزَوَّجُوا الْوُدُودَ وَالْوُدُودَ فَإِنَّي مُكَاثِرٌ بِكُمْ الْأُمَّمَ» (النسائي)

3. M'aqal ibn Yasar (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Marry such women as are of loving nature, and very prolific and verily I shall outnumber the peoples by you. (Nasā'i)

٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَأَظْفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَا» (البخاري)

4. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: A woman may be married for four of the



qualities : for her wealth, for her rank (and nobility of her family) for her grace, and for her character ; so attain success with one possessing nobility of character. May his hands be rubbed with dust. (*Bukhāri*)

٥- عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثْرَ صُفْرَةٍ فَقَالَ : " مَا هَذَا ؟ " قَالَ : يَا رَسُولَ اللَّهِ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى نَوَاقٍ مِنْ ذَهَبٍ - قَالَ : " بَارَكَ اللَّهُ أَوْلِمَ وَلَوْ بِشَاةٍ " (مسلم)

5. It is reported by **Anas ibn Mālik** (Allāh be pleased with him) that the Prophet (peace and blessings of Allāh be upon him) saw a sign of yellow colour on 'Abd al-Rahmān ibn 'Auf. He asked him about it. He replied : I have married a woman for a weight of gold equal to date-stone. The Messenger of Allāh (peace and blessings of Allāh be upon him) remarked : May Allāh bless you : Hold a wedding feast, even though with a goat. (*Muslim*)

٦- عَنْ عُقَيْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُؤْتَى بِهِ مَا اسْتَحَلَّتُمْ بِهِ الْفُرُوجَ " (متفق عليه)

6. 'Uqbah ibn 'Āmir narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The most equitable of the conditions (of marriage) is that you must fulfil that with which you have made private parts lawful. (*Agreed upon*)

٧- وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " قَالَ مَنْ أَعْطَى فِي صَدَاقِ امْرَأَتِهِ مِنْ كَفَيْهِ سَوِيْقًا أَوْ تَمْرًا فَقَدْ اسْتَحَلَّ " (البوداؤد)

7. **Jābir** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whosoever gives two handful of barley or dates as dower to his wife, has rendered (private parts) lawful. (*Abū Dāwūd*)

٨- عَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ جَارِيَةً بَكَرًا آتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ فَخَيَّرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - (البوداؤد)

8. It is reported by **Ibn Abbās** (Allāh be pleased with him) that a virgin grown-up girl came to the Messenger of Allāh (peace and blessings of Allāh be upon him) and reported that her father had given her in marriage contrary to her liking. The Messenger of Allāh (peace and blessings of Allāh be upon him) gave her option. (*Abū Dāwūd*)

٩- عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " لَا زِنَاحَ إِلَّا بِوَالِيٍّ " (ابن ماجه)

9. It is reported on the authority of **Abū Mūsā** (Allāh be pleased with him) that the Prophet (peace and blessings of Allāh be upon him) said : No marriage is (lawful) except through guardians. (*Ibn Mājah*)

١٠- وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " الْبَغَايَا الَّتِي يَتَّكِنَنَّ أَنْفُسَهُنَّ بِغَيْرِ بَيِّنَةٍ " (الترمذى)

10. It is reported by **Ibn 'Abbās** (Allāh be pleased with him) that the Prophet (peace and blessings of Allāh be upon him) said : Those (women) who marry by themselves without witnesses, are fornicateresses. (*Tirmidhi*)

١١- وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَعْلِنُوا هَذَا الزَّيْنَةَ وَاجْعَلُوهُ فِي الْمَسْجِدِ وَاضْرِبُوا عَلَيْهِ بِاللِّدْفِ قَوْفٍ " (الترمذى)

11. 'Ā'isha (Allāh be pleased with her) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Make this marriage publicly known and solemnise it in the mosque and beat *daffs* (a kind of drum) on this occasion. (*Tirmidhi*)

۱۲- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُنْكَحُ  
الْأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ» قَالُوا: يَا رَسُولَ  
اللَّهِ وَكَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ» (البخاری)

12. It is reported on the authority of **Abū Huraira** (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : A widow shall not be married until she is consulted, and a virgin shall not be married until her consent is obtained. They said : O Messenger of Allāh! How shall her approval be obtained? He replied : Her silence (implied consent). (*Bukhāri*)

۱۳- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
«الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ» (مسلم)

13. ‘**Abdullāh ibn ‘Umar** (Allāh be pleased with him) reported Allāh’s Messenger (peace and blessings of Allāh be upon him) as having said : The whole world is the provisions and the best object of benefit of the world is a pious woman. (*Muslim*)

۱۴- عَنِ الْمَغِيرَةِ أَنَّهَا خَطَبَ امْرَأَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
«أَنْظُرِيهَا فَإِنَّهُ أَحْوَى أَنْ يُؤَدِّمَ الْمَوَدَّةَ بَيْنَكُمَا» (الترمذی)

14. It is reported on the authority of **al-Mughirah** (Allāh be pleased with him) that he made a proposal of marriage to a woman and the Prophet (peace and blessings of Allāh be upon him) said : Cast a glance at her because it is more likely to bring about cementing love between you. (*Tirmidhi*)

۱۵- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُجْمَعُ  
بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا» (مسلم)

15. **Abū Huraira** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) ordained : One should not combine in marriage a

woman and her paternal aunt or a woman and her maternal aunt. (*Bukhāri and Muslim*)

١٦. عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا « (مسلم)

16. Ibn 'Umar (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : When anyone of you is invited to a marriage-feast, he must attend it. (*Muslim*)

١٧. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ أَشْرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا " (مسلم)

17. Abū Sa'id al-Khudri (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : The most wicked among the people in the sight of Allāh on the Day of Judgment is the man who goes to his wife and she comes to him, and then he divulges her secrets. (*Muslim*)

١٨. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُدٌ فَهِيَ كَالْيَدِ الْمَجْزَمَاءِ " (الترمذی)

18. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Every wedding without the recitation of *Tashahhud* (in the sermon) is like a hand cut off. (*Tirmidhi*)

١٩. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْسِمُ بَيْنَ نِسَائِهِ فَيَعْدِلُ وَيَقُولُ : " اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ فَلَا تَلْسُنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ " (ابن ماجه)

19. It is reported on the authority of 'Ā'isha (Allāh be pleased with her) that the Prophet (peace and blessings of Allāh be upon him) used to have turns of companionship among his

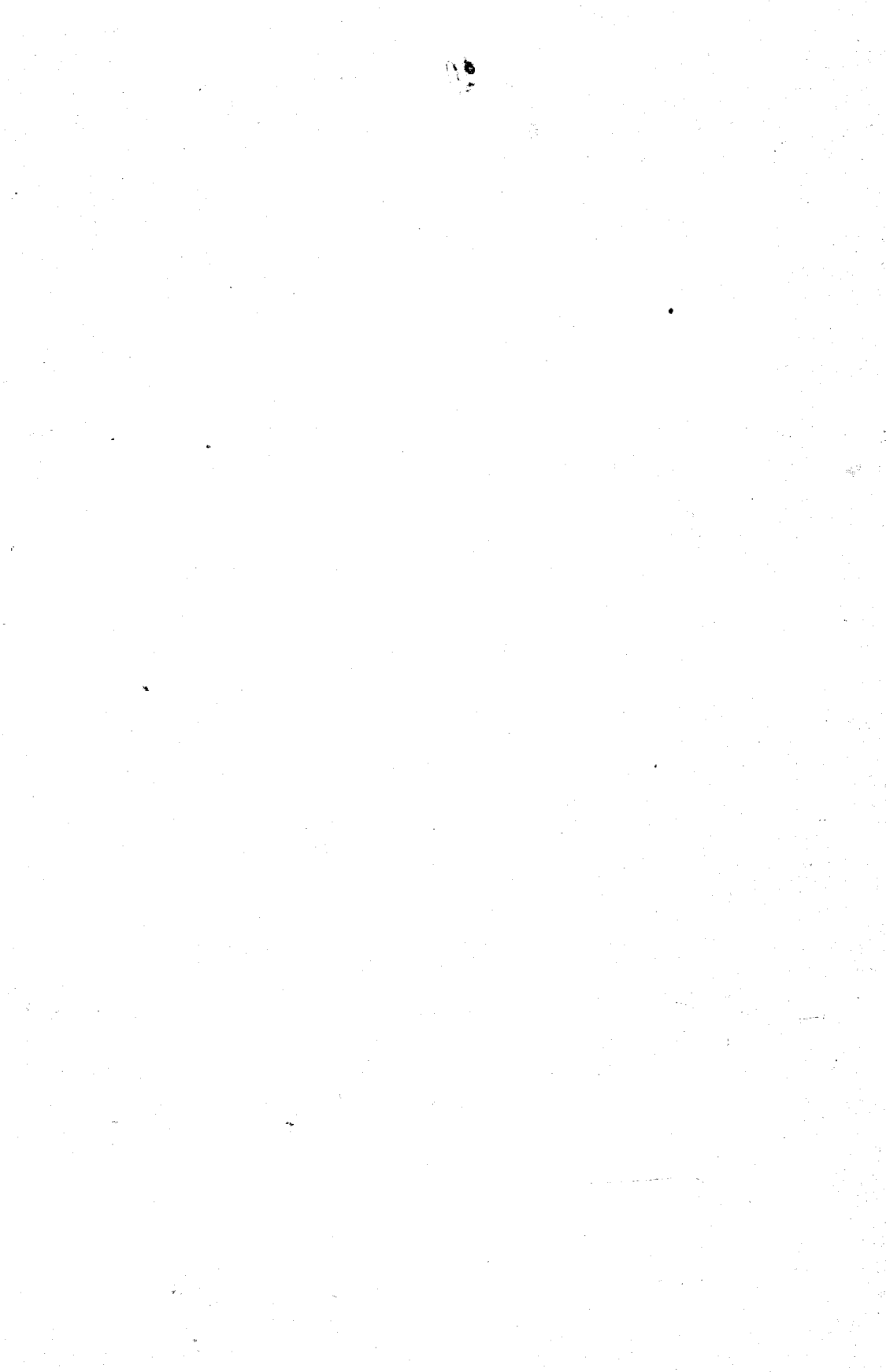
wives and do justice. He used to say : O Allāh ! This is my division in what I can control. So do not take me to task about what you can control but I cannot control. (*Ibn Mājah*)

٢٠- عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ مُتْعَةِ  
النِّسَاءِ يَوْمَ خَيْبَرَ وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ - (مُسْلِم)

20. 'Ali (Allāh be pleased with him) reported that Allāh's Messenger (peace and blessings of Allāh be upon him) on the Day of Khaibar forbade for ever the contracting of temporary marriage with women and the eating of flesh of domestic asses. (*Muslim*)

٢١- عَنْ رَبِيعِ بْنِ سَبْرَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
نَهَى عَنْ نِكَاحِ الْمُتْعَةِ - (مُسْلِم)

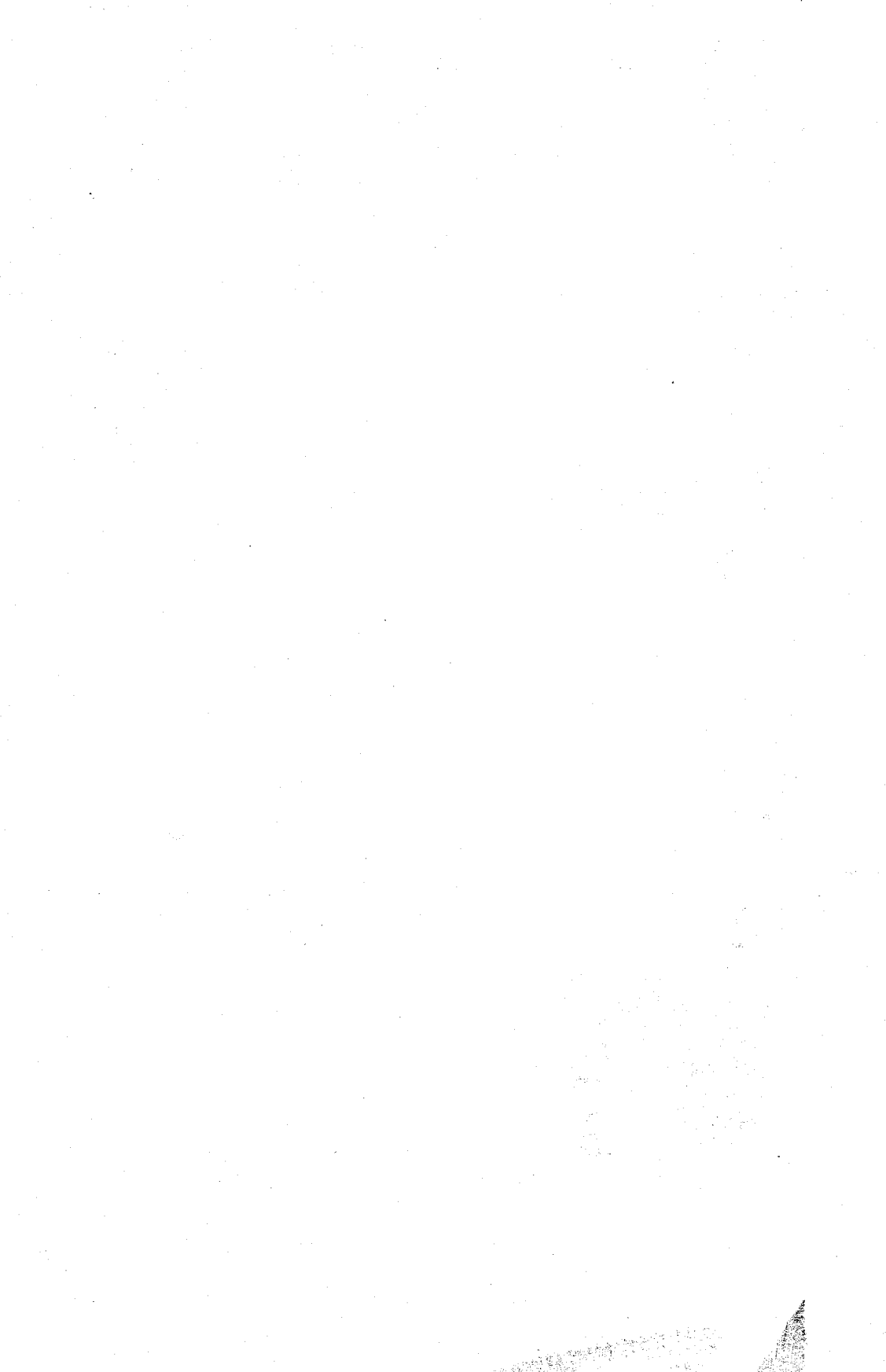
21. Rabi' b. Sabra (Allāh be pleased with him) reported on the authority of his father that Allāh's Apostle (peace and blessings of Allāh be upon him) prohibited the contracting of temporary marriage. (*Muslim*)



# الطَّلَاقُ

(At-Ṭalāq)

*Divorce*





## DIVORCE

### INTRODUCTION

*Talāq* means dissolution or annulment of marriage. According to Islam marriage is a sacred contract but sometimes the marital relations are embittered to such a degree as make a peaceful and harmonious atmosphere of home-life impossible. In such cases the divorce is the only remedy. But it should be applied under the stress of exceptional circumstances when the either party had exhausted all the means to effect reconciliation and found it out of question to pull on with each other. It is better for themselves, for the children and for the society that they should be separated. It will be useless to compel them to remain tied up in hatred and disgust. But Islam does not believe in unlimited opportunities for divorce on frivolous or unreasonable grounds. It has imposed certain restrictions on this undesirable act. Once the Messenger of Allāh (peace and blessings of Allāh be upon him) said: "The most repugnant of things made lawful in the sight of Allāh is divorce." (*Abū Dāwūd*)

The first restriction is regarding dower which the husband has bestowed upon his wife or promised her. He is not allowed to withhold it or take back anything from it. The Holy Qur'ān says :

وَأَنْ أَمَرْتُمْ أَسِنَّةَ الْزَّوْجِ مَكَانَ زَوْجٍ ۖ وَأَتَيْتُمْ إِحْدَاهُنَّ قَنْطَارًا  
فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَنْتُمْ تُؤْتُونَ بُهْتَانًا وَأَنْتُمْ مُبِينُونَ ۖ

And if you are desirous to exchange one wife for another and have given one of them a treasure as dower, make no deduction from it. Would you take it by slandering her, and with manifest wrong? (4 : 20)

The second restriction is that *Talāq Ahsan* is that only one pronouncement of *Talāq* within a period of *Tuhr* should be made and thus three divorces should be completed. The *Talāq* pronounced thrice at once though holds good but is against the spirit of Islamic Shari'ah and hence undesirable. During the period of first two pronouncement of divorce the husband and the wife are required to live together as formerly so that if the husband has acted hurriedly or in a fit of passion, he may revoke his pronouncement and normal relation may be restored again. The Holy Qur'an says :

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ  
وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ  
يَأْتِيَنَّ بِمَا يَحْشَىٰ مُبَيِّنًا ۚ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ  
فَقَدْ ظَلَمَ نَفْسَهُ ۗ

O Prophet ! When you (men) divorce (your) women, divorce them at the prescribed times ; and reckon those times exactly and fear from your Lord. Expel them not from their houses nor allow them to depart unless they have committed the crime of immorality manifestly ; and these are the limits of Allāh ; and whoso transgresses Allāh's limits, he assuredly injures his own soul. ( 65 : 1 )

If both the spouses have sexual intercourse, the preliminary pronouncements of divorce lapse automatically. In case the husband makes the third and final declaration of divorce, the marriage gets dissolved instantly. None can re-marry his divorced woman again unless she has entered into matrimonial bond with another person. The Holy Qur'an affirms :

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهَا ۗ  
فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا  
حُدُودَ اللَّهِ ۗ

But if the husband divorces her (a third time), it is not lawful for him to re-marry her, until she will

have wedded a husband other than him. Then if he divorces her, it is no sin for both of them if they re-unite and if they consider that they are able to observe the limits of Allāh. ( 2 : 230 )

The husband who intends to divorce his wife, should not do so in the period of her menstruation. This condition is deemed necessary because a woman is liable to become ill-tempered and easily irascible during her monthly course. Sometimes this physical disability may lead her to act indecently towards her husband and thus he gets annoyed. Another reason for this stipulation is that normal conjugal relations between the wife and the husband are suspended during the period of menstruation. After the expiry of this period, it is just possible that the affection between the couple may be rekindled or the wife may change his attitude and thus the question of divorce be shelved for ever. This is why the Holy Qur'ān has forbidden the believers to divorce their wives during their menstruation period. The Holy Qur'ān affirms :

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا  
الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۝

O Prophet ! When you (men) divorce (your) women, divorce them for their (legal) period (*Tuhr*, when the woman is clear from the menstrual discharge) and count the days of their waiting and fear Allāh, your Lord. ( 65 : 1 )

If at the time of divorce the wife is pregnant, it is the duty of the husband to keep her in his house till she is relieved of this burden. The Holy Qur'ān says :

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارَّوهُنَّ لِتُضَيِّقُوا  
عَلَيْهِنَّ وَإِنْ كُنَّ أَوْلَاتٍ حَمِلْنَ فَانْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ  
فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۖ وَاتَّمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ  
تَمَاسَرْتُمْ فَسَرِّضْ لَهَا أُخْرَىٰ

Lodge them (during the prescribed period) when you dwell according to the best of your means and molest them not so as to straiten life for them. And if they are pregnant, bear their expenses till they are delivered of their burden. Then if they suckle (your children) for you, give them their due payment and consult together in a just manner ; and if you create difficulties for one another, let another (woman) suckle (the child) for him. ( 65 : 6 )

The period of suckling is two years and if the mother suckles the child, the husband should bear her expenses. In certain cases a woman also has a right to demand dissolution (*Khul'a*) from her husband. If a man does not fulfil the legitimate needs of his wife, or treats her with cruelty or fails to discharge the duties he owes to her, she has full liberty to claim dissolution of marriage either by foregoing the dowry or paying something by way of compensation or by other reasonable means.

Divorce is the most detestable of the lawful acts in Islam. Every effort should be made to compose the differences and improve the relations before taking this fatal step. If necessary arbiters may be appointed from both the parties in order to effect reconciliation. When all attempts fail, the wife and the husband may take leave of each other in good faith.

وَأِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ۝

And if they do separate, Allāh will compensate each out of His abundance. Allāh, is ever Extensive (and) Wise. ( 4 : 120 )

١- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « أَنْفَضُ  
الْمَحْلُولِ إِلَى اللَّهِ عَزَّ وَجَلَّ الطَّلَاقُ » (ابوداؤد)

1. Ibn 'Umar (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said : In the sight of Allāh, the most detestable of all lawful things is divorce. (*Abū Dāwūd*)

٢- عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ" (أحمد)

2. It is reported on the authority of Thaūbān (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The woman who asks her husband for divorce without any fault (or strong reason), the sweet fragrance of Paradise shall be forbidden to her. (*Ahmad*)

٣- وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أُمَّهُ طَلَقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ فَذَكَرَ عُمَرُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَغَيَّبَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: "مُرَّةٌ فَلْيُرَاجِعْهَا ثُمَّ لِيُطْلِقْهَا طَاهِرًا أَوْ حَامِلًا" (مسلم)

3. 'Abdullāh ibn 'Umar (Allāh be pleased with him) reported that he had divorced one of his wives during the period of her menstruation. 'Umar (Allāh be pleased with him) made mention of it to the Messenger of Allāh (peace and blessings of Allāh be upon him). He felt enraged, so he advised ; Command him to take her back, then divorce her when she is pure or she is pregnant. (*Muslim*)

٤- عَنِ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً تَابِتِ ابْنِ قَيْسٍ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ تَابِتُ ابْنِ قَيْسٍ مِمَّا اعْتَبْتُ عَلَيْهِ فِي خُلُقِي وَوَلَدِي وَوَلَدِي وَلِلَّيْلِ الْكُرْهُ الْكُفْرَ عَلَى الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَتَرَدِّينَ عَلَيْهِ حَدِيثَهُ؟" قَالَتْ: نَعَمْ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَقْبِلِ الْحَدِيثَ وَطَلِّقْهَا تَطْلِيقَةً" (البخاري)

4. Ibn 'Abbās (Allāh be pleased with him) reported that the wife of Thābit ibn Qais came to the Prophet (peace and blessings of Allāh be upon him) and said : I do not criticise Thābit ibn Qais regarding his morals or faith but I detest (his) infidelity over Islam. The Apostle of Allāh (peace and blessings of Allāh be upon him) asked : Shall you return to him his orchard? She replied in the affirmative. So the Messenger of Allāh (peace and blessings of Allāh be upon him) said (to) Thābit : Take back the orchard and divorce her. (*Bukhāri*)

٥- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :  
 " لَا طَلَاقَ وَلَا عِتَاقَ فِي إِغْلَاقِي " (ابن ماجه)

5. It is reported by 'Ā'isha (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There is no divorce and no emancipation by force. (*Ibn Mājah*)

٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " كُلُّ طَلَاقٍ جَائِزٌ إِلَّا طَلَاقَ الْمَعْتُورِ وَالْمَعْلُوبِ عَلَى عَقْلِهِ " (الترمذی)

6. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Every divorce is lawful except that by an insane or one who is mentally deranged. (*Tirmidhi*)

٧- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
 الْمَحْلِلَ وَالْمُحَلَّلَ لَهُ - (الدارمی)

7. 'Abdullāh ibn Mas'ūd (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) cursed one who makes a divorced wife as lawful for her first husband and the one for whom she is made lawful. (*Darimi*)

٨- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

”يَا مَعَادُ مَا خَلَقَ اللَّهُ شَيْئًا عَلَى وَجْهِ الْأَرْضِ أَحَبَّ إِلَيْهِ مِنْ  
الطَّلَاقِ وَلَا خَلَقَ اللَّهُ شَيْئًا عَلَى وَجْهِ الْأَرْضِ أَبْغَضَ إِلَيْهِ مِنْ  
الطَّلَاقِ“  
(الدَّارِقُطِيُّ)

8. It is reported on the authority of Mu‘ādh ibn Jabal (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said to him : O Mu‘ādh ! Allāh created nothing on the face of the earth dearer to Him than emancipation (of slaves), and Allāh created nothing on the face of the earth more hateful to Him than divorce. (Dārquṭni)

٩. عَنْ رُكَانَةَ بْنِ عَبْدِ يَزِيدٍ أَنَّهُ طَلَّقَ امْرَأَتَهُ سُهَيْمَةَ الْبَثَّةَ فَاخْبَرَ  
بِذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ : وَاللَّهِ مَا أَرَدْتُ إِلَّا وَاحِدَةً  
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ” وَاللَّهِ مَا أَرَدْتُ إِلَّا وَاحِدَةً “  
فَعَالَ رُكَانَةُ : وَاللَّهِ مَا أَرَدْتُ إِلَّا وَاحِدَةً . فَرَدَّهَا إِلَيْهِ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ . فَطَلَّقَهَا الثَّانِيَةَ فِي زَمَانِ عُمَرَ وَالثَّلَاثَةَ فِي  
زَمَانِ عُثْمَانَ رَضِيَ . (ابن ماجه وابوداؤد)

9. Rukāna ibn ‘Abd Yazid narrated that he divorced his wife Suhaima irrevocably and when he conveyed it to the Prophet (peace and blessings of Allāh be upon him) and said, “By Allāh ! I meant it to be only a single utterance of divorce.” The Messenger of Allāh (peace and blessings of Allāh be upon him) asked him if that was so, and when he assured him that it was so, the Messenger of Allāh (peace and blessings of Allāh be upon him) ordered her to be returned back to him. Afterwards he divorced her for the second time in the time of ‘Umar (Allāh be pleased with him) and the third time during the period of ‘Uthmān (Allāh be pleased with him). (Ibn Mājah and Abū Dāwūd)

١٠. عَنْ أَبِي هُرَيْرَةَ رَضِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ” الْمُنْتَزِعَاتُ  
وَالْمُخْتَلَعَاتُ هُنَّ الْمُنَافِقَاتُ “ (احمد)

10. It is reported by **Abū Huraira** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The woman who is disobedient and the woman who asks her husband for divorce, is a hypocrite. (*Ahmad*)

١٠- عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ قَالَ : " لَا طَلَّاقَ قَبْلَ نِكَاحٍ وَلَا عِتَاقَ إِلَّا بَعْدَ مَلَكَ وَلَا وَصَالَ فِي صِيَامٍ وَلَا يُتَمَّ بَعْدَ اخْتِلَامٍ وَلَا رَضَاعَ بَعْدَ فِطَامٍ وَلَا صُمْتَ يَوْمٍ إِلَى اللَّيْلِ " .  
(شرح السنة)

11. 'Ali (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said : There is no sense of divorce before marriage, and, nor is there an idea of emancipating a slave before having possession, nor is there perpetual fasting (not breaking the fast without eating and drinking), nor orphanage after puberty, nor suckling after weaning nor silence from day to night. (*Sharh al-Sunna*)

١١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَنُّهُنَّ جِدٌّ الْنِكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ " .  
(الترمذی)

12. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There are three matters, which whether undertaken seriously or in jest are treated as serious : marriage divorce and taking ones wife back (after divorce which is not final). (*Tirmidhi*)

١٢- عَنْ مُحَمَّدِ بْنِ لَبِيدٍ قَالَ أَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ ثَلَاثَ تَطْلِيقَاتٍ جَمِيعًا - فَقَامَ غَضْبَانَ ثُمَّ قَالَ : " يُلْعَبُ بِكِتَابِ اللَّهِ عَزَّوَجَلَّ وَأَنَا بَيْنَ أَظْهُرِكُمْ " حَتَّى قَامَ رَجُلٌ فَقَالَ : يَا رَسُولَ اللَّهِ أَلَا أَقْتُلُهُ - (السنائي)



13. **Mahmūd b. Labid** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) was informed about a man who had pronounced three divorces to his wife in one breath. Upon this he (the Holy Prophet) stood up angrily and said (to the people) : Has the Holy Book of Allāh the Most Powerful and the Glorious been made a plaything while I am among you ?" Whereupon a man stood up and said : Messenger of Allāh, May I not kill him ? (*Nasā'i*)

٤- عَنِ السُّورِيِّ مَخْرَمَةَ أَنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نَفَسَتْ بَعْدَ وَفَاةٍ زَوْجَهَا بِلَيْالٍ فَبَاءَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَتْهُ أَنْ تَتَلَّحَ فَأَذِنَ لَهَا فَتَكَحَّتْ - (البخاري)

14. **Al-Miswar b. Makhrama** reported that **Subai'a al-Aslamya** was in puerperium some days after the death of her husband. She came to the Holy Prophet (peace and blessings of Allāh be upon him) and sought his permission for marriage. He (the Holy Prophet) granted her permission and she married. (*Bukhāri*)

٥- عَنْ أُمِّ حَبِيبَةَ وَزَيْنَبَ بِنْتِ جَحْشٍ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يَحِلُّ لِامْرَأَةٍ تُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرًا" (متفق عليه)

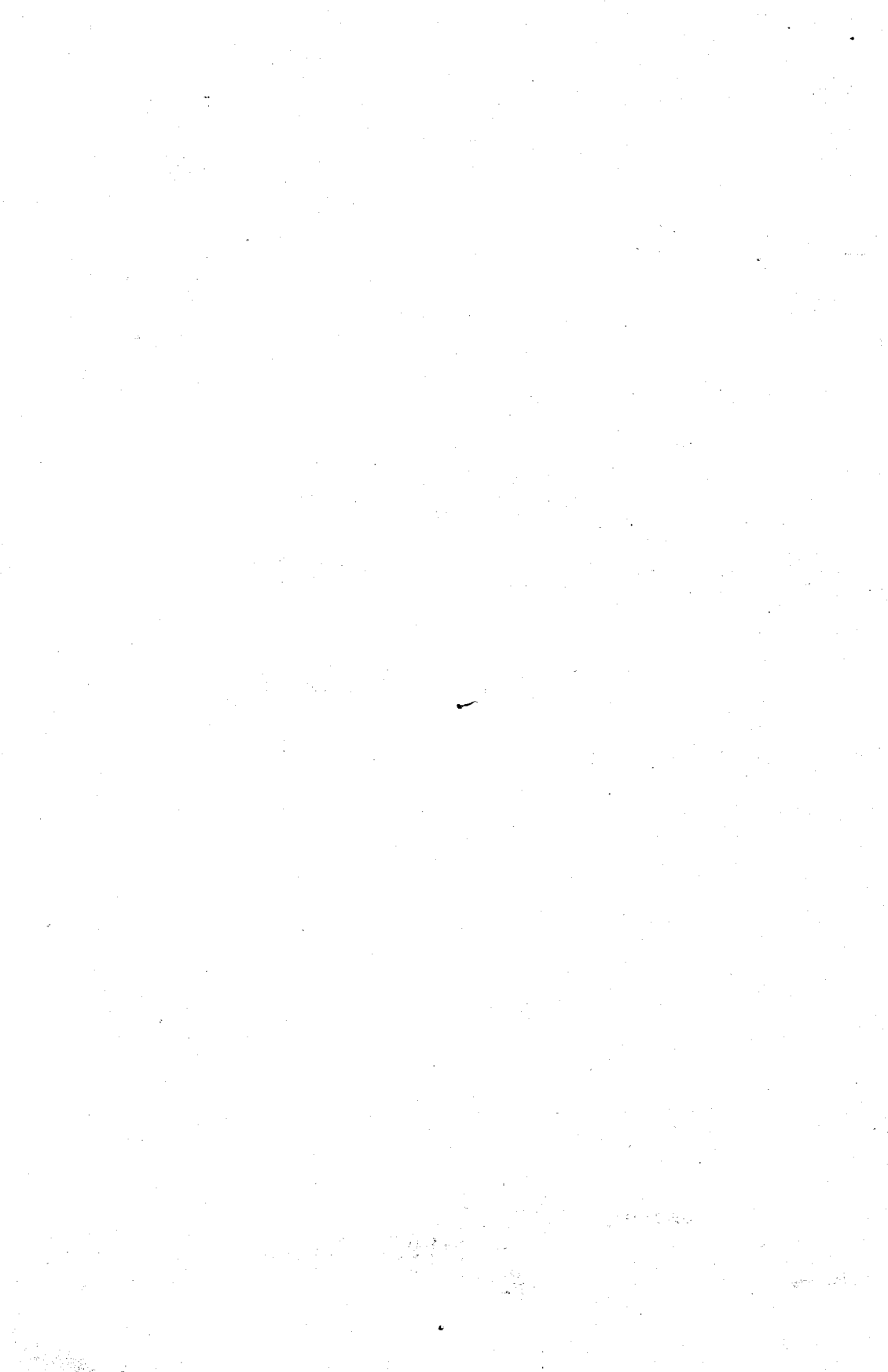
15. **Umm Habiba and Zainab**, daughters of **Jahsh** (Allāh be pleased with both of them) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : It is not lawful for any woman who believes in Allāh and in the Day of Judgment, to mourn any dead person for more than three days, except that she may mourn her husband for four months and ten days. (*Agreed upon*)



# الْحُكُومَةُ وَالْقَضَاءُ

(Al-Hakūmatu wal-Qadā')

***Government And  
Administration of Justice***



## GOVERNMENT AND ADMINISTRATION OF JUSTICE

## INTRODUCTION

The political and administrative structure inspired and regulated by the ideals of Islam is the best system of government. It is through it alone that the different problems facing the mankind, can be resolved effectively. The Qur'ānic concept of sovereignty is that sovereignty which belongs exclusively to Allāh, the Lord and the Creator, and that all men are His subjects. His Will should reign supreme as the Law. As all creation is His, His command should be established and obeyed in man's society. The Holy Qur'ān says :

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

To Allāh belongs the dominion of the heavens and the earth. ( 57 : 1 )

In an Islamic state the Head is called the Caliph meaning successor or deputy. He is Allāh's vicegerent on earth and as a vicegerent his mission in life is to carry out and establish the Command of the Sovereign. He is not free to do whatever he likes, but has to act according to the directives of his Lord. He cannot run the machinery of the Caliphate according to his own sweet will but in compliance with the obligations placed upon him by Allāh. He is bound to function within the limits of the Divine Law. He is not above criticism ; he is answerable to his fellow-men and Allāh for his acts of omission and commission.

The scope of governmental activities in Islam is not confined only to administrative matters but it comprehends all the spheres of human life : the social, economic, moral, legal as well as political.

The office of the Caliph is not hereditary. The Caliph is elected by the people. Its procedure and pattern may, however, vary with the changing circumstances. The Caliph does not act independently but through mutual discussion, consultation and advice of *Majlis Shura*. The Holy Qur'an says :

وَأْمُرُهُمْ شُورَىٰ بَيْنَهُمْ

And government is by counsel among themselves. (42 : 38)

The Caliphate is responsible for providing all the citizens with the basic necessities of life irrespective of their race or religion. It is the first and foremost obligation of the government to maintain peace and order. It has to safeguard the honour and property of the people and assure that no undue burden in the form of tax or duty is imposed on any section of the subjects. In an Islamic State justice should be within the reach of every one. The ruler should be just and impartial. He should administer the affairs without fear or favour. The Holy Qur'an says :

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاكُومَ عَلَىٰ آلِهِ تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ط  
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O you who believe ! stand out firmly for Allāh as witness to fair dealing and let not the hatred of others incite you to act inequitably. Be just that is next to piety and fear Allāh. For Allāh is well aware of all that you do. (5 : 8)

Here is another Qur'anic proclamation on the subject of justice, fairness and equity :

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ  
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ

O you who believe ! be maintainers of justice, bearer of witness for Allāh's sake though it may be against your own selves, parents and relatives. (4 : 135)

It is one of the major obligations of an Islamic Government that public affairs are granted to those who are deserving of them from the point of view of piety and righteousness.

١- عَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي. وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ. فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا وَإِنْ قَالَ بِخَيْرِهِ فَإِنَّ عَلَيْهِ مِنْهُ"

1. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who obeyed me, obeyed Allāh and he who disobeyed me, disobeyed Allāh. And he who obeyed the ruler, obeyed me and he who disobeyed the ruler, disobeyed me. Verily, the ruler is a shield. One fights behind him and is safeguarded through him. If the ruler orders with God-consciousness and acts justly, he is entitled to a reward for that and if he speaks otherwise, he will have to bear a burden of his misdeeds. (*Agreed upon*)

٢- عَنْ أُمِّ الْحُسَيْنِ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنْ أَمَرَ عَلَيْكُمْ عَبْدٌ مُجَدِّعٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا" (مُسلِم)

2. **Umm al-Husain** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : If a disfigured slave is appointed as your ruler who leads you according to the Book of Allāh you must listen to him and obey him. (*Muslim*)

٣- عَنِ ابْنِ عُمَرَ رض قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "السَّمْعُ

وَالطَّاعَةَ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ  
فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ “ (متفق عليه)

3. Ibn ‘Umar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Every Muslim must listen and obey (the ruler) in all the likes and dislikes provided it does not involve the disobedience of Allāh. But when he (Muslim) is ordered for disobedience, he must neither listen to the (ruler) nor obey (his command). (Agreed upon)

عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ : ” خَيْرَ أَرْبَعَتِكُمْ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتُصَلُّونَ عَلَيْهِمْ  
وَيُصَلُّونَ عَلَيْكُمْ وَشَرَّ أَرْبَعَتِكُمْ الَّذِينَ تَبْغِضُونَهُمْ وَيَبْغِضُونَكُمْ  
وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ “ قَالَ ، قُلْنَا : يَا رَسُولَ اللَّهِ أَفَلَا تَسْأَلُهُمْ  
عِنْدَ ذَلِكَ ؟ قَالَ : ” لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ لَا مَا أَقَامُوا فِيكُمْ  
الصَّلَاةَ إِلَّا مَنْ دُلِّيَ عَلَيْهِ وَإِلَ فَوَاهُ يَأْتِي شَيْئًا مِّنْ مَّعْصِيَةِ  
اللَّهِ فَلْيَكْرَهُ مَا يَأْتِي مِّنْ مَّعْصِيَةِ اللَّهِ وَلَا يَنْزِعَنَّ يَدًا مِّنْ طَاعَتِهِ “  
(مسلم)

4. ‘Auf ibn Mālik al-Ashaja’i (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Your best rulers are those whom you love and they love you, and you bless them and they bless you. And your worst rulers are those whom you hate and they hate you; and you curse them and they curse you. He (‘Auf) said : We observed : Messenger of Allāh, may we then overthrow them in such a case ? He (the Holy Prophet) said : No, so long as they establish Prayer amongst you. No, so long as they establish Prayer amongst you. Behold ! he who is ruled by a ruler and he (the ruled) finds him committing something of the nature of disobedience to Allāh, he should dislike what he (the ruler) commits as a disobedience of Allāh but should not rise in revolt against him. (Muslim)



٥- عَنْ دَاوُدَ بْنِ حُجْرٍ قَالَ سَأَلَ سَلَمَةَ بْنَ يَزِيدَ الْجُعْفِيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا نَبِيَّ اللَّهِ أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا الْأُمَرَاءُ يَسْتَلُونَنَا حَقَّهُمْ وَيَمْنَعُونَنَا حَقَّنَا فَمَا تَأْمُرُنَا؟ قَالَ : اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حَمَلُوا وَعَلَيْكُمْ مَا حَمَلْتُمْ. (مسلم)

5. Wa'il ibn Hujr (Allāh be pleased with him) reported that Salama ibn Yazid al-J'ufi asked the Messenger of Allāh (peace and blessings of Allāh be upon him) by saying : O' Prophet of Allāh ! if the rulers, appointed for us, demand their right from us but deprive us of our due rights (in such a situation) what do you recommend us ? He (the Holy Prophet) said : Listen to them and obey them because they are responsible for what they are ordained to do and you are responsible for what you are ordained to do. (Muslim)

٦- عَنْ أَبِي مُوسَى قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِّي فَقَالَ أَحَدُهُمَا : يَا رَسُولَ اللَّهِ أَوْزَنَا عَلَى بَعْضِ مَا وَالَاكَ اللَّهُ. وَقَالَ الْآخَرُ مِثْلَ ذَلِكَ. فَقَالَ : إِنَّا وَاللَّهِ لَأَوْزِي عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ وَلَا أَحَدًا حَرَصَ عَلَيْهِ. (متفق عليه)

6. Abū Mūsā (Allāh be pleased with him) reported that he and two persons out of the sons of his uncle visited the Holy Prophet (peace and blessings of Allāh be upon him). One of them said : O Messenger of Allāh ! appoint us as the governor of any part of the country that Allāh has given under your control. And the other one said the same as the first one had said. Upon this, the Messenger of Allāh (peace and blessings of Allāh be upon him) said : By Allāh we do not entrust anyone the job who asks for it or covets to get it. (Agreed upon)

٧- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَلَا كُنْتُمْ رَاعٍ وَ كُنْتُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَأَلِمَامُ الَّذِي عَلَى  
النَّاسِ رَاعٍ مَسْئُولٌ عَنْ رَعِيَّتِهِ - وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ  
مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ ذَوْجِهَا وَوَلَدِهَا وَهِيَ  
مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ  
أَلَا فُكُّكُمْ رَاعٍ وَ كُنْتُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ - (متفق عليه)

7. 'Abd Allāh ibn 'Umar (Allāh be pleased with them) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Behold! every one of you is a shepherd and everyone of you is responsible for his subject. So the sultan who rules the people is a guard and responsible for his subject. And the husband is the custodian of the members of the household and is responsible for his subject. And the wife is the custodian of the house of her husband and of his children and is responsible for them. And the slave of a man is the custodian of the wealth of his master and is responsible for it. Beware! everyone of you is a shepherd and everyone of you is responsible for his subject. (Agreed upon)

٨- عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَا مِنْ وَاٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ فَيَمُوتُ وَهُوَ غَائِبٌ لَهُمْ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ" (متفق عليه)

8. Ma'qil ibn Yasar reported that he heard Allāh's Messenger (peace and blessings of Allāh be upon him) as saying: No Muslim ruler who rules over the subject and dies as being an ill-wisher of them, will be entitled by Allāh to get into Paradise. (Agreed upon)

٩- عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اللَّهُمَّ مَنْ وُلِيَ مِنْ أُمَّرِئِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْتَقُّ عَلَيْهِ، وَمَنْ وُلِيَ مِنْ أُمَّرِئِي شَيْئًا فَدَفَّقَ بِهِمْ فَارْفُقْ بِهِ" (مسلم)

9. 'Ā'isha (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : O' Allāh, he who is entrusted with authority to rule over my *Ummah* and is (unnecessarily) hard for them, be thou hard for him and he who is entrusted in any way with the affairs of my *Ummah* and treats them kindly, show kindness to him. (*Muslim*)

١٠- عَنْ أَبِي بَكْرَةَ رَضِيَ قَالَ لَتَبَلَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَهْلَ  
فَارِسَ قَدْ مَلَكُوا عَلَيْهِمْ بِنْتُ كَسْرَى قَالَ : " لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ  
امْرَأَةٌ " (النجارى)

10. Abū Bakra (Allāh be pleased with him) reported that when the Messenger of Allāh (peace and blessings of Allāh be upon him) came to know that the Persians had appointed as their king the daughter of Chosroes, he (the Holy Prophet) said : The people who instal a woman as their ruler would not meet with success. (*Bukhāri*)

١١- عَنِ الْحَارِثِ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَمْرُكُمْ  
بِخُصِّسِ بِالْجَمَاعَةِ وَالسَّمْعِ وَالطَّاعَةِ وَالْهَجْرَةِ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ  
وَأَنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قَيْدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ  
مِنْ عُنُقِهِ إِلَّا أَنْ يُرَاجَعَ وَمَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَهُوَ مِنْ جُنَى  
جَهَنَّمَ وَإِنْ صَامَ وَصَلَّى وَرَزَعَمَ آتَهُ مُسْلِمٌ " (احمد)

11. Al-Hārith al-Ash'ari (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : I bid you to do five things : To remain attached to the mainbody (of Muslims), listen to your ruler and obey him and migrate (to the other land when the need arises) and fight in the way of Allāh. And he who detaches himself from the mainbody of the Muslims to the extent of one span of hand, he, infact, throws off the yolk of Islam from his neck and he who calls with the call of ignorance, he is (indeed) one from the denizens of Hell, even if he observes fast and says Prayers and considers himself as a Muslim. (*Ahmad*)

۱۲- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا مِنْ أَوْبِرٍ عَشْرَةَ إِلَّا يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ مَغْلُوبًا حَتَّى يَفُكَّ عَنْهُ الْعَدْلُ أَوْ يُبْقَدَ الْجَوْرُ" (الداري)

12. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There is no man of authority (even if it is) over ten persons but he will be brought on the Day of Resurrection handcuffed and the justice done to them will lead to his freedom and the oppression done by him will ruin him (*Dārimi*)

۱۳- عَنْ مُعَاوِيَةَ رَضِيَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّكَ إِذَا اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ" (شعب الايمان)

13. **Mu'āwiya** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying : Verily, when you pursue the private life of the people, you spoil them. (*Shu'ab al-'Imān*)

۱۴- عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةً حَقًّا عِنْدَ سُلْطَانٍ جَائِرٍ" (ابوداؤد)

14. **Abū Sa'id** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The best *Jihād* is that a person speaks the truth before the tyrant ruler. (*Abū Dāwūd*)

۱۵- عَنْ أَبِي بُرْدَةَ قَالَ بَعَثَ الشَّيْخُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَدَّهُ أَبَا مُوسَى وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ: "يَسِّرَا وَلَا تُعَسِّرَا وَبَتِّسِرَا وَلَا تُنْفِسِرَا وَتَطَاوَعَا وَلَا تَخْتَلِفَا" (متفق عليه)

15. **Abū Burda** reported that the Holy Prophet (peace and blessings of Allāh be upon him) sent his grantfather Abū Mūsā and Mu'ādh to Yeman (as governors) and advised them : Facilitate and don't be hard ; announce good

news and do not (announce such things) which cause aversion and co-operate with one another and differ not. (*Agreed upon*)

١٦- عَنْ عُمَرَ بْنِ الْخَطَّابِ إِنَّهُ كَانَ إِذَا بَعَثَ عُمَّالَهُ شَرَطَ عَلَيْهِمْ أَنْ لَا تَرْكَبُوا بِرُذُونًا وَلَا تَأْكُلُوا نَقِيًّا وَلَا تَلْبَسُوا رَقِيْقًا وَلَا تُغْلِقُوا أَبْوَابَكُمْ دُونَ حَوَائِجِ النَّاسِ فَإِنْ فَعَلْتُمْ شَيْئًا مِنْ ذَلِكَ فَقَدْ حَلَّتْ يُكُمُ الْعُقُوبَةُ ثُمَّ يُشَيِّعُهُمْ - (شعب الایمان)

16. It is reported on the authority of 'Umar ibn al-Khattāb (Allāh be pleased with him) that when he appointed the governors he laid down these conditions : They would not ride the Turkish horses ; they would not eat unseived flour ; they would not put on the fine clothes and would not shut their doors to the needs of the people. And if they did any one of these things the punishment would descend upon them and would abide with them. (*Shu'ab al-'Imān*)

١٧- عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " الْقَضَاةُ ثَلَاثَةٌ ، وَاحِدٌ فِي الْجَنَّةِ وَاثْنَانِ فِي النَّارِ . فَأَمَّا الَّذِي فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ فَقَضَى بِهِ ، وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ ، وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلِ فَهُوَ فِي النَّارِ " (ابوداؤد)

17. **Buraida** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The judges belong to three categories : one (who would be admitted to Paradise and (the remaining) two would be thrown into the fire (of Hell). The one who would be admitted to Paradise would be such a person who recognized the truth and gave judgement according to it. And the person who recognized the truth but deviated from it while giving judgement would (be made) to enter the Fire (of Hell). And the man who would give judgements in regard to the disputes of people, in ignorance would also (be made) to enter the Fire (of Hell). (*Abū Dāwūd*)

١٨- عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَهُ إِلَى الْيَمَنِ قَالَ: "كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ؟" قَالَ: أَقْضِي بِكِتَابِ اللَّهِ قَالَ: فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ؟ قَالَ: فَيَسْتَنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ؟" قَالَ: أَجْتَهُدُ رَأْيِي وَلَا أُلْوِقَ قَالَ فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صَدْرِهِ وَقَالَ: "الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يَرْضَى بِهِ رَسُولُ اللَّهِ" (الترمذی)

18. **Mu'ādh ibn Jabal** (Allāh be pleased with him) reported that when the Messenger of Allāh (peace and blessings of Allāh be upon him) sent him to Yeman (as governor) he said: How will you give judgement when any dispute is brought to you? He said; I shall decide it according to the Holy Book of Allāh. He (the Holy Prophet) said: But if you do not find that in the Holy Book. He said: I will then decide it according to the *Sunnā* of Allāh's Messenger (peace and blessings of Allāh be upon him). He (the Holy Prophet) said: And if you do not find any guidance from the *Sunnā* of Allāh's Messenger (peace and blessings of Allāh be upon him). He said: I shall exercise my own judgement and try my utmost to do the right. He said: Then the Messenger of Allāh (peace and blessings of Allāh be upon him) struck his hand on his chest and said: All praise is due to Allāh that He (enabled) the envoy of Allāh's Messenger (peace and blessings of Allāh be upon him) to (state something) which Allāh's Apostle (peace and blessings of Allāh be upon him) approved of. (*Tirmidhi*)

١٩- عَنْ أَبِي بَكْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "لَا يَقْضَيْنَ حَكَمَ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانٌ" (متفق عليه)

19. **Abū Bakra** (Allāh be pleased with him) reported that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying; No judge must decide between two persons while he is angry. (*Agreed upon*)

٢٠. عَنْ عَلِيٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ كَلَامَ الأَخْرِ فَإِنَّهُ أحرى أَنْ يَتَبَيَّنَ لَكَ القَضَاءُ" (الترمذى)

20. 'Ali (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said to him: When two persons come to you for decision do not give judgement in favour of the first unless you have heard the statement of the other. It is more proper that the judgement should be made clearly before you. (*Tirmidhi*)

٢١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا حَكَمَ المُحَاكِمُ فَاجْتَهَدَ وَأَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ وَأَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ" (متفق عليه)

21. 'Abd Allāh ibn 'Amr (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When ruler is sitting on judgement and he does his utmost to arrive at the truth and consequently he gives a right decision, he is entitled to a double reward and when he gives a decision after trying his utmost to (do full) justice, but fails to do so, he is entitled to a single reward. (*Agreed upon*)

٢٢. عَنْ بُرَيْدَةَ رَضِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ اسْتَعْمَلَنَا عَلَى عَمَلٍ فَرَزَقْنَاهُ رِزْقًا، فَمَا أَخَذَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ" (ابوداؤد)

22. Buraida (Allah be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said: He whom we appoint against a post, we pay him for that, then what he accepts after that (payment), that is a sheer dishonesty. (*Abū Dāwūd*)





أَلْمَوْتُ وَالتَّدْفِينُ وَالتَّحْيِيبُ  
(Al-Mātu wat-Tadfinu wan-Nahib)

*Death, Burial Service And  
Mourning*



## DEATH, BURIAL SERVICE AND MOURNING

## INTRODUCTION

It is an admitted fact that death is inevitable. There is no escape from it. The Holy Qur'ān declares :

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ

Every soul shall taste of death. And you shall be paid on the Day of Resurrection only that which you have earned fairly. ( 3 : 185 )

أَيْنَ مَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۗ

Wherever you be death will overtake you, though you remain in lofty towers. ( 4 : 78 )

As birth is the first stage of the journey of the world, similarly death marks the first step towards the eternal journey to heaven. Every human being should think of death frequently because it is a great admonisher. Constant remembrance of death protects a man from sins and saves him from the transitory vanities of this world. He tries to adorn himself with all the virtues that may betake him to Paradise. He avoids the sins that will lead him to Hell. When the soul of a pious person leaves the body, it is taken to Heaven. It will be felicitated by the angels. In case of an unbeliever, his soul will be condemned and rejected. Death is a reward for a believer because this world is just like a prison for him owing to his living within temptation of passions, sins and worldly vanities. The dying man should have tendency towards seeking mercy and forgiveness from Allāh. Those who are attending him, should create around him such an atmosphere with the remembrance of Allāh as he may utter

the *Kalima*. The *Sūra Yāsin* of the Holy Qur'ān should also be recited to alleviate the pangs of death.

The dead body should be washed to cleanse it from external impurities. While washing the parts according to order of ablution should be taken first, invariably starting with the right hand part. Afterwards it should be wrapped in a shroud. Then some sweet scent and camphor should be applied to the corpse to remove a sense of abhorrence for a dead body from the minds of the mourners who have to offer the funeral prayer.

It is a moral duty of every Muslim to attend the funeral and burial service of the deceased. After offering the prayer the bier should be carried in a procession to its permanent resting place—grave. Whenever the dead body passes through the way, all must stand up as a mark of respect. They should engage themselves in reciting the "*Kalima*" or in extolling the virtues of the dead. Then the deceased should be buried in the grave with the face towards the direction of the Holy Ka'ba. The earth on the grave should be made high in the centre like the hump of a camel. Last of all invocations for the good of the deceased and forgiveness for his sins should be recited.

Mourning on the death of dear ones is not unlawful because the grief which arises sincerely in the heart is natural and it cannot be prevented. One should however bear the grief with patience and refrain from loud wailings, striking his cheeks and tearing his clothes because these are abominable acts. It is, however, a duty of every Muslim to show condolence on the death of his fellow Muslim and to convey words of sympathy and consolation to the relatives of the deceased. The best words to be expressed on hearing the news of death as ordained by Allāh are as under :

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ؕ

Verily, we are for Allāh and to Him shall we return. (3 : 111)

The neighbouring Muslim or relatives should supply provisions to the bereaved at best for three days.

Mourning is lawful for three days but in case of a consummated widow the mourning may last for four months and ten days from the time of her husband's death. During this period the widow should observe the simplest mode of life and refrain from indulging in fineries of this world.

۱- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
 "تُحَفَّةُ الْمُؤْمِنِ الْمَوْتُ" (البیهقی)

1. It is reported on the authority of 'Abdullāh ibn 'Amr (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The gift of a believer is death. (*Baihaqi*)

۲- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ إِنَّهُ إِذَا مَاتَ انْقَطَعَ أَمَلُهُ وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمُرَهُ إِلَّا خَيْرًا " (مسلم)

2. It is narrated by Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : None of you shall wish for death, nor shall he long for it before it comes to him, because when he dies, his hope is cut off and certainly the continued life of a believer only brings him more good. (*Muslim*)

۳- وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ يَقُولُ : " لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ " (مسلم)

3. Jābir (Allāh be pleased with him) reported that he heard the Apostle of Allāh (peace and blessings of Allāh be upon him) saying three days before his death : None of you must die unless he has a good thought about Allāh. (*Muslim*)

٤- عَنْ أَبِي سَعِيدٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لِقَمُوتِ مَوْتَاكُمْ لَدَالَةَ إِلَّا اللَّهَ" (مسلم)

4. **Abū Sa'id** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Dictate to your dying man "There is no god but Allāh." (*Muslim*)

٥- وَعَنْ مَعْقِلِ بْنِ يَسَافِرٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِقْرءُوا سُورَةَ يَسِينَ عَلَى مَوْتَاكُمْ" (ابن ماجه)

5. **Ma'qil ibn Yasār** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Recite the *Sūra Yāsin* near your dying man. (*Ibn Mājah*)

٦- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ كَانَ آخِرَ كَلِمِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ" (ابوداؤد)

6. **Mu'ādh ibn Jabal** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Whoso's last words are "There is no deity but Allāh," he shall enter Paradise. (*Abū Dāwūd*)

٧- عَنْ أُمِّ عَطِيَّةٍ رَضِيَ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: "إِغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتَنَ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْأُخْرَةِ كَأَفْوَئِهَا أَوْ شَيْئًا مِنْ كَأَفْوَئِهَا إِذَا أَفْرَغْتَنَ فَأَذِيبْنِي" فَلَمَّا فَرَعْنَا أَذِنَاهُ فَأَلْفَى إِلَيْنَا حَقْوَهُ فَقَالَ: "أَشْعِرْنَهَا إِيَّاهُ" (متفق عليه)

7. **Umm 'Atiyah** (Allāh be pleased with her) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) came to us while we were washing (the body of) his daughter. He said : Wash her thrice, five times or more than that (in odd number) if you think proper with water and lote-tree leaves, and apply camphor or something of

camphor (at the joints). When you have finished with it, inform me. So when we had finished, we called him. He gave his waist-wrapper to us and ordered to cover her with it. (*Agreed upon*)

٨. عَنْ أُمِّ سَلَمَةَ قَالَتْ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مُسْلِمٍ  
تُصِيبُهُ مُصِيبَةٌ، فَيَقُولُ مَا أَمَرَهُ اللَّهُ بِهِ، إِتَابَ اللَّهِ، وَإِنَّا إِلَيْهِ رَاجِعُونَ،  
اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلَّا أَخْلَفَ اللَّهُ لَكَ  
خَيْرًا مِنْهَا. (مسلم)

8. It is reported on the authority of Umm Salama that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : There is no Muslim whom calamity affects and then who utters what Allāh has commanded him “verily we are for Allāh and to Him shall we return. O Allāh ! give me Thy protection in (hour of) my calamity and leave therefrom good for me,” except that Allāh will leave therefrom good for him. (*Muslim*)

٩. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْبَسُوا  
مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفْتُمُورِ فِيهَا مَوْتَاكُمْ»  
(الترمذی)

9. Ibn ‘Abbās (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Put on your white dresses because it is the best of your dresses and shroud your dead bodies therewith. (*Tirmidhi*)

١٠. عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَغَالُوا فِي  
الْكَفَنِ فَإِنَّهُ يُسَلَبُ سَلْبًا سَرِيعًا» (ابوداؤد)

10. ‘Ali (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Do not be extravagant in shrouding for it will quickly be destroyed (decayed). (*Abū Dāwūd*)

۱۱- وَعَنْ أَبِي سَعِيدٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقومُوا فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتَّى تُوَضَعَ" (متفق عليه)

11. It is reported on the authority of Abū Sa'īd (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whenever you see a funeral, rise up. Whoso follows it, let him not sit down till it is laid. (Agreed upon)

۱۲- عَنْ عَائِشَةَ رَضِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَا مِنْ مَيِّتٍ تُصَلِّيَ عَلَيْهِ أُمَّةٌ مِّنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةَ كُلِّهِمْ يَشْفَعُونَ لَهُ إِلَّا شَفَعُوا فِيهِ" (مسلم)

12. 'Ā'isha (Allāh be pleased with her) narrated from the Apostle of Allāh (peace and blessings of Allāh be upon him) who said : If a party of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted. (Muslim)

۱۳- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَسْرِعُوا بِالْجَنَازَةِ فَإِنَّ تَكَّ صَالِحَةٌ فَخَيْرٌ تَقَدَّ مَوْتُهَا إِلَيْهِ وَإِنْ تَكَّ سَوَى ذَلِكَ فَشَرٌّ تَصْعُقُونَهُ عَنْ رِقَابِكُمْ" (متفق عليه)

13. It is narrated by Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Hasten with the dead body. If it was pious, you will be taking good in advance to it (piety) ; and if it was other than that, you will be putting off evil from your shoulders. (Agreed upon)

۱۴- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ" رَقِيلٌ: مَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: "إِذَا الْقَيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَأَنْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ" (مسلم)



14. **Abū Huraira** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : For a Muslim over a Mustim there are six duties. "What are those ?" O' Messenger of Allāh ! He said : He will greet him when he meets him ; he will respond to him when he invites him ; when aspires for your solicitude, you should wish him well ; he will respond to his praise of Allāh when he sneezes : he will visit him when he falls ill, he will follow his bier (to his last resting place) when he is dead. (*Muslim*)

١٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَإِحْسَانًا وَكَانَ مَعَهُ حَتَّى يُصَلِّيَ عَلَيْهَا وَيَقْرَأَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيْرَاطَيْنِ كُلُّ قِيْرَاطٍ مِثْلُ أَحَدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيْرَاطٍ" (متفق عليه)

15. It is reported on the authority of **Abū Huraira** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whoso follows the bier of a Muslim out of faith and seeking a reward from Allāh and remains with it till he says the funeral prayer over it and its burial is completed, certainly he will return with a reward of two *qirāts* (*Qirāt* ordinarily means one twelfth portion of a dinar but here it means a great reward). Every *qirāt* is equivalent to (mount) Uḥud and whoso says his prayer over it (the dead) and returns before it is buried, he shall certainly return with one *qirāt*. (*Agreed upon*)

١٦- وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ تَبِعَ جَنَازَةً وَحَمَلَهَا ثَلَاثَ مَرَّاتٍ فَقَدْ قَضَى مَا عَلَيْهِ مِنْ حَقِّهَا" (التومذى)

16. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whoso follows a bier and carries it three times, he indeed fulfils his duty towards it. (*Tirmidhi*)

١٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ. (ابن ماجه)

17. It is narrated by **Abū Huraira** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When you pray for a dead man, make sincere supplications for him. (*Ibn Mājah*)

١٨- عَنِ ابْنِ عُمَرَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَذْكُرُوا مَحَاسِنَ مَوْتَانِكُمْ وَكَفُّوا عَنْ مَسَاوِيهِمْ." (الترمذی)

18. **Ibn 'Umar** (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Narrate the virtues of your dead people and refrain from narrating their short-comings. (*Tirmidhi*)

١٩- عَنْ سُفْيَانَ التَّمَارِيِّ أَنَّهُ رَأَى قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَمًا. (البخاری)

19. **Sufyān al-Tammari** (Allāh be pleased with him) reported that he saw the grave of the Messenger of Allāh (peace and blessings of Allāh be upon him) gibbous-shaped (like the back of a camel). (*Bukhāri*)

٢٠- عَنْ جَابِرٍ رَضِيَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُبْنَى عَلَيْهِ وَأَنْ يُقْعَدَ عَلَيْهِ. (مسلم)

20. **Jābir** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) prohibited from plastering a grave or constructing a building over it, or sitting over it. (*Muslim*)

٢١- عَنِ ابْنِ عُمَرَ رَضِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا ادْخَلَ الْمَيِّتَ الْقَبْرَ قَالَ: "بِسْمِ اللَّهِ يَا اللَّهُ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ." (احمد)

21. It is narrated by **Ibn 'Umar** (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) used to invoke when the dead body was

placed in the grave : In the name of Allāh and with (the help of) Allāh and upon the religion of the Apostle of Allāh. (*Ahmad*)

٢٢- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
 "لَيْسَ مِنَّا مَنْ ضَرَبَ الْحُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوِ الْجَاهِلِيَّةِ"  
 (متفق عليه)

22. 'Abdullāh ibn Mas'ūd (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He is not of us who slaps his cheeks and tears the front of the garments and cries aloud like the crying of the Days of Ignorance (pre-Islamic times). (*Agreed upon*)

٢٣- عَنْ أُمِّ حَبِيبَةَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا يَحِلُّ  
 لِامْرَأَةٍ تُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ  
 لَيَالٍ إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرًا" (متفق عليه)

23. Umm Habiba (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : It is not lawful for a woman who believes in Allāh and the Last Day to mourn over a dead man for more than three nights except for four months and ten days for a husband. (*Agreed upon*)

٢٤- عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "الْمُتَوَفَّى عَنْهَا  
 زَوْجُهَا لَا تَلْبَسُ الْمُعْصَفَا مِنَ الثِّيَابِ وَلَا الْمَشَقَّةَ وَلَا الْحُلِيَّ  
 وَلَا تَحْتَضِبُ وَلَا تَكْتَحِلُ" (النسائي)

24. Umm Salama reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : No woman whose husband is dead shall wear saffron-coloured robes or dyed clothes or ornaments or dye her hair or apply eye-paint. (*Nasā'i*)

٢٥- عَنِ ابْنِ عُمَرَ رَضِيَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُسَبَّحَ جَنَازَةٌ مَعَهَا رَاتَةٌ - (ابن ماجه)

25. Ibn 'Umar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade a dead body to be followed with wailings. (Ibn Mājah)

٢٦- عَنْ مُحَمَّدِ بْنِ نَعْمَانَ رَضِيَ يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ زَارَ قَبْرَ أَبِيهِ أَوْ أَحَدِهِمَا فِي كُلِّ جُمُعَةٍ عُفِيَ لَهُ" وَكُتِبَ بَرًّا ۖ (البيهقي)

26. Muhammad ibn Nu'mān (Allāh be pleased with him) raised this tradition upto the Holy Prophet (peace and blessings of Allāh be upon him) who said : Whoso visits the grave of his parents or of one of them every Friday, is forgiven and enrolled as obedient. (Baihaqi)

# الْقِيَامَةُ

(Al-Qiyāmah)

*The Day of Judgment*



## THE DAY OF JUDGMENT

### INTRODUCTION

It is the yearning of every human soul that good deeds should not go unrewarded and evil deeds should not escape punishment and any injustice may not remain unredressed. Hence the belief ingrained in the moral consciousness of man that there should be a life after death where every good should be fully rewarded and every evil doer should be justly punished and every wrong should be completely righted, is among the five fundamental beliefs of Islam. The Holy Qur'ān states that there is an eternal life beyond the grave where this natural yearning of man will find ample scope of its fulfilment. The belief in the Hereafter implies :

1. One day Allāh will destroy the whole world and all that is therein.
2. He will again bring to life and gather you on the Day of Resurrection.
3. Each man will have to render full account of his deeds done in this world before Allāh on the Day of Judgment.
4. He (Allāh) would judge virtues and vices of man and would punish or reward him according to the standard fixed by Him.

7. Whosoever will be forgiven will enter Paradise and whosoever will be punished will be thrown in the fire (of Hell).

The more is the degree of faith in the Hereafter, the more will be the element of virtue in the actions of a man. Whatever he does, he does only for the pleasure of Allāh in a hope to get bless in the Hereafter. He does good not to get a return for good ; he nurses a sickman not to get any return from him or his relatives ; he feeds the poor not to gain fame ; he gives drink to the thirsty not for the sake of any material benefit ; he gives cloth to the naked not to get praise from the naked ; he looks after the old and weak parents not to get any monetary gain but because Allāh has enjoined him to do so. He does all these good acts for the ultimate good in the next world. It is due to this belief that urge for noble and pious deeds and for adhering to truth and honesty is born in the human mind. The history of Islam is replete with instances of selfless devotions and sacrifices in the cause of Islam without caring for personal ease and comfort.

Every one is well aware of this fact that he has to die sooner or later but nobody knows what will happen after death. This is known only to Allāh who vouchsafed the knowledge of it to His prophets (peace be upon them) and through them we came to know about it. It is clearly manifested from the verses of the Holy Qur'ān and the Traditions of the Holy Prophet Muhammad (peace and blessings of Allāh be upon him) that every person will be recompensed for his good actions as well as evil deeds in the Hereafter. The Holy Qur'ān affirms :

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ ط

Every soul shall taste of death ; and only on the Day of Judgment shall you be paid your full recompense. ( 3 : 185 )

This corporal life is short and is only for a fixed term. One should not remain completely engrossed in the acquisition of wealth, commodities and beauties of this world without



remembering the Almighty Allāh. The Holy Qur'ān throws a good deal of light on the life of this world and the life after death in numerous verses. It declares :

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ  
وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ط

Know that this world's life is only sport and play and adornment and boasting among yourselves and rivalry in respect of multiplication of wealth and children. ( 57 : 20 )

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَقِفْ  
وَلَا تَظْلَمُونَ قَتِيلًا ط

Say : The provision of this life is short and the Hereafter is better for him who fears Allāh and ye shall not be wronged a whit. ( 4 : 77 )

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوَ وَ لَعِبٌ ط وَإِنَّ الدَّارَ الْآخِرَةَ  
لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ط

And the life of this world is nothing but sport and pastime and as for the next world that is certainly a life ; had they but known it. ( 29 : 64 )

The life in the Hereafter is eternal and everlasting, whereas this life is short and temporary. The consequences of all our deeds are not manifested in this earthly life but in the future life every act of ours performed in this world will bear its fruit. The present physical life has to pass through three stages after death :

(a) The first stage lasts from death to Resurrection. It is called *Barzakh*—the interval between death and Resurrection. Whether a dead person is buried in the grave or cremated or thrown into the river, his soul does not perish with him. As it is immortal, it lives for ever. It only migrates from this material world to another world where the angels question him about his faith and spiritual state. If he is a true believer, he utters correct answers. The angels impart to him the glad tidings that he shall live in peace and

happiness till the Resurrection Day. In case he is a pagan or a hypocritical muslim he is placed under dreadful torment which is not to cease entirely before the Day of Reckoning.

(b) The next stage comprises of the Last Day. It means that there will come a time when the entire material world will be destroyed by the Command of Allāh. Annihilation will descend suddenly on everything. The dreadful tremors and terrific explosion will be experienced. After a long time all human beings will be raised up again. Every person will be re-created and called upon to render account of his actions before the Court of Justice established by Allāh. The Holy Qur'ān says :

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ

That Day shall you be brought to Judgment:  
not an act of yours that you hide will be hidden.  
( 69 : 18 )

Those who will be found worthy of deliverance will be awarded Paradise and those who will be turned out to be guilty, will be consigned to Hell.

(c) After this the last stage will commence. The dwellers of Paradise will live in a state of eternal bliss whereas the inmates of Hell will have to live in a condition of unmitigated misery and distress.

١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا: أَعَادَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ فَسَأَلْتُ عَائِشَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَذَابِ الْقَبْرِ. فَقَالَ: "نَعَمْ عَذَابُ الْقَبْرِ حَقٌّ" (متفق عليه)

1. 'Ā'isha (Allāh be pleased with her) reported that a Jewess visited her and made mention of torture of the grave and

said : May Allāh save you from the torture of the grave. Afterwards 'A'isha (Allāh be pleased with her) asked the Messenger of Allāh (peace and blessings of Allāh be upon him) about the torture of the grave and he said ; Yes, torture of grave is an undeniable fact. (*Agreed upon*)

٢ - عَنْ عُثْمَانَ رَضِيَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قُفِرَ عَنْ مَنْ دَفِنَ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ : " اِسْتَعْفِرُوا لِإِخِيكُمْ ثُمَّ سَلُوا لَهُ بِالتَّيْبَتِ فَإِنَّهُ الْآنَ يُسْئَلُ " (ابوداؤد)

2. 'Uthmān (Allāh be pleased with him) reported that when the Holy Prophet (peace and blessings of Allāh be upon him) had completed the burial of the dead he stood on his grave and said : Seek forgiveness for your brother and beseech (Allāh) for his steadfastness (in the hour of this trial) for now he is being questioned. (*Abū Dāwūd*)

٣ - عَنِ الْبَرَاءِ بْنِ هَارِثٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : يَا تَيْبِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ ؟ فَيَقُولُ رَبِّي اللَّهُ فَيَقُولَانِ لَهُ مَا دِينُكَ ؟ فَيَقُولُ دِينِي الْإِسْلَامُ فَيَقُولَانِ مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولَانِ لَهُ وَمَا يُدْرِيكَ ؟ فَيَقُولُ قَرَأْتُ كِتَابَ اللَّهِ فَأَمَتُ بِهِ وَصَدَقْتُ فَذَا لِكَ قَوْلُهُ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ الْآيَةُ قَالَ فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ صَدَقَ عَبْدِي فَأَمْرٌ شَوْهُ مِنَ الْجَنَّةِ وَالْإِسْوَءُ مِنَ الْجَنَّةِ وَأَفْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ فَيُفْتَحُ قَالَ فَيَأْتِيهِ مِنْ رَوْحِهَا وَطَيْبِهَا وَيُفَسِّحُ لَهُ فِيهَا مَدًّا بِصَوْرِهِ وَأَمَّا الْكَافِرُ فَذَكَرَ مَوْتَهُ قَالَ وَيُعَادُ دُوحَهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ مَنْ رَبُّكَ ؟ فَيَقُولُ هَاهُ هَاهُ لَا أَدْرِي فَيَقُولَانِ لَهُ مَا دِينُكَ فَيَقُولُ هَاهُ هَاهُ لَا أَدْرِي فَيَقُولَانِ مَا هَذَا الرَّجُلُ الَّذِي

بُعِثَ فِيكُمْ فَيَقُولُ هَاهُ هَاهُ لَا أَدْرِي فَيُنَادِي مُنَادٍ مِّنَ السَّمَاءِ أَنْ  
 كَذَبَ فَاتْرَ شَوْهُ وَمِنَ التَّامِرِ وَالْبِسْوَءِ مِنَ التَّامِرِ وَافْتَحُوا لَهُ بَابًا  
 إِلَى التَّامِرِ قَالَ فَيَأْتِيهِ مِنْ حَوْرَاهَا وَسَمُومِهَا قَالَ وَيُصَيِّقُ عَلَيْهِ قَبْرُهُ  
 حَتَّى تَحْتَلِفَ فِيهِ أَضْلَاعُهُ ثُمَّ يَقِيضُ لَهُ أَعْمَى أَصَمَّ مَعَهُ مَرْزَبَةٌ  
 مِنْ حَدِيدٍ لَوْضُرِبَ بِهَا جَبَلٌ فَصَارَ تَوَابًا يَفْضِرِبُهُ بِهَا صَرْبَةً  
 يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا الثَّقَلَيْنِ فَيَصِيرُ تَرَابًا ثُمَّ  
 يُعَادُ فِيهِ الرُّوحُ (ابوداؤد ومسنده احمد)

3. **Al-Bar'ā ibn 'Azib** reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Two angels come to him (the dead in the grave) and make him sit and then ask him : Who is your Lord ? He says : My Lord is Allāh. Then they say to him : What is your religion ? He says : My religion is Islam. Then they say : Who is that man who was sent amongst you. He says : He is the Messenger of Allāh (peace and blessings of Allāh be upon him). Then they say to him : What makes you recognize Him ? He says that I have recited the Book of Allāh then affirmed my faith in it and borne testimony that it is His Word : Allāh grants steadfastness to those who believe in Him with the firmly established word. He (the Holy Prophet) said : At that time an announcer from the heaven would proclaim : My servant has spoken the truth. He would then order them (angels) to prepare for him a bedding of Paradise and put upon him a dress of Paradise and open for him a door to the Paradise, so it would be opened. He (the Messenger) said : Afterwards its (of Paradise) wind and odour would be perceived by him and his grave would be expanded for him to the extent of his sight. And for the unbeliever, he (the Holy Prophet) made mention of his death saying : His spirit is sent back to his body and two angels come to him who make him sit then say to him : Who is your Lord ? He says in response : I know not. Then they say to him : What is your religion ? He says : I know

not. Then they say : Who is this man who was sent amongst you. He says : I know not. Then an announcer from the heaven calls out that he has told a lie. So he orders them to prepare for him a bedding of fire, put on him a dress of fire, and open for him a door to the fire. He (the Holy Prophet) said : Then its heat and hot wind reach him; and he also said : His grave is narrowed till his ribs enter in each other. Then a blind and deaf angel is appointed for him. There is an iron rod with him. If the mountain were to be struck thereby, it would have become dust (powder). So he strikes him with it with one stroke. Its sound is heard by all creatures, living between the East and the West except two significant creatures, human beings and jinn. So he becomes earth powder then (again and again) his soul is returned to his body and he is again struck, (Ahmad and Abū Dāwūd)

٤. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :  
يُحْشِرُ النَّاسَ يَوْمَ الْقِيَامَةِ حُفَاةَ عُرَاةٍ عُرْلَاءَ ۖ قُلْتُ : يَا رَسُولَ اللَّهِ  
الرِّجَالُ وَالنِّسَاءُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ . فَقَالَ : ” يَا عَائِشَةُ  
الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ “ (متفق عليه)

4. ‘Ā’isha (Allāh be pleased with her) reported that she heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying ; People will be resurrected and gathered on the Day of Resurrection bare footed, naked and not circumcised. I said : Messenger of Allāh, will the men and women be together and one of them shall look at the other? He (the Holy Prophet) said : ‘Ā’isha ! the condition will be so terrible that one would not be able to look at the other. (Agreed upon)

٥. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :  
” يَكْشِفُ رَبَّنَا عَنْ سَائِقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ  
وَيَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسَمْعَةً فَيَذْهَبُ يَسْجُدُ  
فَيَعُودُ ظَهْرَهُ طَبَقًا وَاحِدًا “ (متفق عليه)

5. **Abū Sa'id al-Khudri** (Allāh be pleased with him) reported that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying : Our Lord will reveal on the Day of Judgment, and every male and female believer will prostrate before Him excepting one who had said his Prayers merely for show and fame in the world. He shall, also, try to prostrate but his back will become (as inflexible as) a plate. (*Agreed upon*)

٦- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :  
 يَقُولُ اللَّهُ تَعَالَى يَا آدَمُ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ  
 فِي يَدَيْكَ قَالَ أَخْرَجَ بَعَثَ النَّارَ قَالَ وَمَا بَعَثَ النَّارَ قَالَ مِنْ  
 كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةٌ وَتِسْعِينَ فَعِنْدَهَا يَنْشِبُ الضَّعِيفُ  
 وَتَضَعُ كُلُّ ذَاتٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى  
 وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝ (متفق عليه)

6. 'Abū Sa'id al-Khudri reported the Holy Prophet (peace and blessings of Allāh be upon him) as saying : Allāh, the Most High, shall address Adam (peace be upon him) and he will say in response : Here I am at Thy service, my Lord and Thy good and all benevolence is in Thine Hand. Allāh shall say : Bring out (of your children) the group who deserve to be sent to Hell-fire. He will ask : And who are the people to be thrown to the Hell-fire. Allāh shall say : From every thousand, nine hundred ninety nine people. At that time the child will appear old and every pregnant female (shall undergo the pangs of abortion). And you see the people in the state of delirium whereas really they will not be in the state of delirium (but because) the torture of Allāh will be very severe. (*Agreed upon*)

٧- عَنْ عَبْدِ بْنِ حَاتِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
 "مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكُفُّهُ رَبِّيهِ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ  
 وَلَا حِجَابٌ يَحْجِبُهُ فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ

عَمَلِهِ وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ وَيَنْظُرُ بَيْنَ يَدَيْهِ  
فَلَا يَرَى إِلَّا التَّارَ تِلْقَاءَ وَجْهِهِ فَاتَّقُوا التَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ  
(متفق عليه)

7. 'Adi ibn Hātim reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : None is amongst you but his Lord will speak to him (on the Day of Judgment) while there will be no interpreter between He and him, nor will any curtain conceal Him. Then he will see to his right side and he will see nothing but his deeds, he has sent forward. And he will see to his left side and he will see nothing but what he has sent forward. He will see before him and he will see nothing but Fire (of Hell) before his face. So, seek protection from Fire (of Hell) even if by the charity of a fraction of a date. (Agreed upon)

٨- عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ  
يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَتْفَهُ وَيَسْتُرُهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَكَ كَذَا  
أَتَعْرِفُ ذَنْبَكَ كَذَا؟ فَيَقُولُ نَعَمْ أَيْ رَبِّ حَتَّى تَرَاهُ بِذُنُوبِهِ وَرَأَى  
فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ سَتَرْتَهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَخْفِي  
هَا لَكَ الْيَوْمَ فَيُعْطَى كِتَابَ حَسَنَاتِهِ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ  
فَيُنَادَى بِهِمْ عَلَى رُؤُوسِ الْمَخَلَّاتِ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَيَّ  
رَبَّهُمْ إِلَّا لَعْنَةَ اللَّهِ عَلَى الظَّالِمِينَ" (متفق عليه)

8. Ibn 'Umar reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Verily, Allāh will draw near the believer (on the Day of Judgment) and put His side on him and conceal him ; then He will ask him whether he knows his so and so sin ? Whether he knows his so and so sin ? He will reply his Lord in affirmative and will confess all his sins and he will feel in his mind that, undoubtedly, he is destroyed. Then he will say that He (Allāh) has concealed his sin in the worldly life and

even today He will forgive it. The believer will then be given his record of virtues. And as for the unbelievers and hypocrites they shall be called out before the whole creatures : These are the people who had belied their Lord. Beware ! Allāh's curse be upon the oppressors. (Agreed upon)

٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ" قَالُوا: "وَمَا نَدَامَتُهُ يَا رَسُولَ اللَّهِ؟" قَالَ: "إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا يَكُونَ أَزْدَادًا وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونَ نَزَعَ" (الترمذى)

9. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Every one who dies, regrets. The Companions said : Messenger of Allāh ! What is his regret ? He (the Holy Prophet) said : If he is virtuous, he will regret that he could not increase his good deeds. And if he is sinful, he will regret that he could not abstain from (committing sins). (*Tirmidhi*)

١٠- عَنْ عَائِشَةَ رَضِيَ أَنَّهَا ذَكَرَتْ التَّارَ فَبَكَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا يُبْكِيكِ؟" قَالَتْ: "ذَكَرْتُ التَّارَ فَبَكَيْتُ فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ؟" فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَمَّا فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيِّ حِفِّ مِيزَانِهِ أَمْ يَثْقُلُ وَعِنْدَ الْكِتَابِ حِينَ يُقَالُ هَاؤُمُ اقْرَؤْ أَوْ كِتَابِيَةَ حَتَّى يَعْلَمَ أَيُّنَ يَقَعُ كِتَابُهُ أَوْ فِي شِمَالِهِ مِنْ وَرَاءَ ظَهْرِهِ وَعِنْدَ الصِّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرِي جَهَنَّمَ" (ابوداؤد)

10. **'A'isha** reported that she remembered the Hell-fire and wept. The Messenger of Allāh (peace and blessings of Allāh be upon him) asked : What made you weep ? She said : I remembered Hell-fire and wept. So will you remember your family on the Day of Resurrection ? The



Messenger of Allāh (peace and blessings of Allāh be upon him) replied : (I shall remember) except on three places. At those places none will be able to remember any body. Near the Scales till one knows whether his scales are light or heavy. And when the scroll will be handed over, it will be said : Take my book and read, till he knows where his book is delivered whether in his right hand or in his left hand, from behind his back. And near the Path when it will be placed between the Hell. (*Abū Dāwūd*)

۱۱۔ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
 فِي بَعْضِ صَلَوَاتِهِ : « اللَّهُمَّ حَاسِبِي حَسَابًا يَسِيرًا ! قُلْتُ يَا نَبِيَّ  
 اللَّهُ مَا الْحِسَابُ الْيَسِيرُ ؟ قَالَ : « أَنْ يَنْظُرَ فِي كِتَابِهِ فَيَتَجَاوَزَهُ  
 إِنَّهُ مَنْ نُوقِشَ الْحِسَابَ يَوْمَئِذٍ يَا عَائِشَةُ هَلَكَ » (احمد)

11. 'A'isha (Allāh be pleased ith her) reported that she heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as praying in one of his prayers : O' Allāh ! judge me lightly. I said : Prophet of Allāh, what is light judgement ? He said that Allāh should look at his scroll and forgive him. Verily, he who will be judged strictly on that Day, O' 'A'isha ! he is in fact ruined. (*Aḥmad*)



# الْحَيَاةُ بَعْدَ الْمَوْتِ

(Al-Hayātu ba'd al-Maūt)

*Life After Death*



## LIFE AFTER DEATH

## INTRODUCTION

It is an admitted fact that all animates have to die sooner or later. The Holy Qur'ān says :

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

Every being shall have a taste of death ; in the end to Us shall you be brought back. ( 29 : 57 )

No body knows what will happen after the death. Only God is aware of it but He has vouchsafed the knowledge of it to His Apostles and through them the people have got some information. Every man has to pass through three stages after death. The first stage lasts from death to Resurrection. It is called *Barzakh* (برزخ). After breathing his last whether a person is buried or cremated or cast into the river, he shall be resurrected again on the Last Day. His soul does not perish because it is immortal. It only migrates from this material world to the next world. In the grave the angels question him about his spiritual state. If he is a true believer, his answers are correct. The angels give him the glad tidings of living in peace till the Last Day. In case he is a sinner or infidel, he is placed under dreadful punishment till the Day of Judgment. (يوم الحساب)

The next stage is that of the Last Day and the Resurrection. On the Last Day every existing thing would be destroyed. There will be terrific explosions and dreadful tremors. Even the mountains would be wiped out of existence. The Holy Qur'ān has described a full picture of the happenings of the Last Day in some of the following verses :

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوْهَا  
تَذْهَبُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى  
النَّاسَ سُكَرَىٰ وَمَاهُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝

O Mankind ! fear your Lord. Verily, the earthquake of the Last Hour shall be a tremendous thing. On the day when you will behold it, every suckling woman shall forsake her sucking babe ; and every woman who has a burden in her womb shall cast her burden ; and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but it is the mighty chastisement of God. ( 22 : 1, 2 )

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ۝

One day the earth and the mountains will be in violent commotion and the mountains will be as a heap of sand poured out and flowing down. ( 73 : 14 )

إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا ۝ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝  
وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝ إِنَّ  
جَهَنَّمَ كَانَتْ مِرْصَادًا ۝ لِلطَّاغِيْنَ مَا بَاءُ ۝ لِيُخَيَّبَنَّ فِيهَا الْفَٰكِرِينَ ۝ لَٰكِنِ ذُوقُوْنَ  
فِيهَا بَرْدًا وَلَا شَرَابًا ۝ إِلَّا حَمِيمًا وَعَسَآءًا ۝ جَزَاءً لِّمَا كَانُوا  
لَا يُرْجُونَ حِسَابًا ۝ وَكَذَّبُوا بِآيَاتِنَا كِذْبًا ۝ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝  
فَذُوقُوا فَلَنْ نُّرِيدَ كُمْ إِلَّا عَذَابًا ۝ إِنَّ لِلْمُتَّقِينَ مَفَارِجًا ۝ خَدَائِقَ وَأَعْنَابًا ۝

Lo ! the Day of Severance is fixed ; the day when there shall be a blast on the trumpet and you shall come in multitudes, and heaven shall be opened and be full of portals, and the mountains shall be set in motion and become as a mirage. Lo ! hell lurks in ambush. (It is) the home of transgressors to abide therein for ages ; No coolness shall they taste therein nor any drink save boiling water and running sores. Meet recompense ! for they looked not forward to their account, and they called our revelations false with strong denial but We recorded and wrote down

all. "Taste this then, and We will give you increase of nought but torment." But for the God-fearing is achievement (a blissful abode) with enclosed gardens and vineyards. ( 78 : 18-32 )

إِذَا السَّمَاءُ انْفَطَرَتْ ۚ وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۚ وَإِذَا الْبِحَارُ فُجِّرَتْ ۚ  
وَإِذَا الْقُبُورُ بُعْثِرَتْ ۚ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۚ يَا أَيُّهَا الْإِنْسَانُ  
مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۚ

When the Heaven shall cleave asunder ; and when the stars shall disperse ; and when seas shall be commingled ; and when the graves shall be turned upside down, each soul shall recognize its earliest and its latest actions. O' Man ! What has misled you against the Lord, the Generous. ( 82 : 1-6 )

إِذَا السَّمَاءُ انشَقَّتْ ۚ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۚ وَإِذَا الْأَرْضُ مُدَّتْ ۚ وَأَوْ  
أَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۚ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۚ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ  
كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ۚ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ۚ فَسَوْفَ  
يُحَاسَبُ حِسَابًا يَسِيرًا ۚ

When the heaven is split asunder and attentive to her Lord in fear ; and when the earth is spread out and cast out all that was in her and is empty ; and attentive to her Lord in fear ! Verily, O' Man ! you are working toward your Lord a work which you will meet (in His presence). Then whoso is given his account in his right hand, he truly shall receive an easy reckoning. ( 84 : 1-8 )

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۚ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۚ وَرَأَىٰ  
الْإِنْسَانُ مَا لَهَا ۚ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ يَا أَيُّهَا رَبِّكَ أَوْحَىٰ لَهَا ۚ  
يَوْمَئِذٍ يَصُدُّ السُّرَّاءُ النَّاسَ ۚ لِيُرَوْا أَعْمَالَهُمْ ۚ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ  
خَيْرًا يَرَهُ ۚ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۚ

When the earth with her quaking shall quake and the earth shall cast forth her burdens and man

shall say, "What ails her?" On that Day shall she tell out her tidings because your Lord shall have inspired her on the Day shall men come forward in throngs to behold their deeds. And whosoever shall have wrought an atom's weight of good shall behold it and whosoever shall have wrought an atom's weight of evil, shall behold it. (99 : 1-8)

فَإِذَا جَاءَتِ الصَّاخَّةُ ۖ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۚ وَأُمُّهُ وَأَبِيهِ ۚ  
 وَصَاحِبَتِهِ وَبَنِيهِ ۚ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۚ وَجُودٌ  
 يَوْمَئِذٍ مُسْفَرٌ ۚ صَاحِكَةٌ مُسْتَبْشِرَةٌ ۚ وَوَجُودٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۚ  
 تَرْهَقُهَا قَتَرَةٌ ۚ أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجِرَةُ ۚ

But when the shout shall come on the day when a man shall flee from his brother and his mother and his father and his wife and his children. Every man that day will have concern enough to make him heedless (of others). On that day faces will be bright as dawn, laughing, rejoicing at good news, and other faces on that day, with dust upon them shall be veiled in darkness. Those are the disbelievers, the wicked. (81 : 33-42)

On the Last Day the entire material world shall be destroyed. Then after a long time men shall be raised again in accordance with the Command of Allāh. Every person born into this material world will be re-created and called upon to render full account of his deeds.

After this the last stage will commence. Those God-fearing persons who led a pious life, shall be awarded place in the Paradise. The dwellers of Paradise will live in a state of eternal bliss, supremely immune from all sorts of anxieties and sufferings. Those who will turn out to be guilty and deserving of Divine Chastisement, shall be consigned to Hell. They shall have to live permanently in a condition of unmitigated misery and castigation.

It is also pointed out that a man's own limbs will depose against him before Allāh on the Day of Reckoning. The Holy Qur'ān affirms :



الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا  
كَانُوا يَكْسِبُونَ ۝

This Day shall be set a seal on their mouths.  
But their hands will speak out and feet will bear  
witness as to what they used to earn. (36 : 65)

١- عَنْ أَنَسٍ رَضِيَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ مِنْ  
أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَكْثُرَ الْجَهْلُ وَيَكْثُرَ الزِّنَا وَيَكْثُرُ  
شُرْبُ الْخَمْرِ وَيَقِلَّ الرَّجَالُ وَيَكْثُرَ النِّسَاءُ حَتَّىٰ يَكُونَ لِخَمْسِينَ امْرَأَةً  
الْقَيِّمُ الْوَاحِدُ (مسلم)

1. Anas reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Among the Signs of the Last Hour will be the removal of knowledge, the abundance of ignorance, the prevalence of fornications, the prevalence of wine-drinking, the small number of men and the large number of women so that fifty women will have one man to look after them. (Muslim)

٢- عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
"إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ فَاحْذَرُوهُمْ" (مسلم)

2. Jabir bin Samura reported that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying : Before the Last Hour there will be great liars so beware of them. (Muslim)

٣- عَنْ أَنَسٍ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ هَذِهِ الدُّنْيَا  
مَثَلُ تَوْبٍ شَقٍ مِنْ أَوْلَاهِ إِلَىٰ أُخْرَىٰ فَبَقِيَ مُتَعَلِّقًا بِخَيْطٍ فِي أُخْرَىٰ فَيُؤَسِّدُ  
ذَلِكَ الْخَيْطُ أَنْ يَنْقَطِعَ (البيهقي)

3. Anas reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : The world is like a garment torn from end to end and hanging by a thread at the end of it and that thread will soon be cut off. (*Baihaqi*)

٤. عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا بَيْنَ التَّفْخِخَتَيْنِ أَرْبَعُونَ. قَالُوا يَا أَبَا هُرَيْرَةَ أَرْبَعُونَ يَوْمًا؟ قَالَ: آيَاتُ قَالُوا أَرْبَعُونَ شَهْرًا؟ قَالَ آيَاتُ قَالُوا أَرْبَعُونَ سَنَةً؟ قَالَ آيَاتُ ثُمَّ يُنَزِّلُ اللَّهُ مِنَ السَّمَاءِ مَاءً فَيَنْسِبُونَ كَمَا يَنْبِتُ الْبَقْلُ قَالَ وَلَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا عَظْمًا وَاحِدًا أَوْ هُوَ عَظْمُ الذَّنْبِ وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ.

(مسلم)

4. Abū Huraira (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : Between the two blasts there are forty (and when Abū Huraira was asked if the forty referred to days, he refused to say ; when he was asked if it referred to forty months, he refused to say ; and when asked if it referred to forty years, he refused to say). God will then send down water from the sky and they will sprout like vegetables. The only thing in man does not decay is one bone, the tail-bone from which the whole frame will be reconstituted on the Day of Resurrection. (*Muslim*)

٥. عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الشَّمْسُ وَالْقَمَرُ مَكْوُورَانِ يَوْمَ الْقِيَامَةِ. (البخاري)

5. Abū Huraira (Allāh be pleased with him) narrated Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : The sun and the moon will be folded upon the Day of Resurrection. (*Bukhāri*).

٦. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصُّورُ قَرْنٌ يُفْخُ فِيهِ. (الترمذی)

6. 'Abdullāh bin 'Amr (Allāh be pleased with him) reported the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying : The trumpet is a horn which will be blown (on the Resurrection Day). (*Tirmidhi*)

٧- عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ يُعِيدُ اللَّهُ الْخَلْقَ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟ قَالَ يَا مَرْزُوقُ إِذَا مَرَرْتَ بِوَادِي قَوْمِكَ جَدْبًا ثُمَّ مَرَرْتَ بِهِ يَهْتَزُّ خَضْرَاءً قُلْتُ نَعَمْ قَالَ فَبِتِلْكَ آيَةُ اللَّهِ فِي خَلْقِهِ كَذَلِكَ يُعِي اللَّهُ الْمَوْتَى  
( رزين )

7. Abū Rāzin al-'Uqaili narrated that he asked the Messenger of Allāh (peace and blessings of Allāh be upon him) how God would restore all things and what indication there was of that in His creation. He replied : "Have you not come by the valley of your people when it was barren, then come by it when it was shaking with verdure ?" On being told that he had, he said : That is God's Sign in His creation and thus will God bring the dead to life.  
(*Rāzin*)

٨- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يُحْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقَ رَاغِبِينَ رَاهِبِينَ وَإِثْنَانِ عَلَى بَعِيرٍ وَثَلَاثَةَ عَلَى بَعِيرٍ وَأَرْبَعَةَ عَلَى بَعِيرٍ وَعَشْرَةَ عَلَى بَعِيرٍ وَتَحْشَرُ بَقِيَّتَهُمُ النَّارُ تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا وَتَلِيَتْ مَعَهُمْ حَيْثُ بَاقُوا وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا وَتُمَسِّي مَعَهُمْ حَيْثُ أَمْسَوْا" (مسلم)

8. Abū Huraira (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : Mankind will be assembled in three classes : those who desire Paradise and those who fear Hell coming two, three, four and ten on a camel ; and the rest will be assembled, hell being with them where they are at mid-day, where they spend the night, where they are in the morning and where they are in the evening. (*Muslim*)

٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَعْرُقُ النَّاسَ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرْقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا وَيَلْجُمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ" (مسلم)

9. **Abū Huraira** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : On the Day of Resurrection mankind will sweat to such an extent that their sweat will penetrate the earth seventy cubits and it will cover their mouths, reaching to their ears. (*Muslim*)

١٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ وَنَفْسِهِ" (البخاري)

10. **Abū Huraira** (Allāh be pleased with him) reported the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying : The one who will be most fortunate by reason of my intercession on the Day of Resurrection will be the one who says there is no god but Allāh sincerely from his heart or his soul. (*Bukhāri*)

١١- عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُقَالُ لِلْكَافِرِ يَوْمَ الْقِيَامَةِ أَرَأَيْتَ لَوْ كَانَ لَكَ مِلْءُ الْأَرْضِ ذَهَبًا أَكُنْتَ تَفْتَدِي بِهِ فَيَقُولُ نَعَمْ فَيُقَالُ لَهُ قَدْ سُئِلْتَ أَيَسْرَمِنْ ذَلِكَ" (مسلم)

11. **Anas bin Mālik** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : It would be said to the non-believers on the Day of Resurrection : If you were to possess gold, filling the whole earth, would you like to secure your freedom by paying that ? He would say : Yes. Thereupon it would be said to him : Something easier (than this) was demanded from you (but you paid no heed to it). (*Muslim*)

١٢- عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ

يَوْمَ الْقِيَامَةِ قَالَ أَلَيْسَ الَّذِي أَمْشَاهُ عَلَى الرَّجُلَيْنِ فِي الدُّنْيَا قَادِرٌ  
عَلَى أَنْ يَمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ“ (متفق عليه)

12. **Anas bin Mālik** (Allāh be pleased with him) reported that a person said : Allāh's Messenger, how the non-believers would be made to assemble on the Day of Resurrection (by crawling) on their faces ? Thereupon he (the Holy Prophet) said : Is He who is powerful to make them walk on their feet is not powerful enough to make them (crawl) upon their faces on the Day of Resurrection ? (*Muslim*)

۱۳- عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ اللَّهُ لَا يَطْلُبُ مُؤْمِنًا حَسَنَةً يُعْطَى بِهَا فِي الدُّنْيَا وَيَجْزِي بِهَا فِي الْآخِرَةِ وَأَمَّا الْكَافِرُ فَيَطْعَمُ بِحَسَنَاتٍ مَا عَمَلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَقْضَى عَلَى الْآخِرَةِ لَمْ تَكُنْ لَهُ حَسَنَةً يُجْزَى بِهَا. (مسلم)

13. **Anas bin Mālik** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Verily, Allāh does not treat a believer unjustly in regard to his virtues. He would confer upon him (His blessings) in this world and would give him reward in the Hereafter. And as regards a non-believer he would be made to taste the reward (of virtue in this world) what he has done for himself so much that when it would be the Hereafter, he would find no virtue for which he should be rewarded. (*Muslim*)

۱۴- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَدْخُلُ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ مِنْهُ بِرَحْمَتِهِ. (مسلم)

14. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There is none whose deeds alone would entitle him to get into Paradise. It was said to him : And, Allāh's Messenger, not even you ? Thereupon he said : Not even I, but that my Lord wraps me in Mercy. (*Muslim*)

١٥- عَنِ ابْنِ مَحْمُودٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ الرَّجُلُ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْعَدَاةِ وَالْعَشِيرَةِ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَالْجَنَّةُ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَالنَّارُ قَالَ ثُمَّ يُقَالُ هَذَا مَقْعَدُكَ الَّذِي تُبْعَثُ إِلَيْهِ يَوْمَ الْقِيَامَةِ (مسلم)

15. Ibn 'Umar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : When anyone of you dies, he is shown his seat (in the Hereafter) morning and evening ; if he is amongst the inmates of Paradise (he is shown) the seat from amongst the inmates of Paradise and if he is one from amongst the denizens of Hell (he is shown the seat) from among the denizens of Hell, and it would be said to him : That is your seat until Allāh raises you on the Day of Resurrection (and sends you to your proper seat. (Muslim)

١٦- عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِي قَبْرِهِ إِتَتْهُ لَيْسَمٌ حَفَقَتْ بِعَالِمِهِمْ إِذَا انْصَرَفُوا (مسلم)

16. Anas bin Mālik (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : When the dead body is placed in the grave, he listens to the sound of the shoes (as his friends and relatives retrace their steps after burying him). (Muslim)

١٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ إِذَا أَخْرَجَتْ رُوحُ الْمُؤْمِنِ تَلَقَّهَا مَلَكَانِ يُصْعِدُ أَحَدُهُمَا قَالَ حَمَادٌ فَذَكَرَ مِنْ طَيْبٍ رِيحُهَا وَذَكَرَ الْإِسْكَ قَالَ وَيَقُولُ أَهْلُ السَّمَاءِ رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ صَلَّى اللَّهُ عَلَيْكَ وَعَلَى جَسَدِكَ كُنْتَ تَعْمُرِينَهُ فَيَنْطَلِقُ بِهِ إِلَى رَبِّهِ عَزَّ وَجَلَّ ثُمَّ يَقُولُ انْطَلِقُوا بِهِ إِلَى أَحْرِبِ الْأَجَلِ قَالَ وَإِنَّ الْكَافِرَ إِذَا أَخْرَجَتْ رُوحَهُ قَالَ حَمَادٌ وَذَكَرَ مِنْ نَجَسٍ وَذَكَرَ لَفَنًا وَتَقُولُ أَهْلُ السَّمَاءِ رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ

الْأَرْضِ قَالَ يُقَالُ انْطَلِقُوا بِهِ إِلَى الْبَحْرِ الْأَجْبَلِ قَالَ أَبُو هُرَيْرَةَ فَسَرَدَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَيْطَةً كَانَتْ عَلَيْهِ عَلَى أَنْفِهِ هَكَذَا -  
(مسلم)

17. **Abū Huraira** (Allāh be pleased with him) reported: When the soul of a believer would go out (of his body) it would be received by two angels who would take it to the sky. Hammād (one of the narrators) mentioned the sweetness of its odour, and further said that the dwellers of the sky say: Here comes the pious soul from the side of the earth. Let there be blessings of Allāh upon the body in which it resides. And it is carried (by the angels) to its Lord, the Exalted, the Glorious. He would say: Take it to its destined end. And if he is a non-believer and as it (the soul) leaves the body—Hammād made a mention of its foul smell and of its being cursed—the dwellers of the sky say: There comes a dirty soul from the side of the earth and it would be said: Take it to its destined end. **Abū Huraira** (Allāh be pleased with him) put a thin cloth which was with him upon his nose while making a mention of the foul smell of the soul of a non-believer. (*Muslim*)

١٨- عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْلُطُ عَلَى الْكَافِرِ  
فِي قَبْرِهِ تِسْعَةٌ وَتَسْعُونَ تَبِيئًا تَسَعْنَهُ تَلْدَعُهُ حَتَّى تَقُومَ السَّاعَةُ لَوْ أَنَّ تَبِيئَنَا  
مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَتْ حَبْصًا - (الداري)

18. **'Abū Sa'id** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Ninety nine serpents will bite an unbeliever in his grave. They will bite him and sting him till the hour comes to pass. If any serpent among them gives out a breath into this world, it will never yield vegetables. (*Darimi*)

١٩- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قُبِرَ النَّبِيُّ  
أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَرْدَقَانِ يُقَالُ لِأَحَدِهِمَا الْمُشْكِرُ وَالْأُخْرَى السَّكِيرُ

فَيَقُولَانِ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَإِنْ كَانَ مُؤْمِنًا فَيَقُولُ هُوَ  
عَبْدُ اللَّهِ وَرَسُولُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
فَيَقُولَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا ثُمَّ يَفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ  
ذِرَاعًا فِي سَبْعِينَ ثُمَّ يَنْوِرُ لَهُ فِيهِ ثُمَّ يُقَالُ لَهُ نِعْمَ فَيَقُولُ أَرْجِعْ إِلَى أَهْلِي  
فَأَخْبِرْهُمْ فَيَقُولَانِ نِعْمَ كَذَرْمَةِ الْعَرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ  
إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ وَإِنْ كَانَ مُنَافِقًا قَالَ سَمِعْتُ  
النَّاسَ يَقُولُونَ تَوَلَّى قُلْتُ وَمِثْلَهُ لَا أَدْرِي فَيَقُولَانِ قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ  
ذَلِكَ فَيُقَالُ لِلْأَرْضِ التَّمِيحِ عَلَيْهِ فَتَلْتَمِعُ عَلَيْهِ فَتَقْتَلِفُ أَصْلَاعَهُ فَلَا يَزَالُ  
فِيهَا مَعْدًا بِأَحْتَى يَبْعَثُهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ“ (الترمذى)

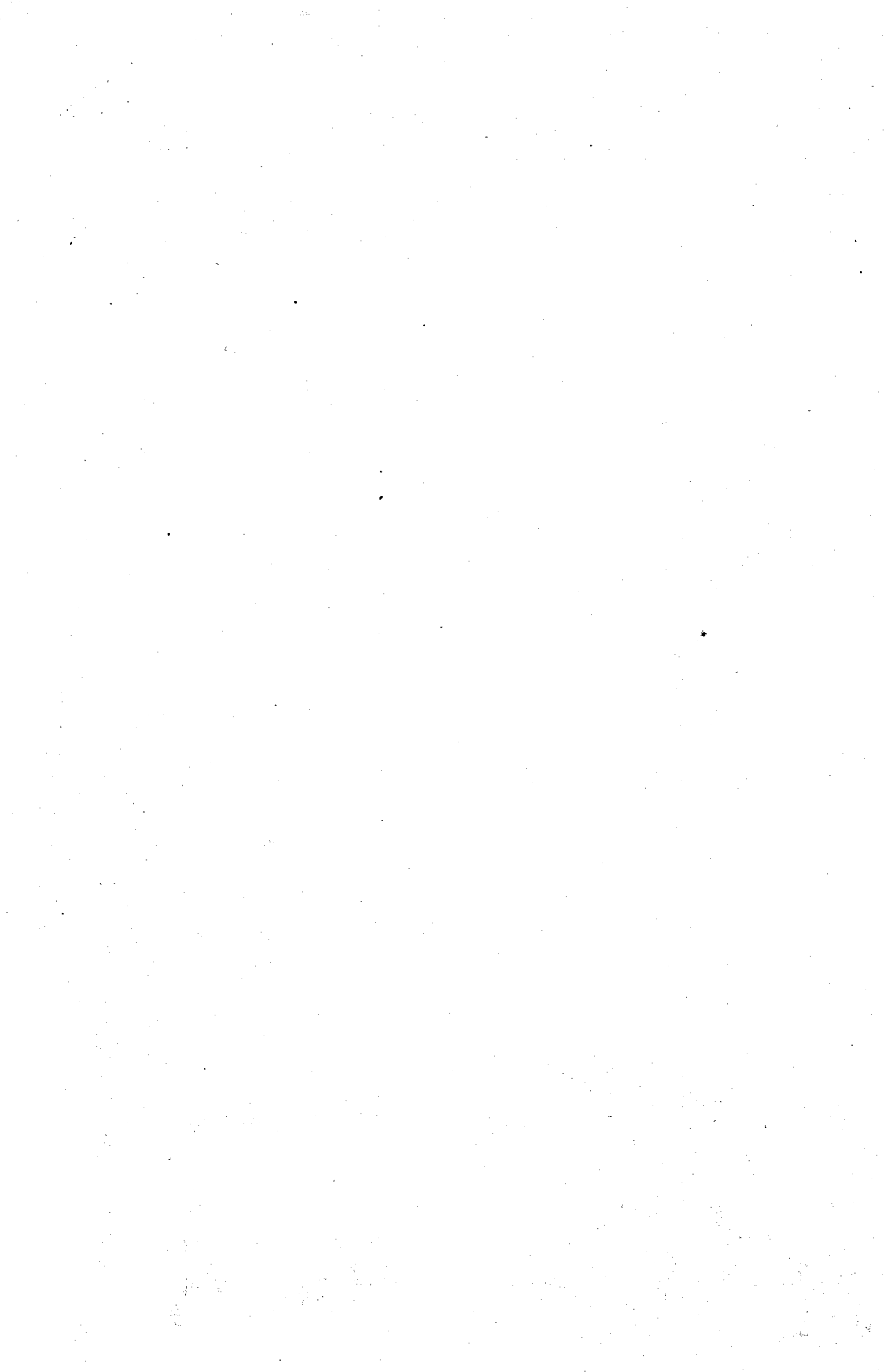
19. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : When a dead man is buried two black and blue-coloured angels will come to him. One of them called *Munkir* and another *Nakir*. They will ask : What do you say about this man ? If he is a believer, he will reply : He is the servant of Allāh and His Messenger. I bear witness that there is no god but Allāh and that Muhammad is His Servant and Messenger. They will then say : We knew that you would reply thus. Afterwards his grave will be made spacious upto seventy cubits and there will be light for him therein and it will be said to him : Sleep. He will say : I shall return to my family and inform them. They will say : Sleep like the sleep of a bridegroom whom no body can awaken except the dear ones of the family till Allāh will raise him up from that bed of his. If he was a hypocrite, he will say : I heard men saying a word the like of which I say : I do not know him (the Holy Prophet). They will say : We knew that you would say so. Then it will be said to the earth : Come constrained over him. It will then come too much straintened for him and his sides will be exchanged. He will not cease to receive punishment



therein till Allāh will raise him up from that bed of his. (*Tirmidhi*)

۲۰. عَنْ عَائِشَةَ إِتْ يَهُودِيَّةٌ دَخَلَتْ عَلَيْهَا فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا: أَعَاذَكَ اللهُ مِنْ عَذَابِ الْقَبْرِ فَسَأَلَتْ عَائِشَةَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ عَذَابِ الْقَبْرِ فَقَالَ: نَعَمْ عَذَابُ الْقَبْرِ حَقٌّ قَالَتْ عَائِشَةُ: فَمَا رَأَيْتَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ صَلَّى صَلَاةً إِلَّا تَعَوَّذَ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ - (متفق عليه)

20. 'Ā'isha (Allāh be pleased with her) reported that a Jewess went to her and narrated the punishment of the grave. She said to her : May Allāh give you protection from the torment of the grave. 'A'isha (Allāh be pleased with her) asked the Apostle of Allāh (peace and blessings of Allāh be upon him) "Yes" he said, "the punishment of the grave is a fact." 'A'isha (Allāh be pleased with her) said : I did never see the Holy Prophet (peace and blessings of Allāh be upon him) say a prayer afterwards except that he sought refuge to Allāh from the punishment of the grave. (*Agreed upon*)



# الْجَنَّةُ وَالْجَهَنَّمَ

(Al-Jannatu wal-Jahannam)

*Heaven And Hell*



## HEAVEN AND HELL

## INTRODUCTION

On the Day of Judgment the believers who had done righteous deeds in this world would live in eternal bliss after gaining immediate admission into the Paradise. Such of them as would be adjudged worthy of deliverance, would be forgiven and admitted into the Paradise after they had undergone punishment. Only those who would have departed from this world in a state of infidelity, polytheism or rebellion against Allāh will be doomed to live in the Hell for ever. Heaven is the abode of supreme and paramount blissfulness, felicity and incomparable happiness. The dwellers of Paradise would not only get all kinds of spiritual and material bounties, but would benefit from them for ever. They would have a very comfortable life to live, delicious fruit to eat, and pure spouses for their companionship. It is significant to note that the inhabitants of Paradise would have a clear idea of the outward forms of the thing they would get in Paradise, by living in this moral world, but their quality would be incomparably superior in Paradise *e.g.*, the fruit would resemble in colour and form though of course infinitely superior in taste and smell. Similarly, the spouses would be free from all human feelings, mental or spiritual. Some of its qualities are described in the following verses of the Holy Qur'an :

لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

For those who ward off evil, with their Lord are Gardens underneath which rivers flow, and pure companions and contentment from Allāh. Allāh is Beholder of His bondmen. (3 : 15)

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا نَزلاً مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلَّذِينَ بَرَأُوا

But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow wherein they will be safe for ever. A gift of welcome from their Lord. That which Allāh has in store is better for the righteous. (3 : 198)

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهِونَ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى  
الْأَرَآئِكِ مُتَّكِنُونَ لَهُمْ فِيهَا فَاكِهَةٌ وَ لَهُمْ مَا يَدَّعُونَ سَلَامٌ ذَاتَ قَوْلًا  
مِنْ رَبِّ رَحِيمٍ

Lo ! Those who merit Paradise this day are happily employed. They and their wives (associates) will be in grove of (cool) shade reclining on Thrones (of dignity). Every fruit will be there for them, they shall have whatever they call for. The world from a Merciful Lord (for them) is "Peace." (36 : 55-58)

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ  
مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ  
عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ

A similitude of the Garden which the righteous are promised. Therein are rivers of water unpolluted and rivers of milk whereof the flavour changes not, and rivers of wine (of joy) delicious to the drinkers and rivers of clear and pure honey : therein for them is every kind of fruit and grace from their Lord. (47 : 15)

The life in Hell has been depicted in various verses of the Holy Qur'an. Some of those are mentioned here :

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا مِنْ سَمَادٍ قَوْمًا وَإِن يَسْتَعِينُوا يَسْتَعِينُوا يُعَاثُوا  
بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

Lo ! We have prepared for disbelievers Fire. Its tent encloses them. If they ask for showers, they shall be showered with water like to molten brass which burns the faces. Calamitous the drink and ill the resting place ! ( 18 : 29 )

إِنَّ شَجَرَةَ الزَّقُّومِ لَا طَعَامَ الْأَنْفِيمِ ۚ كَالْمُهْلِ ۚ يَغْلَى فِي الْبُطُونِ ۖ  
كَغَلَى الْحَمِيمِ ۖ تَخَدُّوهُ فَأَعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ۖ ثُمَّ صُبُّوا  
فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْجَحِيمِ ۖ

Lo ! The tree of *Zaqqum* will be the food of the sinner ! Like molten brass it will boil in their bellies like the boiling of scalding water. (And it will be said) seize him and drag him into the midst of the blazing fire (of Hell). Then pour upon his head the torment of boiling water. ( 44 : 43-48 )

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا ۖ كُلَّمَا نَضِجَتْ جُلُودُهُمْ  
بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۖ

Lo ! Those who disbelieve Our revelations, We shall expose them to Fire. As often as their skins are consumed, We shall exchange them for fresh skins that they may taste the torment. ( 4 : 56 )

وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ۖ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسَبِّغُهُ وَيَأْتِيهِ الْمَوْتُ  
مِنْ كُلِّ مَكَانٍ وَهُوَ بِمِيتَتِهِ ۖ وَمِنْ وَّرَائِهِمْ عَذَابٌ غَلِيظٌ ۖ

And he is made to drink a fostering water which he sips but can hardly swallow and death comes to him from every side while yet he cannot die and before him is a harsh doom. ( 13 : 16, 17 )

۱- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقَّتِ  
الْحَقَّةُ بِالْمَكَارِهِ وَحَقَّتِ النَّارُ بِالشَّهَوَاتِ ۖ (مسلم)

1. **Anas bin Mālik** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The Paradise is surrounded by hardships (a pious man is entitled to enter Paradise by facing the rigours) and the Hell-Fire is surrounded by temptations. (Muslim)

٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ اللَّهُ أَعَدَدْتُ لِبِعَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ذُخْرًا بَلَدًا مَا أَطَّلَعَكُمْ اللَّهُ عَلَيْهِ وَقَرَأَ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قَرَّةٍ أَعْيُنٌ (مُسلم)

2. **Abū Huraira** (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said that Allāh, the Exalted and Glorious, said : I have prepared for My pious servants such bounties as the eye has not seen and the ear has not heard and no human heart has ever perceived, leaving aside those about which Allāh has informed you. He then recited : No soul knows what comfort has been hidden for them. (Muslim)

٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ فِي الْجَنَّةِ شَجْرَةً يُسِيرُ الزَّارِكُ فِي ظِلِّهَا مِائَةَ سَنَةٍ لَا يَقْطَعُهَا (مُسلم)

3. **Abū Huraira** (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : In Paradise there is a tree under the shadow of which a rider can travel for a hundred years. (Muslim)

٤- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ كَمَا تَتَرَاءَوْنَ الْكَوَكِبَ فِي السَّمَاءِ" (مُسلم)

4. **Abū Sa'id al-Khudri** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The inmates of Paradise will look to the upper apartment of Paradise as you see the planets in the sky. (Muslim)



٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوَكِبٍ دَرِي فِي السَّمَاءِ إِضَاءَةً لَا يَبُولُونَ وَلَا يَتَقَوَّطُونَ وَلَا يَتَفَلُّونَ وَلَا يَمْتَخِطُونَ أَمْشَاطُهُمُ الذَّهَبُ وَرَشْحُهُمُ الْمِسْكُ بِمَا رَمَهُمُ الْإِكْرَةَ ۚ (مسلم)

5. **Abū Huraira** (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying: The first group (of my *ummah*) to get into Paradise would be like a full moon in the night. Then those who would be next to them, they would be like the most significantly glittering stars in regard to brightness, then after them (others) in ranks. They would neither void excrement, nor pass water, nor suffer from catarrh, nor would they spit. And their combs would be made of gold, and the fuel of their braziers would be aloes and their sweat must be *musk*. (*Muslim*)

٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ وَلَا بِيَأْسَ وَلَا يَبْلَى نِيَابُهُ وَلَا يَفْنَى شَبَابُهُ ۚ (مسلم)

6. **Abū Huraira** (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying: He who would get into Paradise, would neither become destitute, nor would his clothes wear out, nor his youth would decline. (*Muslim*)

٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَدْخُلُ الْجَنَّةَ أَتْوَامٌ أَفِيدَتْهُمْ مِثْلَ أَفِيدَةِ الطَّيْرِ" (مسلم)

7. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: There would enter Paradise people whose

hearts would be like those of the hearts of birds (just as the hearts of the birds are free from every tint of jealousy in the same way the hearts of the inmates of Paradise would be free from jealousy, rancour, deceit and hatred).  
(Muslim)

٨. عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
"مَا فِي الْجَنَّةِ شَجَرَةٌ إِلَّا وَسَاقُهَا مِنْ ذَهَبٍ" (الترمذی)

8. **Abū Huraira** (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: There is no tree in Paradise the trunk whereof is not of gold. (*Tirmidhi*)

٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
مِمَّ خُلِقَ الْخَلْقُ؟ قَالَ: "مِنَ الْمَاءِ" قُلْنَا الْجَنَّةُ مَا بِنَاءُهَا؟ قَالَ: "لَبَنَةٌ  
مِنْ ذَهَبٍ وَلَبَنَةٌ مِنْ فِضَّةٍ وَمَلَأَ طَهَا الْمِسْكَ الْأَذْفَرُ وَحُصْبًا وَوُهَا  
الْتُّوْلُوُّ وَالْيَأْقُوتُ وَتُرْبَتُهَا الزَّعْفَرَانُ مَنْ يَدْخُلُهَا يَنْعَمُ وَلَا يَبْأَسُ  
وَيَخْلُدُ وَلَا يَمُوتُ وَلَا يَبْلَى ثِيَابُهُمْ وَلَا يَغْنَى شَبَابُهُمْ" (احمد)

9. **Abū Huraira** (Allāh be pleased with him) reported: I asked the Messenger of Allāh (peace and blessings of Allāh be upon him) of what the creatures were made. He replied: Of water. We asked: What is the foundation of Paradise? He said: One brick of gold and one brick of silver and its mortars are of *musk* of piercing smell and its stones are pearls and emeralds and its earth is of saffron. Whoso enters it will be in bliss and not in want, will live for ever and not die, and their clothes will not get old and their youth will not end. (*Aḥmad*)

١٠. عَنْ أَنَسٍ رَضِيَ قَالَ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْكَوْثَرُ؟ قَالَ:  
"ذَلِكَ نَهْرٌ أَعْطَانِيهِ اللَّهُ يُعْنَى فِي الْجَنَّةِ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ  
الْعَسَلِ فِيهِ طَيْرٌ أَعْنَاقُهَا كَأَعْنَاقِ الْبَحْرِ" (الترمذی)

10. Anas (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) was asked : What is *Kauthar* ? He said : That is a river which Allāh granted me in Paradise, intensely whiter than milk and sweeter than honey. There are birds whose necks are like the necks of camels for slaughter. (*Tirmidhi*)

١١- عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي النَّارِ حَيَاتٍ كَأَمْثَالِ الْبُيُوتِ تَلْسَعُ أَحَدَهُنَّ اللَّسْعَةَ فَيَجِدُ حَمَوْتَهَا أَرْبَعِينَ خَرِيْفًا وَإِنَّ فِي النَّارِ عَقَارِبَ كَأَمْثَالِ الْبِخَالِ الْمُؤَكَّفَةِ تَلْسَعُ أَحَدَهُنَّ اللَّسْعَةَ فَيَجِدُ حَمَوْتَهَا أَرْبَعِينَ خَرِيْفًا (احمد)

11. ‘Abdullāh bin al-Hārith (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There are serpents in the Fire like the camels of Bacteria. One of them will sting and he (the denizen of Fire) will find its pain for forty years. There are scorpions in the Fire like saddled mules. One of them will give a sting and he will find its pain for forty years. (*Ahmad*)

١٢- عَنْ أَبِي بُرْدَةَ رَضِيَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فِي جَهَنَّمَ كَوَادِيًا يُقَالُ لَهَا هَبْهَبٌ يَسْكُنُهُ كُلُّ جَبَّارٍ

12. Abū Burda (Allāh be pleased with him) narrated from his father that the Holy Prophet (peace and blessings of Allāh be upon him) said : There is a valley in Hell called *Habhab*. Every tyrant will live in it. (*Darimi*)

١٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ النَّارَ إِلَّا شَقِيٌّ قَبِيلٌ يَا رَسُولَ اللَّهِ وَمَنِ الشَّقِيُّ قَالَ مَنْ لَمْ يَعْمَلْ لِلَّهِ بِطَاعَةً وَلَمْ يَتْرِكْ لَهُ بِمَعْصِيَةٍ (ابن ماجه)

13. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : None but unfortunate will enter the Fire. It

was questioned : O' Messenger of Allāh ! Who is unfortunate. He said : He who does not act in obedience to Allāh and who does not give up sin for Him. (*Ibn Mājah*)

١٤- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : وَهُمْ فِيهَا كَالْحُونَ قَالَ تَشْوِيهِ النَّارُ فَتَقْلَمُ شَفْتَهُ الْعُلْيَا حَتَّى تَبْلُغَ وَسَطَ رَأْسِهِ وَيَسْتَرْخِي شَفْتَهُ السُّفْلَى حَتَّى تَضْرِبَ سُرَّتَهُ (الترمذی)

14. Abū Sa'id (Allāh be pleased with him) reported from the Apostle of Allāh (peace and blessings of Allāh be upon him) who said : And they will be therein showing teeth. The Fire will roast him and his upper lip will go up till it reaches the middle of his head and his lower lip will hang down till it strikes his navel. (*Tirmidhi*)

١٥- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ الْخَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : "كَسْرَادِقِ النَّارِ أَرْبَعَةٌ جُدٌّ كَشَفَتْ كُلَّ جِدَارٍ مَسِيرَةَ أَرْبَعِينَ سَنَةً" (الترمذی)

15. Abū Sa'id al-Khudri (Allāh be pleased with him) reported from the Holy Prophet (peace and blessings of Allāh be upon him) who said : The enclosures of the Fire have four walls. The thickness of each wall is the distance of forty years. (*Tirmidhi*)

١٦- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ "اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ" قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَوْ أَنَّ قَطْرَةً مِّنَ الرَّقُومِ قَطَرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الْأَرْضِ مِنْ مَعَاشِهِمْ فَكَيْفَ يَمُنُّ بِكَوْنِ طَعَامِهِ ؟ (الترمذی)

16. Ibn 'Abbās reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) reads this Verse : Fear Allāh with fear due to Him and you must not die unless you are Muslims. The Messenger of Allāh (peace and

blessings of Allāh be upon him) said : If a drop of *Zaqqum* would have fallen in a house of the world, it would have spoiled the provisions of the inmates of the world. Then how will it be with one whose food it will become. (Tirmidhi)

١٧- عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْكَافِرَ لَيَسْحَبُ لِسَانَهُ الْفَرْسَخَ وَالْفَرْسَخَيْنِ يَتَوَطَّأُهُ النَّاسُ - (احمد)

17. Ibn 'Umar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Verily, as for a polytheist, his tongue will be prolonged to one or two furlongs and the people will tread upon it. (Ahmad)

١٨- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءٍ مِنْ نَارِ جَهَنَّمَ قِيلَ يَا رَسُولَ اللَّهِ إِنْ كَانَتْ لَكَوَيْةٌ قَالَتْ قُضِلَتْ عَلَيْهِنَّ بِتِسْعَةِ وَسِتِّينَ جُزْءًا كَأَنَّ مِثْلَ حَرِّهَا -

18. Abū Huraira (Allāh be pleased with him) reported Allāh's Apostle (peace and blessings of Allāh be upon him) as saying : Your fire is only one seventeenth part of the Fire of Hell. His companions said : By Allāh even ordinary fire would have been enough (to burn people). Thereupon he said : It is sixty-nine parts in excess of (the heat of) fire in this world each of them being equivalent to their heat. (Muslim)

١٩- عَنْ سَمُرَةَ رَضِيَ بْنِ جُنْدُبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْهُمْ مَنْ تَأْخُذُ النَّارُ إِلَى كَبَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُ النَّارُ إِلَى رِكْبَتَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُ النَّارُ إِلَى مَجْزَتِهِ وَمِنْهُمْ مَنْ تَأْخُذُ النَّارُ إِلَى تَرْتُوتِهِ - (مسلم)

19. Samura bin Jundub (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon

him) as saying : There would be among them those to whom the fire will reach upto their ankels and to some of them the fire would reach their knees and to some it would reach their waists and to some it would reach up to their collar bones. (*Muslim*)

٢٠ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْتَعَّتِ النَّارُ وَالْجَنَّةُ فَقَالَتْ هَذِهِ يَدْخُلُنِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ وَقَالَتْ هَذِهِ يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِهَذِهِ أَنْتِ عَذَابِي أُعَذِّبُ بِكَ مِنْ أَشَاءِ وَرَبِّيَا قَالَ أُصِيبُ بِكَ مَنْ أَشَاءُ وَقَالَ لِهَذِهِ أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مَلُؤَهَا (مُتَّصِلًا)

20. **Abū Huraira** (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : There was a dispute between the Hell and the Paradise and it (the Hell) said : The haughty and the proud will find abode in me., And the Paradise said : (٢٠) The meek and the humble will find their abode in me. Thereupon Allāh, the Exalted and Glorious said (addressing the Hell) : You are (the means of My punishment by which I punish whom I wish. (And addresssing the Paradise) He said : You are only My Mercy by means of which I shall show mercy to those whom I wish but each one of you would fill. (*Muslim*)

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