English Translation of
Jāmi‘
At-Tirmidhī

Compiled by:
Imām Hāfiz Abū ‘Eisā Mohammad Ibn ‘Eisā At-Tirmidhī

Volume 6

From Hadith no. 3291 to 3956

Translated by:
Abu Khaliyl (USA)

Ahādith edited & referenced by:
Hāfiz Abu Tāhir Zubair ‘Ali Za‘l

Final review by:
Islamic Research Section
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Chapter 55. Regarding Sūrat Ar-Rahmān

In the Name of Allah, the Most Beneficent the Most Merciful

(1). 3291. Muhammad bin Al-Munkadīr narrated that Jābir [may Allah be pleased with him] said: “The Messenger of Allah came out to his Companions, and recited Sūrat Ar-Rahmān from its beginning to its end for them, and they were silent. So he said: ‘I recited it to the Jinns on the ‘Night of the Jinns,’ and they had a better response to it than you did. Each time I came to Allah’s saying: ‘Which of your Lords favors do you deny.’ They said: ‘We do not deny any of Your favors our Lord! And Yours is the praise.’” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Gharīb. We do not know of it except as a narration of Al-Walīd bin Muslim, from Zuhair bin Muhammad. Ahmad bin Hanbal said: “It is as if this Zuhair bin Muhammad who was in Ash-Shām is not the one reported from in Al-’Irāq. It is as if he is another man whose name was mixed up.” Meaning due to the Munkar narrations that they reported from him. I heard Muhammad bin Ismā’īl
[Al-Bukhārī] saying: “The people of Ash-Shām reported Munkar narrations from Zuhair bin Muhammad while the people of Al-‘Irāq reported average narrations from him.”

Comments:
Being grateful to the Benefactor along with the favor, and to have the sense and perception of responsibility along with the affirmation of the Lordship is a true natural demand. The person who benefits from the favors of Allah, but he does not admit that the bestower of the favors also has. His rights on him because of the favors, and he will be questioned regarding the Divine Favors; he is, disrespectful to the favors and denies them. Therefore humans and the jinn, are being reminded that the abundant favors and benefits from Allah are making you aware of the accountability, but you are constantly ungrateful.

Chapter 56. Regarding Sūrat Al-Wāqi‘ah

In the Name of Allah, the Merciful, the Beneficent

(1). 3292. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Allah said: ‘I have prepared for My righteous worshippers, what no eye has seen, no ear has heard, and no human heart has conceived.’ So recite if you wish: No person knows what is kept hidden for them of delights of the eyes as a reward for what they used to do.[1] And in Paradise there is a tree under whose shade a rider can travel for one-hundred years.

without stopping. Recite if you wish: And in shade extended.\[^{1}\]

And the space occupied by a whip in Paradise is better than the world and whatever is in it. Recite if you wish: And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.\[^{2}\] (Hasan)

[Abū ʿEisā said:] This Hadīth is Hasan Sahih.

Transliteration: [Abū ʿEisā said:] [Hadith] This Hadīth is Hasan Sahih.

Comments:

Paradise is such a place of everlasting favors that no one saw it ever, in this life, except the Prophet ﷺ. Therefore the real nature and true reality of its favors can never be comprehended by humans, as the original nature of the Paradise is beyond the limits of our intellectual perception, how the eyes, ears and the hearts can then feel the delight of it. The detail of the description of the Paradise has already been mentioned.

(2). 3293. Anas narrated that the Prophet ﷺ said: "Indeed in Paradise there is a tree under whose shade a rider can travel for one-hundred years without stopping. Recite if you wish: And in shade extended. And water flowing constantly."\[^{3}\] (Sahih)

[Abū ʿEisā said:] This Hadīth is Hasan Sahih. There is something on this topic from Abū Saʿeed.

\[^{1}\] Al-Wāqi‘ah 56:30.

\[^{2}\] Al ʿImrān 3:185. A brief version of this preceded under no. 3197.

\[^{3}\] Al-Wāqi‘ah 56:30,31.
(3). 3294. Abu Sa'eed Al-Khudri, may Allah be pleased with him, narrated from the Prophet regarding Allah’s saying: ‘And on couches raised high’ — he said: “Their height is as what is between the heavens and the earth, and the distance between the two of them is five-hundred years.” (Da'if)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, we do not know of it except through the narration of Rishdīn. Some of the people of knowledge said that the meaning of this Hadith: “Their height is as what is between the heavens and the earth” means: “The couches are raised above each other in levels, between each level is what is between the heavens and the earth.”

Comments:
The couches of the ones on the right side will be very high and elevated; they will be reclining thereon, sitting in rows.

(4). 3295. Abū ‘Abdur-Rahmān narrated from ‘Alī that the Messenger of Allah said: And you make your provision your demise! — he said: “Your gratitude is expressed by saying: ‘We received rain because of this and that celestial position, and because of this and that star.’” (Da’if)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib [Sahih. We do not

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know of it being Marfu' except through the narration of Isrâ'il.] Sufyân [Ath-Thawrî] reported similar to this Hadîth, with this chain, from 'Abdul-A'îl [from Abû 'Abdur-Rahmân As-Sulamî, from 'Ali] – but he did not mention it being Marfu'.

Comments:
The Qur'an is full of delightful life, like rainwater for the spiritual and moral life of humans, but the people had been disrespecting and denying it. Similarly, Allah makes the rain fall from the sky, but they say it happens because of the rising and setting of such and such stars. They do not have the sense to respect Allah's favors and bounties and to pay gratitude to Him.

(5). 3296. Anas [may Allah be pleased with him] said: “The Messenger of Allah ﷺ recited: Verily, We have created them a special creation.[1] He said: "Among that special creation is the women who were decrepit, bleary eyed and elderly in the world.”

[Abû 'Eisâ said:] This Hadîth is Gharib, we do not know of it being Marfu' except as a narration of Mûsâ bin 'Ubaidah. Mûsâ bin 'Ubaidah and Yazid bin Abän Ar-Raqâšî were both graded weak in Hadîth.

Comments:
The maidens of the Paradise will be created with a special creation, due to which they will remain virgin, sweethearts and one equal age forever. [Sûrat Al-Waqi'ah: 53-57]


[Abū ‘Eisā said:] This Hadith is Hasan Gharib, we do not know of it as a narration of Ibn ‘Abbās except through this route. ‘Ali bin Šāliḥ reported this Hadith from Abū Išḥāq, from Abū Juḥaifah similarly. Something about this has been reported in Mursal form from Abū Išḥāq, from Abū Maisarah. [Abū Bakr bin ‘Ayyāsh reported a Hadith similar to that of Shaibān from Abū Išḥāq, (but) from Abū Išḥāq, from ‘Ikrimah from the Prophet Ṣallālāhu ‘alayhi wa-sallam, and he did not mention “from Ibn ‘Abbās” in it. Ḥāshim bin Al-Walīd Al-Harawi narrated that to us (he said): Abū Bakr bin ‘Ayyāsh narrated to us].

Comments:

The conditions and horrors of the Last Day are mentioned in these Sūraḥ; also the history of the past generations and the punishment inflicted on them has been mentioned. The horrors of the Last Day and the painful punishment of the Hell-dwellers would make the Prophet Ṣallālāhu ‘alayhi wa-sallam worried and concerned about his nation, which made his hair turn gray.

Chapter 57. Regarding Surat Al-Hadid

In the Name of Allah, the Merciful, the Beneficent

(1). 3298. Al-Hasan narrated that Abū Hurairah said: “Once when the Prophet of Allah was sitting with his Companions, a cloud came above them, so the Prophet of Allah said: ‘Do you know what this is?’ They said: ‘Allah and His Messenger know better.’ He said: ‘These are the clouds that are to drench the earth, which Allah dispatches to people who are not grateful to Him, nor supplicate to Him.’ Then he said: ‘Do you know what is above you?’ They said: ‘Allah and His Messenger know better.’ He said: ‘Indeed it is a preserved canopy of the firmament whose surge is restrained.’ Then he said: ‘Do you know how much is between you and between it?’ They said: ‘Allah and His Messenger know better.’ He said: ‘Between you and it [is the distance] of five-hundred years.’ Then he said: ‘Do you know what is above that?’ They said: ‘Allah and His Messenger know better.’ He said: ‘Verily, above that are two Heavens, between the two of them there is a distance of five-hundred years’ – until he enumerated seven Heavens – ‘What is between each of the two Heavens is what is between the..."
heavens and the earth.' Then he said: 'Do you know what is above that?' They said: 'Allâh and His Messenger know better.' He said: 'Verily, above that is the Throne, and between it and the heavens is a distance [like] what is between two of the heavens.' Then he said: 'Do you know what is under you?' They said: 'Allâh and His Messenger know better.' He said: 'Indeed it is the earth.' Then he said: 'Do you know what is under that?' They said: 'Allâh and His Messenger know better.' He said: 'Verily, below it is another earth, between the two of which is a distance of five-hundred years.' Until he enumerated seven earths: 'Between every two earths is a distance of five-hundred years.' Then he said: 'By the One in Whose Hand is the soul of Muḥammad! If you were to send [a man] down with a rope to the lowest earth, then he would descend upon Allâh.' Then he recited: He is Al-Awwal, Al-Ākhir, Az-Zāhir, Al-Bāṭin, and He has knowledge over all things.'

[Abû 'Eisâ said:] This Hadîth is Gharîb from this route. [He said:] It has been related from Ayyûb, Yûnus bin 'Ubaid, and 'Alî bin Zaid, that they said: "Al-Hasan did not hear from Abû Hurairah." And some of the people of knowledge explained this Hadîth, saying: "He only descends upon the knowledge of Allâh, His power and His

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authority; and Allâh’s knowledge, power and authority are in every place, and He is above the Throne as He described in His Book.”

Comments:

From Throne to earth, below to the seventh earth, the Creator of everything, the Master, the Planner and the Arranger is only Allâh. He is the First, He existed when there was nothing, He is Last, He will be when there will be nothing. The existence of everything bears declaration of His Being. Therefore He is apparent in this respect. But it is impossible to have the total comprehension and perception of the Reality of His Being and of His Attributes. So He is Unseen. The Knowledge of Allâh encompasses everything, hidden or apparent, He is aware of all types of hidden and apparent treasures. Therefore the Prophet ﷺ said, ‘O Allâh! You are the First and there was nothing before You, You are the Last and there is nothing after You, You are the Apparent and nothing is above You, You are the Hidden and nothing is hidden from You.’ [Al-Misbah Al-Munir: p. 1362]

Chapter 58. Regarding Sûrat Al-Mujãlidah

In the Name of Allâh, the Merciful, the Beneficent

(1). 3299. Salamah bin Šahkr Al-Ansârî said: “I was a man who had an issue with intercourse with a women that none other than me had. When (the month of) Ramadân entered, I pronounced Zihãr upon my wife (to last) until the end of Ramadân, fearing that I might have an encounter with her during the night, and I would continue doing that until daylight came upon me, and I would not be able to stop. One night while she was serving me, something of her became exposed for me, so I
rushed myself upon her. When the morning came I went to my people to inform them about what happened to me. I said: 'Accompany me to the Messenger of Allah to inform him about my case.' They said: 'No by Allah! We shall not do that, we fear that something will be revealed about us in the Qur'an, or the Messenger of Allah might say something about us, the disgrace of which will remain upon us. But you go and do whatever you want.'" He said: "So I left and I went to the Messenger of Allah, and informed him of my case. He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one, it is I before you, so give me Allah's Judgement, for I shall be patient with that.' He said: 'Free a slave.' He said: "I struck the sides of my neck with my hands, and said: 'No by the One Who sent you with the Truth! I possess nothing besides it.' He said: 'Then fast for two months' I said: 'O Messenger of Allah! Did this occur to me other than when I was fasting?' He said: 'Then feed sixty poor people.' I said: 'By the One Who sent you with the Truth! We have spent these nights of ours hungry without an evening meal.' He said: 'Go to the one with the charity from Banu Ruzaiq, tell him to give it to you, then feed a Wasq of it, on your behalf, to sixty poor people. Then
help yourself and your dependants with the remainder of it.” He said: “I returned to my people and said: ‘I found dejection and bad ideas with you, and I found liberalness and blessing with the Messenger of Allah ﷺ. He ordered me to take your charity, so give it to me.’ So they gave it to me.” (Daʾīf)

[Abū ʿEisā said:] This Hadith is Hasan. Muḥammad said: “To me, Sulaimān bin Yāsār did not hear from Salamah bin Ṣakhir.” He said: He is called Salamah bin Ṣakhir, and he is also called Salmān bin Ṣakhir. And there is something on this topic from Khawlah bint Thaʿlabah, and she is the wife of Aws bin Aṣ-Ṣāmit.

Comments:

Zihār refers to one saying to his wife, “To me, you are like the back of my mother i.e. you are unlawful to me for cohabitation just like my mother.” Saying so by naming any body part of any woman who is forbidden for marriage has the same ruling. A wife would become unlawful forever by saying these words in the time of Jahiliyyah. But Islamic Shariʿah ruled to carry out expiation for it, because it is a very bad and serious mistake. Its expiation is to set free a male or female slave, if it is not possible then the fasting of two successive months are to be observed, if this is also not possible then one should feed sixty persons poor.

(2). 3300. ʿAlī bin Abī Ṭālīb said: “When (the following) was revealed: ‘0 you who believe! When you consult the Messenger in private, spend something in charity before your private consultation.’”[1] The Prophet ﷺ said:

said to me: ‘What do you think? A Dinár?’ I said: ‘They will not be able to.’ He said: ‘Then half a Dinár?’ I said: ‘They will not be able.’ He said: ‘Then how much?’ I said: ‘A barley corn.’ He said: ‘You made it too little.’” He said: “So the Ayah was revealed: ‘Are you afraid of spending in charity before your private consultation?’” He said: “It was about my case for which Allah lightened the burden upon this Ummah.” (Da‘îf)

[Abû 'Eisâ said:] This Hadîth is Hasan Gharib, we only know of it through this route. The meaning of his saying: “A barley corn” is gold equal to the weight of a barely corn. [And Abû Al-Ja‘d’s name is Râfi’].

**Comments:**

The hypocrites, without any need and reason, would interfere to talk to the Prophet in his precious time; so spending something in charity was ordered to discourage them from doing so, because they had the general disease of miserliness and greed of wealth. But the poor and the destitute were exempted; consequently all the people stopped questioning him privately. It also became hard for the sincere believers that they should give charity before the private consultation. Afterwards, Allâh abrogated this rule.

(3). **3301.** Anas bin Mâlik narrated that a Jew came to the Prophet of Allâh and his Companions and said: “As-Sâmû ‘Alaikum (Death be upon you).” So the people replied to him. The Prophet of Allâh said: “Do you...”

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know what this person said?” They said: “Allāh and His Messenger know better — he said the Salām - O Allāh’s Prophet.” He said: “No, rather he said like this and that. Bring him back for me.” So they brought him back and he said: “Did you say As-Sāmu ‘Alaikum? He said: “Yes.” So with that, Allāh’s Prophet ﷺ said: “When one of the People of the Book gives you the Salām, then say: “Alaika Mā Qulta (Whatever you said to you too).” He said: ‘And when they come to you, they greet you with a greeting wherewith Allah greets you not.”[1] (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih.

Comments:
When the Jews would visit the Prophet ﷺ or say salutation to the Muslims, they would say Assām Alaikum “death unto you” by twisting the tongue instead of Assalamu Alaykum “peace be upon you”. Therefore the Prophet ﷺ told them not to say Wa ‘Alaikum Assalām when responding them, rather only Alaikum or Wa ‘Alaikum i.e. unto you whatever you said.

Chapter 59. Regarding Sūrat Al-Ḥashr

In the Name of Allāh, the Merciful, the Beneficent

(1). 3302. Ibn ‘Umar [may Allāh be pleased with him] said: “The Messenger of Allāh ﷺ ordered burning and cutting down the date-palms of Banū An-Naḍīr, and that

(place) was called Al-Buwairah. So Allah revealed: What you cut down of the Linah, or you left of them standing on their trunks, it was by the leave of Allah, and in order that He might disgrace the rebellious." [Sahih]

[Abū 'Eisā said:] This Hadith is Ḥasan Sahih.

Comments:

When the Muslims attacked Banū An-Naḍīr, they cut and burnt down some of their trees as war tactics, upon which the enemies started propaganda against Islam and Muslims that they claimed reform but the situation was contrary; they cut down the fruit bearing trees. Could that be reform?! So this Verse was revealed to satisfy the Muslims that it happened with Allah’s order. No order of Allah is without wisdom and benefit. Also the aim of this all was to humiliate and disgrace the dishonest and the traitors, the trees they planted with their wishes were being cut down in front of them, but they were so desperate and helpless and just could not protect them.

(2) 3303. Hafṣ bin Ghiyāth narrated: “Ḥabīb bin Abī ‘Amrah narrated to us, from Sa‘eed bin Jubair, from Ibn ‘Abbās, regarding the saying of Allah, the Mighty and Sublime: What you cut down of the Linah, or you left of them standing on their trunks – he said: ‘The Linah is the date-palms.’ That He might disgrace the rebellious.”

He said: ‘They were forced from their forts.’ And they were ordered to cut down the date-palms, that caused some hesitation in their chests, so the Muslims said: “We cut some of them, and we left some of them, so let us ask the...”


Messenger of Allah ﷺ if we are to be rewarded for those that we cut down, and if we will be burdened for what we left?" So Allah [Most High] revealed the Ayah: What you cut down of the Linah, or you left of them standing on their trunks."

[Abū ‘Eisā said:] This Hadith is Hasan Gharib. Some of them reported this Hadith from Ḥafs bin Ghiyāth, from Ḥabīb bin Abī ‘Amrah from Sa‘eđ bin Jubair in Mursal form, without mentioning: "from Ibn ‘Abbās" in it. That was narrated to us by ‘Abdullāh bin ‘Abdur-Rahmān (who said): "Hārūn bin Mu‘āwiyah narrated to us, from Ḥafs bin Ghiyāth, from Ḥabīb bin Abī ‘Amrah from Sa‘eđ bin Jubair from the Prophet ﷺ” in Mursal form.

[Abū ‘Eisā said:] Muhammad bin Ismā‘īl heard this Hadith from me.

Comments:

For the purpose of battlefield tactics, the trees that were required for cutting were cut down, and those not required were left; because the destruction and devastation of the orchards entirely depended on the battlefield needs. If the war strategy does not require it, then destroying even the smallest things of the enemies is unlawful.

(3). 3304. Abū Hurairah narrated, that a man from the Ansār had a guest spend the night with him, but he did not have anything to eat but his meal and the meal for his children, so he said to his wife: ‘Put

the children to sleep, extinguish the torches, and give me whatever you have with you for the guest.' So this Ayah was revealed: And they give preference over themselves even though they were in need of that.”[1] (Sahih)

This Hadith is Ḥasan Sahih.

Comments:

In Verse nine of Sūrat Al-Ḥashr, the Anṣār’s open-mindedness and generosity is admired that they welcomed the emigrants warmly, generously and wholeheartedly. They were never jealous and envious of the help that the emigrants were being offered. They rather gave the emigrants preference over themselves even though they were in the need of those very things. This incident of hospitality is also from among their sacrifice.

Chapter 60. Regarding Sūrat Al-Mumtaḥinah

In the Name of Allah, the Merciful, the Beneficent

(1). 3305. Al-Ḥasan bin Muhammad – and he is Ibn Al-Ḥanafiyyah – narrated from ‘Ubaidullāh bin Abī Rāfī’ who said: “I heard ‘All bin Abī Ṭalib saying: ‘The Messenger of Allāh Ṭūḥā dispatched us – myself, Az-Zubair, and Al-Miqād bin Al-Aswad. He said: “Proceed until you reach Rawdah Khākh, where there is a lady carrying a letter. Take the letter from her and bring it to me.” So we proceeded on our way with our horses galloping until we reached the Rawdah. There we

found the lady and said to her: “Give me the letter.” She said: “I have no letter.” We said: “Either you take out the letter, or we shall take off your clothes.” He said: ‘So she took it out of her braid.’ He said: ‘We brought it to the Messenger of Allâh , and it was from Ḥâṭîb bin Abî Balṭa‘ah, addressed to some of people among the idolaters of Makkah, informing them of some matter regarding the Prophet . So he said: “What is this O Ḥâṭîb?” He said: “Do not be hasty with me O Messenger of Allâh! I was a person who is an ally to the Quraish, not being related to them. The Muḥâjirîn who are with you have relatives who can protect their families and their wealth in Makkah. So since I have no lineage among them, I wanted to do them a favor, so they might protect my relatives. I did not do this out of disbelief, nor to renegade from my religion, nor did I do it to choose disbelief [after Islam].” The Prophet said: “He said the truth.” Umar bin Al-Khattâb said: “Allow me to chop off the head of this hypocrite!” The Prophet said: “Indeed he participated in the battle of Badr. You do not know, perhaps Allâh looked at those who attended Badr and said: ‘O people of Badr! Do as you like, for I have forgiven you.’” He said: ‘It was about him, that this Sûrah was revealed: O you who believe! Do not take My enemies and your enemies as protecting friends
showing affection towards them."\[1\] (Ṣaḥīḥ)

‘Amr (who narrated it from Al-Hasan) said: “I saw Ibn Abī Rāfī’, and he was the scribe for ‘Ali [bin Abī Ṭalib].”

[Abū ‘Eisā said:] This Ḥadīth is Ṣaḥīḥ. There is something about it from ‘Umar and Jābir bin ‘Abdullāh. More than one narrated this Ḥadīth from Sufyān bin ‘Uyainah similarly, and they mentioned this wording; they said: “Either you take out the letter, or we shall take off your clothes (to search for the letter).” It has also been related from Abū ‘Abdur-Rahmān [bin Yaḥya] As-Sulami, from ‘Alī bin Abī Ṭalib, and it is similar to this Ḥadīth. And some of them mentioned in it: “[He said:] ‘Either you take out the letter, or we shall strip you (to search for the letter).’”


Comments:

Hātib did so with good intention, he was certain that the Messenger of Allāh would definitely have victory over the people of Makkah. He thought he would do them a favor without any harm.

(2). 3306. Ma’mar narrated from Az-Zuhri, from ‘Urwhah that ‘Āishah said: “The Messenger of Allāh would not have examined (the women) except for the ‘Ayah in which Allāh said: When believing women come to you pledging to

\[1\] Al-Mumtaḥinah 60:1.
you.”[1] Ma’mar said: “Ibn Tāwūs informed me from his father who said: ‘The hand of the Messenger of Allāh did not touch the hand of a woman he had not acquired.”[2] (Sahīh)

[He said:] This Hadith is Hasan Sahīh.

**Comments:**

When the groups of women, like the groups of men, began to come to the Prophet for giving the pledge of loyalty to Islam, many of the women belonged to the tribes whose moral standard was low. He, at the occasion of the pledge, stressed the avoidance of the evil doings that no individual of an Islamic society is allowed to commit. Polytheism, stealing, fornication, killing children as well as forging accusations about sexual matters were forbidden.

(3). 3307. Shahr bin Hawshab said: “Umm Salamah Al-Anṣārīyyah narrated to us, she said: ‘A woman said: “What is this Ma‘rūf for which we are not to disobey you in?” He (ﷺ) said: “[That you not wail.]’ I said: ‘O Messenger of Allah! Verily Banū so-and-so comforted me in the case of my uncle, and I must reciprocate for them.’ But he refused to allow me. So I asked him again numerous times, then he permitted me to reciprocate for them. So after reciprocating for them, I did not wail for anyone else until this time. And there does not remain a woman except that she has wailed, besides me.’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb. There is something

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[2] That is either his wife or his slave-girl.
about this from Umm ‘Atiyah [may Allāh be pleased with her].

‘Abd bin Ḥumaid said: “Umm Salamah Al-Anṣāriyyah is Asmā’ bint Yazid bin As-Sakan.”

Comments:

Wailing over the deed, crying with a loud voice, is a bad custom of the women during the time of Jahiliyyah. Islam commanded to finish it gradually, in the beginning it was said to be disliked but was not forbidden strictly; later on it was gradually declared unlawful. As the earlier ruling was not absolute, so because of the continued persistence by some women, this unreasonable act was allowed once. But it is now forbidden absolutely.

(4). 3308. [Abū An-Naṣr narrated from Ibn ‘Abbās, regarding the saying of Allāh, the Most High:

When believing women come to you as emigrants, examine them.[1] He said: “When a woman came to the Prophet to accept Islam, she would have to take an oath by Allāh: ‘I have not left out of anger with my husband, I have not left except out of love for Allāh and His Messenger.”] (Daʿīf)

[Abū ‘Eisā said: This Hadīth is Gharīb].

Comments:

The Muslims were instructed in this Verse that the Muslim women, who have come to you by emigrating from the land of Kufr (disbelief), keep them not with you without judging the truth of their belief and disbelief. If their emigration is only for the sake of Islam, only the love of Allāh and His Messenger is the motive of the emigration, and they intend no other aim, then keep them with you. Therefore the Prophet would judge the truth of their Faith and thereafter give them protection.

Chapter 61. Regarding Sūrat As-Saff

In the Name of Allah, the Merciful, the Beneficent

(1). 3309. ‘Abdullāh bin Salām said: “A group of us Companions of the Messenger of Allāh ﷺ sat talking, and we said: ‘If we knew which deed was most beloved to Allāh then we would do it.’ So Allāh, Most High, revealed: ‘Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise. O you who believe! Why do you say that which you do not do?’”[1] ‘Abdullāh bin Salām said: “So the Messenger of Allāh ﷺ recited it to us.” Abū Salamah (one of the narrators) said: “So Ibn Salām recited it to us.” Yahyā (one of the narrators) said: “So Abū Salamah narrated it to us.” Ibn Kathīr said: “So Al-Awzā’i recited it to us.” ‘Abdullāh said: “So Ibn Kathīr recited it to us.” (Ṣaḥīh)

[Abū ‘Eisā said:] Muhammad bin Kathīr has been contradicted in his narration of this Hadith from Al-Awzā’ī. Ibn Al-Mubārak reported it from Al-Awzā’ī, from Yahyā bin Abī Kathīr, from Hilāl bin Abī Maimūnāh, from ‘Aṭā’ bin Yasār from ‘Abdullāh bin Salām – or; from Abū Salamah, from ‘Abdullāh bin Salām. And Al-Walīd bin

Muslim reported this Hadith from Al-Awzā'ī similar to the narration of Muḥammad bin Kathīr.

Comments:

The people who do not accept the call of the Prophet deserve Allah’s wrath; those who accept everything but practise nothing or practise only what is according to their lusts and desires, they deserve even severer wrath of Allah than the rejecters. Value and respect of a person’s confession and words is with his loyalty and truthfulness. Therefore what a person says or promises he should fulfill it.

Chapter 62. Regarding Sūrat Al-Jumu’ah

(1). 3310. Abū Hurairah said: “We were with the Messenger of Allah when Sūrat Al-Jumu’ah was revealed, so he recited it until he reached: And others among them who have not yet joined them. A man said to him: ‘O Messenger of Allah! Who are these people who have not yet joined us?’ But he did not say anything to him.” He said: “Salman [Al-Fārisi] was among us.” He said: “So the Messenger of Allah placed his hand upon Salmān and said: ‘By the One in Whose Hand is my soul! If faith were on Pleiades then men among these people would reach it.’” (Ṣaḥīḥ)

Chapters On The Tafsir

[Abū 'Eisā said:] This Hadīth is Gharīb. 'Abdullāh bin Ja'far is the father of 'All bin Al-Madinā, and he was graded weak by Yahyā bin Ma'īn. This Hadīth has been related from Abū Hurairah through other routes. Abū Ghaith's (a narrator in the chain) name is Sālim, the freed slave of 'Abdullāh bin Mutī [from Al-Madinah, and he is trustworthy]. Thawr bin Zaid is from Al-Madinah, and Thawr bin Yazīd is from Ash-Shām.

Comments:

The advent of the Prophet ﷺ was not only for the unlettered people of Arabia. It was [and is] in fact for those, too, who had yet not joined the circle of Islam and they would become Muslim later. He aimed that not only the Arabs but the non-Arabs would also join the fold of Islam. The meaning of putting his hand on Salmān Al-Farisi was an indication for non-Arabs that the role of those people in service to Islam will be golden and admirable.

(2). 3311. Jābir said: “The Prophet ﷺ was standing and delivering a Khutbah for us on one Friday, when a caravan arrived in Al-Madinah. So the Companions of the Messenger of Allāh ﷺ rushed off until only twelve men remained. Among them were Abū Bakr and 'Umar. And this Ayah was revealed: And when they see some merchandise or some amusement, they disperse headlong to it”[1] (Ṣaḥīḥ)

[He said:] This Hadīth is Hasan Ṣaḥīḥ.

Chapters On The Tafsîr

(Another chain) with similar.

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.


Comments:

A trade caravan arrived in Al-Madinah exactly during the Friday sermon. The caravan announced the arrival by beating drums and other instruments. Many people who were not aware of the importance of the Friday sermon, they rushed to the caravan and left the Prophet delivering the sermon. Because they thought if they remained behind they would not get things of their need, whereupon this Verse was revealed.

Chapter 63. Regarding Sûrat Al-Munâfiqîn

In the Name of Allâh, the Merciful, the Beneficent

(1) 3312. Zaid bin Aslam said: “I was with my uncle when I heared ‘Abdullâh bin Ubayy bin Slûl saying to his companions: Do not spend on those who are with the Messenger of Allâh until they desert from him.”[1] If we return to Al-Madinah then the more honorable will expel the meaner among them.”[2] So I mentioned that to my uncle, then my uncle mentioned it to the Prophet ﷺ. So the Prophet ﷺ called for me to narrated it to him. Then the Messenger of Allâh ﷺ sent message to ‘Abdullâh bin Ubayy and

his companions but they took an oath that they had not said it. So he did not believe me and he trusted what they said. I was struck with distress the likes of which I had not suffered before. So I just sat in my house, and my uncle said to me: ‘You only wanted the Messenger of Allâh to not believe you and hate you.’ Then Allâh [Most High] revealed: ‘When the hypocrites come to you’[1] So the Messenger of Allâh sent for me, and he recited it and said: ‘Indeed Allâh has verified the truth of what you said.’”

(Sâhîh)

[Abû 'Eisâ said:] This Hadîth is Hasan Sâhîh.

[2]. 3313. Zaid bin Arqâm said: “We were participating in a battle along with the Messenger of Allâh, and there were some people from the Bedouins with us. So we all rushed toward some water and the Bedouins raced us to it. One of the Bedouins beat his companions to it and he (tried to obstruct) the pond, he placed rocks around it and he put a leather sheet over it until his companions came.” He said: “A man among the Anşâr reached the Bedouin and he dropped the reigns of his camel to drink, but the Bedouin would not

allow him. So he started removing the barriers around the water, but the Bedouin raised a stick beating the Ansārī man on the head, and smashed it. He went to ‘Abdullāh bin Ubayy, the head of the hypocrites, to inform him – he was in fact one of his companions. So ‘Abdullāh bin Ubayy became enraged, then he said: ‘Do not spend anything on whoever is with Muhammad until they depart.’ Meaning the Bedouins. They were preparing food for the Messenger of Allāh ﷺ. So ‘Abdullāh said: ‘When they depart from Muhammad, then bring Muhammad some food, and let him and whoever is with him eat it.’ Then he said to his companions: ‘If we return to Al-Madinah, indeed the more honorable will expel therefrom the meaner.” Zaid said: “And I was riding behind the Messenger of Allāh ﷺ, and I had heard ‘Abdullāh bin Ubayy, so I informed my uncle who went to tell the Messenger of Allāh ﷺ. He sent a message to him (‘Abdullāh) but he took an oath and denied it.” He said: “So the Messenger of Allāh ﷺ accepted what he said and did not believe me. So my uncle came to me and said: ‘You only wanted the Messenger of Allāh ﷺ to hate you, and the Muslims to say that you lied.’” He said: “I suffered such worry as has not been suffered by anyone else.” He said: “(Later) while I was on the move with the Messenger of Allāh ﷺ on a journey, my mind was relieved of
worry, since the Messenger of Allah ﷺ came to me and rubbed my ear and smiled in my face. I would never be happier than with that as long as the world remained. Then Abū Bakr caught up to me, and said: ‘What did the Messenger of Allah ﷺ say to you?’ I said: ‘He did not say anything to me, he only rubbed my ear and smiled in my face.’ He said: ‘Receive the good news!’ Then ‘Umar caught up with me and I said the same to him as I had to Abū Bakr. In the morning the Messenger of Allah ﷺ recited Sūrat Al-Munāfiqin.’ (Ṣaḥḥ) [Abū ‘Eisā said:] This Ḥadīth is Ḥasan SaM/i.

Comments:

In the 6th year of emigration, in the battle of Banū Muṣṭaliq, the Prophet ﷺ alighted near a water spring, where a dispute took place between an emigrant and an Anṣārī; and the emigrant slapped the Anṣārī, whereupon the Anṣārī called for the help of Anṣār, and the emigrant asked the help of emigrants; the people from both sides became ready to fight. Fortunately, the matter became calm with the Prophet’s intervention.

(3). 3314. Al-Ḥakam bin ‘Utaibah said: “I heard Muhammad bin Ka’b Al-Qurašt - forty years ago - narrating from Zaid bin Arqam [may Allah be pleased with him] that during the battle of Tabūk, ‘Abdullāh bin Ubayy said: “If we return to Al-Madinah, indeed the more honorable will expel therefrom the meaner.”[1] He said:

'So I went to the Prophet (ﷺ) and mentioned that to him, but he ('Abdullâh) took an oath that he did not say it. My people blamed me for that, they said: "What did you expect to accomplish from this?" So I went to my house and slept full of grief. Then the Prophet (ﷺ) came to me or 'I went to him, and he said: "Indeed Allâh has verified the truth of what you said."" He said: 'So this Âyah was revealed: There are the ones who say: "Do not spend on those who are with the Messenger of Allâh until they desert from him."'\[1\]

(Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:

Zaid bin Arqam informed his uncle who relayed the information to the Prophet (ﷺ). He sent for Zaid, and Zaid told him too. It happened in the expedition of Muštâliq. Relating it to the expedition of Tabûk is a misunderstanding of the narrator. [Tuhfat Al-Awadhi: vol. 4, p. 201]. House means the tent during the journey.

(4) 3315. Sufyân narrated from 'Amr bin Dinâr that he heard Jâbir bin 'Abdullâh saying: "We were in a battle" – Sufyân said: "They say in was the battle of Banû Muštaliq" – "A man from the Muhâjirîn kicked a man from the Ansâr. The man from the Muhâjirîn said: 'O Muhâjirîn!' The man from the Ansâr said: 'O Ansâr!' The Prophet (ﷺ) heard that and said: 'What is

this evil call of Jähiliyyah?’ They said: ‘A man from the Muhäjirin kicked a man from the Ansär.’ So the Prophet ﷺ said: ‘Leave that, for it is offensive.’ ‘Abdulläh bin Ubayy bin Salül heard that and said: ‘Did they really do that? By Alläh! If we return to Al-Madinah indeed the more honorable will expel therefrom the meaner.’[1]

‘Umar said: ‘Allow me to chop off the head of this hypocrite O Messenger of Alläh!’ The Prophet ﷺ said: ‘Leave him. I do not want the people to say that Muhammad kills his Companions.’’ Someone other than `Amr said: “So his son, ‘Abdulläh bin `Abdulläh, said: ‘By Alläh! You shall not return until you say that you are the mean and that the Messenger of Alläh is the honorable.’ So he did so.”

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:
Each group’s call to its party for help without making a difference between right and wrong, true and false is a custom and an act of Jähiliyyah. The Muslim’s duty is to support the truth; whether it is in his favor or against him. Therefore the Prophet ﷺ stated this.

(5). 3316. Ad-Ḍahhâk bin Muzâhîm narrated from Ibn `Abbâs [may Alläh be pleased with him] who said: “Whoever has wealth, requiring him to perform Hajj to the House of his Lord, or upon which Zakât is obligatory, but he

does not do it, then he shall ask to return (the world) upon his death.”

A man said: “O Ibn ‘Abbās! Have Taqwā of Allāh! It is only the disbelievers who will be asked to return.” He said: “For that, I shall recite to you from the Qur’ān: O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers. And spend of that with which We have provided you before death comes to one of you, and he says: “My Lord! If only You would give me respite for a little while, then I should give Sadaqah” up to His saying: “And Allāh is All-Aware of what you do.”[1] He said: “So what makes Zakāt obligatory?” He said: “When wealth reaches two-hundred or above.”[2] He said: “What makes Hajj obligatory?” He said: “Provisions and a camel.”

(6). (Another chain) from Ād-Dāḥhāk from Ibn ‘Abbās, from the Prophet ﷺ with similar. (Da‘if)

He said: This is how this Hadith was reported by [Sufyān] bin ‘Uyainah and others; from Ābū Janāb, from Ād-Dāḥhāk from Ibn ‘Abbās, as his saying, not in Marfū‘ form. And this is more correct than the narration of ‘Abdur-Razzāq. Ābū Janāb Al-Qāssāb’s name is Yahyā bin Ābī Ḥayyāh and he is not strong in Hadith.

[2] “That is, Dirhams.” (Tuhfat Al-Ahwādhī)
Comments:
These Qur’ānic Verses guides that the substance that Allah has given a person, he should make a good use of the wealth before death. Lest death should approach and he would say with remorse, “O Lord! Grant me some more respite! I shall spend in charity and I can be from among the good doers.”

Chapter 64. Regarding Sūrat At-Taghābun

In the Name of Allah, the Meriful, the Beneficent

(1). 3317. ‘Ikrimah narrated that Ibn ‘Abbās was asked by a man about this Āyah: O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! He said: “These are men who submitted (to Islam) in Makkah, and they wanted to come to the Prophet ﷺ but their wives and children refused to allow them to come to the Messenger of Allah ﷺ. So when they came to the Messenger of Allah ﷺ, they saw that the people had gained such understanding in the religion that they wanted to punish them (their families). So Allah revealed the Āyah: O you who believe! Verily, among your wives and your
children there are enemies for you; therefore beware of them!” (Da‘īf)
[Abū ‘Eisā said:] This Hadith is Hasan Ṣahīh.


Comments:
Some among a person’s family and dependents are his enemies, who stop him from discharging his duties to Allah. Though they do so with good intention, but the consequences of this emerge as ruin and destruction for the person. Accordingly, they play a real role of enmity to him.

Chapter 66. Regarding Sūrat At-Taḥrim

In the Name of Allah, the Merciful, the Beneficent

(1). 3318. Ibn ‘Abbās said: “I was ever determined to ask ‘Umar about the two women, among the wives of the Prophet, about whom Allah [the Mighty and Sublime] said: If you two turn in repentance, your hearts are indeed so inclined...[1] until once when ‘Umar performed Hajj, and I performed Hajj along with him. I poured water for his Wudū‘ from a water holder, and I said: ‘O Commander of the Believers! Who are the two women among the wives of the Prophet, about whom Allah said: If your two turn in repentance, you hearts are indeed so inclined?’ He said to me:

I am astonished at you O Ibn 'Abbâs!” – Az-Zuhri (one of the narrators) said: “By Allâh! He disliked what he asked him, but he did not withhold it from him.” – “He said to me: ‘It was 'Aishah and Hafshah.’” He said: “Then he began narrating the Hadîth to me. He said: ‘We, the people of the Quraish, used to have the upper hand over our women. So when we arrived in Al-Madinah, we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife when she started talking back to me, she said: “What bothers you about that? By Allâh! The wives of the Prophet ﷺ talk back to him, and one of them may stay away from him a whole day until the night?”” “He said: ‘I said to myself: “Whoever among them has done that, then she has thwarted herself and lost.”’ “He said: ‘My house was in Al-'Awâli among those of Banû Umayyah, and I had a neighbor among the Ansâr, and he and I would take turns visiting the Messenger of Allâh ﷺ.' He said: ‘One day I would visit him and bring the news of the Revelation, and other than that, and one day he would visit him and bring the same. We heard stories that Ghassân were preparing their horses to attack us.' He said: ‘One day he came to me in the evening and knocked on my door, so I went out to him. He said: “A horrible thing has
happened.” I said: “Ghassân has come?” He said: “Worse than that. The Messenger of Allah has divorced his wives.” He said: ‘I said to myself: “Hafṣah has thwarted herself and is a loser! I thought this would happen some day.”’ He said: ‘After we prayed Subh, I put on my clothes, then went to visit Hafṣah. There I found her crying. I said: “Has the Messenger of Allah divorced (all of you)?” She said: “I do not know. He has secluded himself in the upper room.”’ He said: ‘So I went, and came upon a black slave, I said: “Seek permission for Umar.”’ He said: ‘So he entered then came out to me. He said: “I mentioned you to him, but he did not say anything.”’ He said: ‘So I went to the Masjid. There I found a group of people sitting around the Minbar weeping, so I sat down with them. Then it became too much for me, so I went to the slave and said: “Seek permission for Umar.”’ He went in, then he came out to me and said: “I mentioned you to him, but he did not say anything.”’ He said: ‘So I went to the Masjid again, and sat there until I could not take it any more, and I went back to the slave and said: “Seek permission for Umar.”’ He went in, then he came out to me and said: “I mentioned you to him but he did not say anything.”’ He said: ‘So I turned to leave, when the slave called me back. He said: “Enter, for he has given you permission.”’ He said: ‘So I entered, and found
the Prophet reclining upon a woven mat, and I saw the marks it left on his side. I said: “O Messenger of Allāh! Have you divorced your women?” He said: “No.” I said: “Allāhu Akbar! If you only saw us O Messenger of Allāh! We the people of the Quraish used to have the upper hand over our women, but when we came to Al-Madinah we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife, so when she started talking back to me I rebuked her and she said: ‘What bothers you about that? By Allāh! The wives of the Prophet talk back to him, and one of them may stay away from him a whole day until the night?’” He said: “I said to Hafṣah: ‘Do you talk back to the Messenger of Allāh?’ She said: ‘Yes, and one of us may stay away from him all day until the night.’” He said: “I said: ‘Whoever among them has done that, then she has thwarted herself and lost. Do any of you feel so secure against Allāh becoming angry with you because of the anger of the Messenger of Allāh, then she will be ruined?’ He said: ‘So the Prophet smiled.’ He said: ‘So I said to Hafṣah: “Do not talk back to the Messenger of Allāh, and don’t ask him for anything. Ask me for whatever you want. And do not be tempted by the behavior of your companion, for she is more beautiful than you, and more loved
by the Messenger of Allāh ﷺ." He said: 'So he smiled again. I said: "O Messenger of Allāh! May I speak candidly?" He said: "Yes."' He said: 'I raised my head and did not see in the house except for three hides. So I said: "O Messenger of Allāh! Supplicate to Allāh to make your followers prosperous. For verily, He has made the Persians and the Romans prosper, and they do not worship Him." He then sat up and said: "Do you have some doubts O Ibn Al-Khaṭṭāb? They are a people whose good has been hastened for them in this world's life."' He said: 'He swore that he would not enter upon his women for a month. So Allah censured him for that, and he made the atonement of an oath.'

Az-Zuhrī said: "Urwah informed me that 'Aishah said: 'When twenty-nine days passed, the Prophet ﷺ entered upon me first, and he said: "O 'Aishah! I am about to mention something to you, but do not be hasty in reply until you consult your parents."' She said: 'Then he recited this Ayah: "O Prophet! Say to your wives."'[

[1] She said: 'I knew by Allāh! That my parents would not tell me to part with him.' She said: 'I said: "Is it about this that I should consult with my parents? Indeed I want Allāh and His Messenger and the abode of the Hereafter." Ma'mar (one of the narrators) said: "Ayyūb informed

me that Ḥāshim said to him: ‘O Messenger of Allāh! Do not inform your wives that I chose you.’ So the Prophet ﷺ said: ‘Allāh sent me only as one who conveys (Muballigh), He did not send me as one causing hardship.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb. It has been reported through more than one route from Ibn ‘Abbās.

Comments:
This Verse means, if you turn to Allāh in repentance, it should not be surprising or something odd, it is in fact the best thing for you; because your hearts are inclined to Allāh and the Messenger and towards repentance.

Chapter 68. Regarding Sūrat Nūn Wal-Qalam

In the Name of Allāh, the Merciful, the Beneficent

(1). 3319. ‘Abdul-Wāḥid bin Sulaim said: ‘I arrived in Makkah and met ‘Atā’ bin Abī Rabāh. I said: ‘O Abū Muḥammad! Some people with us speak about Al-Qadar.’ ‘Atā’ said: ‘I met Al-Walīd bin ‘Ubādah bin As-Sāmīt and he said: “My father narrated to me, he said: ‘I heard the Messenger of Allāh ﷺ saying: “Verily the first of what Allāh created was the Pen. He said to it: “Write.” So it wrote what will be forever.”’ (Ṣaḥīḥ)

[Abū ‘Eisā said:] There is a story along with this Ḥadīth. [He said:] This Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb,
there is something about it from Ibn 'Abbas.

Comments:

This Hadith has preceded in the story at the end of the chapters regarding Al-Qadar (2155).

Chapter 69. Regarding Sūrat Al-Ḥāqqah

In the Name of Allah, the Merciful, the Beneficent

(1) 3320. Al-Aḥnaf bin Qais narrated from Al-ʻAbbās bin 'Abdul-Muṭṭalib who claimed that he was sitting in Al-Batba'1 with a group, and the Messenger of Allah was sitting among them, when a cloud passed over them. They looked at it, and the Messenger of Allah said: 'Do you know what its name is?' They said: 'Yes. This is As-Sazāb (cloud).' The Messenger of Allah said: 'Al-Muzn (rain cloud)?' They said: '(Yes) a rain cloud.' He said: 'Al-ʻAnān (a lofty cloud)' They said: '(Yes) a lofty cloud.' Then the Messenger of Allah said: 'Do you know how much distance there is between the heavens and the earth?' They said: 'No, by Allah we do not know.' He said: 'The distance between every two of them is either seventy-one,

[1] A well known area of Makkah. "At-Ṭibī said: 'He used 'claimed' in reference to Al-ʻAbbās because he was not at that time (the event occurred) a Muslim, and the group that he was with were not Muslims.'" (Tuhfat Al-Ahwadhi).
or two, or three, years and the
heaven that is above that one is like
that.’ Until he enumerated Seven
heavens like that. Then he said:
‘Above the seventh heaven is a sea.
Between its highest part and its
lowest is just as there is between
one heaven to another heaven.
Above that are eight goats, between
their hooves and backs is the same
as what is between one heaven and
another heaven. Then above their
backs is the Throne. Between its
lowest and highest parts is the same
as what is between one heaven to
another heaven, and Alläh is above
that.’” (Da’if)

‘Abd bin Humaid said: “I heard
Yahyä bin Ma’in saying: ‘Didn’t
‘Abdur-Rahmän bin Sa’d want to
go for Hajj so that someone heard
this Hadith from him?’”[1]

[Abû ‘Eisâ said:] This Hadith is
Hasan Gharib. Al-Walid bin Abi
Thawr reported similar in Marfu’
from Simäk. Sharîk reported part
of this Hadith from Simäk and he
narrated it in Mawqîf not Marfu’
form. ‘Abdur-Rahmân is Ibn
‘Abdullâh bin Sa’d Ar-Râzî.

Comments:
The Jahmiyah’s view that Alläh is not above the Throne is wrong. The world
above the heavens is such that which can never be comprehended. Therefore
the full encompassing knowledge regarding it is impossible. Faith in the
Unseen is essential.

[1] Meaning: Why didn’t he, so the Jahmiyah could hear it.
(2). 3321. 'Abdur-Rahmân bin 'Abdullâh bin Sa'd Ar-Râzî [and he is Ad-Dashtaki] narrated that his father informed him, that his father – may Allâh have mercy upon him – informed him, he said: “I saw a man in Bukhârâ upon a mule wearing a black 'Imâmah, saying: ‘It was given to me by the Messenger of Allâh’.” (Dâ'f)

Comments:

Imâm At-Tirmidhî wanted to inform by reporting this chain that the grandfather of 'Abdur-Rahmân was a Tâbi'in.

Chapter 70. Regarding Sûrat Sa'ala Sâ'il

[1]

In the Name of Allâh, the Merciful, the Beneficent

(1). 3322. Abû Sa'eed narrated from the Prophet regarding Allâh's saying: Like Al-Muhl[2] – he said: “Like boiling oil, such that when it is brought close to one's face the skin of his face will fall off into it.”[3] (Dâ'f)

[Abû 'Eisâ said:] This Hadîth is Gharîb, we do not know of it except as a narration of Rishdîn (a narrator in the chain).

1[1] Al-Ma'ârij (70)
3[3] This preceded under no. 2581.
Comments:
The sky will get dissolved on the Last Day and it will be like the residue of oil, it will be so hot that the facial skin of the people will fall into it.

Chapter 72. Regarding Sūrat Al-Jinn

In the Name of Allāh, the Merciful, the Beneficent

(1) 3323. Ibn 'Abbas [may Allāh be pleased with them] said: the Messenger of Allāh ﷺ did not recite for the jinns nor did he see them. The Messenger of Allāh ﷺ went out with a group of his Companions towards the ‘Ukáz market. Something had been intervening between the Shayātīn and the news from the heavens, and shooting stars had been sent upon them, so the Shayātīn returned to their people and they said to them: ‘What is wrong with you?’ They replied: ‘Something has been intervening between us and the news of the heavens. And shooting stars have been sent down upon us.’ They said: ‘Nothing intervened between us and between the news of the heavens except that something has happened. So travel east and west in the earth and look for what is it that intervenes between you and between the news of the heavens.’” He said: “So they went traveling east and west on the earth, seeking whatever it was that had been intervening between them and the news of the heavens. A group of those who were traveling
towards Tihāmah headed in the direction of the Messenger of Allāh ﷺ, while he was at Nakhlah, enroute to the ‘Ukāz market. He was performing Ṣalāt Al-Fajr with his Companions. When they heard the Qur’ān they listened to it, and they said: ‘By Allāh! This is what has been intervening between us and the news of the heavens.’” He said: “Then they returned to their people and said: ‘O our people! Verily we heard a wonderful Recitation! It guides to the Right Path, and we have believed therein, and we shall never join anything with our Lord.’[1] So Allāh, Blessed is He and Most High, revealed to His Prophet ﷺ: Say: ‘It has been revealed to me that a group of the jinn listened.’[2] So the saying of the jinns was only revealed to him.”

[He said:] With this chain, from Ibn ‘Abbās, who said: “The jinns said to their people: When the worshipper stood up invoking Him in prayer, they just made round him a dense crowd as if sticking one over the other.”[3] He said: “When they saw him performing Ṣalāt, and his Companions were performing Ṣalāt, and they were prostrating along with his prostrations.” He said: “They were amazed at how his Companions obeyed him so they said to their people: When the worshipper

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stood up invoking Him in prayer, they just made round Him a dense crowd as if sticking one over the other.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:
The literal meaning: Libād means something sticking one over the other densely.

Even the jinn’s listening to the Qur’ān has been mentioned in this Hadith. They were impressed so much by the effectiveness, beauty and wisdom of the Qur’ān. They value it honorably; they accepted it and also invited their people to it.

(2). 3324. Ibn ‘Abbās said: “The jinns used to ascend through the heavens, trying to listen about the Revelation. So when they heard a statement, they would add nine to it. The statement that they heard would be true, while what they added was false. So it was with the advent of the Messenger of Allāh that they were prevented from their places. So they mentioned that to Iblīs – and the stars were not shot at them before that. So Iblīs said to them: ‘This is naught but an event that has occurred in the earth.’ So he sent out his armies, and they found the Messenger of Allāh standing in Salāt between two mountains” – I think he said “in Makkah” – “So they (returned) to meet with him (Iblīs), and informed him. He said: ‘This is the event that has happened on the earth.” (Sahīh)

[He said:] This Hadith is Hasan Sahīh.
Before the advent of the Messenger of Allah with the mission of Prophet hood, the jinn were totally banned from listening to anything from the talks of the heaven, due to which they felt something unusual is happening. Nakhlah is a place situated between Makkah and Ta’if.

Chapter 74. Regarding Sūrat Al-Mudath-thir

(1). 3325. Jābir bin ‘Abdullāh [may Allah be pleased with them] said: “I heard the Messenger of Allah – and he was narrating about the pause in Revelation – so he said in his narration: “I was walking, when I heard a voice from the heavens. So I raised my head, and there was an angel, the one that had come to me at Hīrā’, sitting upon a chair between the heavens and the earth. I fled from him out of fear, and I returned and said: ‘Wrap me up! Wrap me up!’ So they covered me.” Then Allah, Most High, revealed: ‘0 you who are wrapped up! Arise and warn.’ up to His saying: ‘And keep away from the Rujz!’ [1] before the Ṣalāt was made obligatory.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ. Yahyā bin Abī Kathīr also reported it from Abū Salamah bin ‘Abdur-Rahmān [from Jābir. And Abū Salamah’s name is ‘Abdullāh].

Comments:

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تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: 11279 من حديث إسرائيل يو رواه

(المعجم 74) - [باب: ] وَمَنْ سُوْرَة
المُذْتَرٌ (النسخة 70)

(1) - 3325 - حَدَّثَنَا عَبْدُ ٍبَنُ حَمَيْدٍ: أُحْبِرَنَا عَنْ الْرُّوَّآفَ عَنْ مَعْرُوفٍ، عَنْ الزُّرْهَيْنِ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ الله [رَضِيَ الله عَنْهُ] - قَالَ: سَمِعْتُ رَسُولَ الله ﷺ - وَهُوَ يُحَدِّثُ عَنْ فَرْتَةٍ الْوَحْيِ - قَالَ: فَقَالْ فِي
Comments:

This is the first Ayah revealed after the break in the Revelation; in which the Prophet ﷺ was ordered to declare the Highness and Oneness of Allâh openly leaving no stone unturned for his mission, without caring for any type of opposition, obstacles, crucial circumstances and odd conditions. The Oneness of Allâh was laid as the foundation of his mission, and he was commanded to maintain the highest standard of purification and cleanliness.

(2). 3326. Abû Sa‘eed narrated that the Messenger of Allâh ﷺ said: “As-Sa‘ūd is a mountain of fire, a disbeliever will be raised upon it for seventy autumns, and then similarly he will fall down it, forever.” [1] (Ḍa‘fī)

[He said:] This Hadîth is Gharîb, we only know of it being Marfu‘ through the narration of Ibn Lahi‘ah. Something from this has been reported from ‘Atiyyah, from Abû Sa‘eed [as his saying] in Mauqîf form.

Comments:

The word ‘Sa‘ūd’ is mentioned in Verse seventeen of Sûrat Al-Muddath-thir:
“I shall force him to climb a difficult height.” Sa‘ūd is such a mountain or a mountain pass that crossing through it is hardest.

(3). 3327. Jâbir [bin ‘Abdullâh] said: “Some people from the Jews said to some people among the Companions of the Prophet ﷺ: ‘Does your Prophet know how many keepers are there in Jahannam?’ They said: ‘We do not know until we ask our Prophet.’ So a man went to the Prophet ﷺ and said: ‘O Muhammad! Your Companions were defeated today.’ He said: ‘In what were they

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[1] This preceded under no. 2576.
defeated?’ He said: ‘Some Jews asked them if their Prophet knew how many keepers are there in Jahannam.’ He said: ‘So what did they say?’ He said: ‘They said: “We do not know until we ask our Prophet.”’ He said: ‘Are a people defeated who are asked about something that they do not know, merely because they said, “We do not know until we ask our Prophet?”’ Rather, these (people) did ask their Prophet, they said: “Show us Allâh plainly.” I should ask the enemies of Allâh about the dirt in Paradise, and it is Ad-Darmak.\(^1\) So when they came to him they said: ‘0 Abûl-Qâsim! How many keepers are there in Jahannam?’ He said: ‘This and that many.’ One time ten, and one time nine. They said: ‘Yes.’ He said to them: ‘What is the dirt of Paradise?’” He said: “They were silent for a while, then they said: ‘Is it bread O Abûl-Qâsim?’ So the Prophet ﷺ said: “The bread is made of Ad-Darmak.” (Da’if)

[Abû ‘Eisâ said:] We only know of this Hadîth through this route, from the narration of Mujâlîd.

Comments:

He means: it is not fair for those who asked their Prophet [Mûsâ] unreasonable questions to ask this type of questions from the Companions.

\(^{4}\). 3328. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: 3228 - حَدَّثَنَا الحَسَنُ بُنَ ٱلْضَّبْحَٰرُ ٰيُبُرٰ مُحَمَّدًا حَدَّثَنَا زَيْدُ بُنِّ حِبَّابٍ أَخْبَرَنَا أنَّهُمَا أَشْتَهَيْتُانَ
Allah said regarding this Ayah: “He is the One deserving of the Taqwā, and He is the One Who forgives.” [1] - he said: ‘Allah, Blessed is He and Most High, said: “I am the most worthy to have Taqwā of, so whoever has Taqwā of Me, not having any god besides Me, then I am most worthy that I forgive him.” (Da‘āf)

[Abū ‘Eisa said:] This Hadith is Hasan Gharib, Suhail (a narrator in the chain) is not strong in Hadith. Suhail is alone in narrating this Hadith from Thābit.

Comments:
The message is that it is only Allah’s right that the people should fear Him, His law must be abided, He only has the authority to forgive the people’s mistakes and sins.

Chapter 75. Regarding Sūrat Al-Qiyāmah

In the Name of Allah, the Merciful, the Beneficent

(1). 3329. Ibn ‘Abbās said: “When the Qur’ān was being revealed to the Messenger of Allah, he would move his tongue in attempt to memorize it. So Allah, Blessed is He and Most High, revealed: Move not your tongue concerning it to make haste therewith.” [2] He said: “So he would move his two lips.” And Sufyān (a sub-narrator) would

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move his two lips. (*Sahih*)

[Abu 'Eisa said:] This Hadith is *Hasan Sahih*. 'Ali bin Al-Madini said: "Yahyaa bin Sa'eed Al-Qattan said: 'Sufyân Ath-Thawri would say good statements of praise about Mûsaa bin Abî 'Aishah (a narrator in the chain)."

**Comment:**

The Prophet was instructed in this Verse not to hasten and not to be anxious when the Revelation came to him, because when the Revelation would come, he would hasten to memorise it while it was still being revealed.

(2). 3330. Thuwair narrated: "I heard Ibn 'Umar say: 'The Messenger of Allah said, "Indeed the least of the people of Paradise in rank, is the one who shall look at his gardens, his wives, his servants, and his beds from the distance of a thousand years, and the noblest of them with Allah is the one who shall look at His Face morning and night." Then the Messenger of Allah recited: Some faces on that day shall be radiant. They shall be looking at their Lord.'"

[Abu 'Eisâ said:] This Hadith is *Gharib*. It has been reported through more than one route from Isrâ’il, from Thuwair, similarly in *Marfu’* form. 'Abdul-Mâlik bin Abjar reported it from Thuwair,

\[^1\] *Al-Qiyamah* 75:22-23. This narration preceded – with the very same chain of narrators – under Hadith no. 2553 but there he mentioned the addition: “his bounties” before “his servants.”
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from Ibn 'Umar, as his saying, without narrating it in Marfu' form. Al-Ashja'i reported it from Sufyan, from Thuwair, from Mujahid from Ibn 'Umar as his statement without it being Marfu'. And we do not know of anyone who mentioned "from Mujahid" in it, other than Ath-Thawri.

[This was narrated to us by Abū Kuraib (he said): “Ubaidullah Al-Ashja'i reported to us: ‘From Sufyan.” Thuwair's Kunyah is Abū Jahm. Abū Fakhitah’s name is Sa’eed bin ‘Ilāqah].

Comments:
The understanding of true concept and reality of the favors of Paradise is impossible, in this life. Similarly, the condition and reality of Allâh’s Appearance is beyond the scope of intellect and comprehension. But we have Faith in the unseen that seeing Allâh will be possible in the hereafter. The real concept will be observed after entering into Paradise, because the Faith of manifest observance will be therein.

Chapter 80. Regarding Sūrat ‘Abasa

In the Name of Allâh, the Merciful, the Beneficent

(1). 3331. 'Aishah narrated: “He frowned and turned away”[1] was revealed about Ibn Umm Maktûm the blind man. He came to the Messenger of Allâh ﷺ saying: ‘O Messenger of Allâh! Guide me.’ At that time, there was a revered man from the idolaters with the Messenger of Allâh ﷺ. So the Messenger of Allâh ﷺ turned away

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from him, and faced the other man, saying: 'Do you think that there is something wrong with what I am saying?' He said: 'No.' So it was about this that it was revealed.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib. Some of them reported this Hadith from Hishām bin ‘Urwah, from his father, who said: “He frowned and turned away was revealed about Ibn Umm Maktūm” and he did not mention ‘Āishah in it.

**Comments:**

The aim of this Verse is that the preacher and reformer should have the focal attention on such people who have the quest for reform and change, and they attend the spiritual gathering of knowledge eagerly and enthusiastically. Pursue not much the ones who are careless, and show pride and boastfulness.

(2). 3332. Ibn ‘Abbās narrated that the Prophet ﷺ said: “You will be gathered barefoot, naked and uncircumcised.” “A woman said: “Will we see” or “look at each other's nakedness?” He said: “O so-and-so! Every man among them on that Day will have enough to make him careless of others.”[1] (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahīh. It has been related through more than one route from Ibn ‘Abbās [Sa’eed bin Jubair reported it as well, and there is something about it from ‘Āishah, may Allāh be pleased with her].

People will rise up on the Day of Judgement in the same condition as they were born. But the situation will be so disastrous that no one will raise the sight to others, every individual will be worried about oneself.

Chapter 81. Regarding Sūrat Idhāsh-Shamsi Kuwwirat

In the Name of Allāh, the Merciful, the Beneficent

(1). 3333. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with his eye, then let him recite: ‘When the sun Kuwwirat’ and ‘When the heaven is cleft asunder (Infaturat)’ and ‘When the heaven is split asunder.’”[4] (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib.

Hishām bin Yūsuf and others reported this Hadith, with this chain and he said: “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with his eye, then let him recite: ‘When the sun Kuwwirat.’” And he did not mention: ‘When the heaven is cleft asunder (Infaturat)’ and ‘When the heaven is split asunder’.

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[1] At-Takwir (81)
[4] Al-Inshiqaq (84)
Comments:

These three Sūrah have a full picture of the horrors and conditions of the Last Day. The commotions of the Last Day that will affect the heavens, earth, the world between them, and the apparent and hidden parts of human life, have been pictured clearly as if one is seeing them with open eyes.

Chapter 83. Regarding Sūrat Wail Lil-Muṭaffifīn

In the Name of Allāh, the Merciful, the Beneficent

(1). 333.4. Abū Hurairah narrated that the Messenger of Allāh (ﷺ) said: “Verily, when the slave (of Allāh) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it cover his entire heart. And that is the ‘Rān’ which Allāh mentioned: Nay, but on their hearts is the Rān which they used to earn.”[1] (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Saḥīh.

Comments:

When mankind does not use its natural talents properly and the faculty of the intellect and the heart, and he becomes a habitual perpetrator of sins by obeying his desires, then the dirt of all of his deeds gradually begins to cover the heart and after sometime it encompasses his entire heart; there remains no place for anything good in the heart. The person becomes a slave of sins.

(2). 3335. Ḥammād bin Zaid narrated from Ayyūb, from Nāfī', from Ibn ‘Umar: The Day when mankind will stand before the Lord of all that exists? he said: “They will be standing in sweat up to the middle of their ear.” – Ḥammād said: To us it is Marfūʿ. (Ṣahīh)

(3). 3336. Ibn ‘Umar narrated from the Prophet ﷺ: ‘The Day when mankind will stand before the Lord of all that exists.’ He (ﷺ) said: “One of them will be standing in sweat up to the middle of his ears.” (Ṣahīh)

[Abū ‘Eisā said:] This Hadith is [Hasan] Sahīh. There is something about it from Abū Hurairah.

Chapter 84. Regarding Sūrat Idhās-Sāmā‘un Shāqqa‘[3]

In the Name of Allāh, the Merciful, the Beneficent

(1). 3337. ‘A’ishah said: “I heard that the Messenger of Allāh ﷺ saying: ‘Whoever is interrogated

during the reckoning, then he will ruined.’ I said: ‘O Messenger of Allah! Allah, Blessed is He and Most High, said: ‘As for him who will be given his record in his right hand...’ up to His saying: ‘...an easy reckoning.’ He said: ‘That is (only) the presentation.’” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih.

[(Another chain) with similar.]

(Another chain) from ‘Aishah from the Prophet ﷺ, with similar.

条评论: 
Munāqashah is an investigation and inquiry about the deeds; why one did such deeds. The person will have no answer to this. So he will be ruined i.e., he will have to face chastisement. But if the book of deeds is granted and no inquiry regarding the deeds is made, they will become free easily. ‘Aishah understood only one meaning of Munāqashah and Muhāsabah, which created confusion in her mind.

Muhāsabah here means ‘Munāqashah i.e. inquiry and investigation.

(2). 3338. Anas narrated that the Prophet ﷺ said: “Whoever is reckoned with, he will be punished.” (Sahih)

[He said:] This Hadīth is Gharib as a narration of Qatādah from Anas. We do not know of it as a narration of Qatādah, from Anas from the Prophet ﷺ, except through this route.

Chapter 85. Regarding Sūrat Al-Burūj

In the Name of Allāh, the Merciful, the Beneficent

(1). 3339. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Al-Yawmul-Maw‘ūd (the Promised Day) is the Day of Resurrection, and Al-Yawmul-Mashhūd (the Attended Day) is the Day of ‘Arafah, and Ash-Shāhid (the witness) is Friday.” He said: “The sun does not rise nor set, upon a day that is more virtuous than it. In it, there is an hour in which no believing worshipper makes a supplication to Allāh for good, except that Allāh answers it for him, and he does not seek Allāh’s aid for something, except that He aids him in it.” (Hasan)

[Abū ‘Eisā said: This Hadith is Hasan Gharib]. We do not know of it except as a narration of Mūsā bin ‘Ubaidah. Mūsā bin ‘Ubaidah was graded weak in Ḥadith. Yahyā bin Sa’eed and others graded him weak because of his memory. Shu’bah, Sufyān Ath-Thawrī and others among the A‘immah reported from Mūsā bin ‘Ubaidah.

‘Alī bin Ḥujr narrated to us (he said): “Qūrān bin Tammām Al-Asadi narrated to us, from Mūsā bin ‘Ubaidah” similarly with this chain. And (he said) “Mūsā bin...
‘Ubaidah Ar-Rabadjhi’s Kunyah is Abū ‘Abdul-‘Azīz. Yaḥyā bin Sa‘eед Al-Qaṭṭān and others criticized him due to his memory.”

Comments:

The Day of Judgement is the promised day by Allāh ـ. The Day of ‘Arafah is attended by the pilgrims; and Friday is a witness for those who attend it, and this is the best day of the week, the discussion about the time in which the supplication is granted has passed in the chapters of Friday prayer.

(2) 3340. Šuhaib narrated: “When the Messenger of Allāh ـ had performed ‘Ar, Hamasa (he began mumbling)” – and Al-Hams according to some of them, is moving the lips as if he is speaking – “It was said to him: ‘O Messenger of Allāh! After you performed ‘Aṣr, you were mumbling?’ He said: ‘There was a Prophet among the Prophets, he was amazed with his people, so he said: ‘Who can stand against these people?’ Then Allāh revealed to him, that they must choose between some of them suffering from wrath, and between enemies of theirs assaulting them. They chose the wrath. So death was inflicted upon them such that seventy-thousand of them died in one day.”

He said: And when he[1] would narrate this Hadīth, he would also narrate another: “There was a king

[1] It appears that it is Ma‘mar (a narrator in the chain); he is mention similarly below. The narrator from him is ‘Abdur-Razzāq. Similar is recorded through this route by others.
among the kings, and that king had a fortune-teller (Kāhin) who would see for him. The fortune-teller said: ‘Search for a boy for me, he must be understanding’ or he said: ‘clever and quick, so that I can teach him this knowledge of mine. For verily, I fear that I shall die, and this knowledge will be removed from you, and there will be no one among you who knows it.’” He said: “They looked for a boy fitting his description. (After finding one) they ordered him to tend to that fortune-teller, and to continue visiting him. So he began his frequent visits, and on the boy’s route, there was a monk at his hermitage.” – Ma’mar said: “I think that during that time, the people at the hermitage were Muslims” – He said: “The boy began asking that monk questions each time he passed him, and he would not leave him until he informed him, so he said: ‘I only worship Allāh.” He said: “So the boy began spending more time with the monk and arriving late to the fortune-teller. The fortune-teller sent a message to the boy’s family saying: ‘He hardly ever attends me.’ The boy told that to the monk, so the monk said to him: ‘When the fortune-teller asks you where you’ve been, tell him: “I was with my family.” And when your family asks you where you’ve been, then tell them that you were with the fortune-teller.”” He said: “One day, the boy passed by a large group of people being held back by a beast.”
Some of them said, it was a lion. He said: “So the boy took a rock and said: ‘O Allāh, if what the monk says is true, then I ask you to kill it.’” [He said:] “Then he threw the rock, killing the beast. The people began asking who killed it, and some of them replied: ‘It was the boy.’ They were terrified and said: ‘This boy has learned a knowledge that no one else has learned.’” He said: “A blind man heard about him, so he said to him: ‘If you can return my sight, I shall give you this and that.’ He said to him: ‘I do not want this from you. However, if your sight is returned to you, would you believe in the One who gave it back to you?’ He said: ‘Yes.’” He said: “So he supplicated to Allāh, and He returned his sight to him, and the blind man believed. His case was conveyed to the king, so he sent for him to be brought before him. He said: ‘I shall kill each of you in a manner different than his comrade was killed.’ He called for the monk and the man who used to be blind. He placed a saw upon the forehead of one of them and killed him. Then he killed the other one by a different means. Then he gave orders for the boy, he said: ‘Take him to this or that mountain, and throw him from its peak.’ They brought him to that mountain, and when they reached the place from where they intended to cast him off, they began tumbling off of that mountain, and all of them fell down until none of them remained
except for the boy.” He said: “Then he returned and the king ordered that he be brought out to sea and cast into it. So he was brought out to sea, but Allâh drowned those who were with him, and He saved him. Then the boy said to the king: ‘You will not kill me until you tie me to the trunk of a tree and shoot me, and when you shoot me, you say: ‘In the Name of Allâh, the Lord of this boy.’’” He said: “So he ordered that he be tied, then when he shot him, he said: ‘In the Name of Allâh, the Lord of this boy.’ The boy placed his hand upon his temple where he was shot, then he died. The people said: ‘This boy had knowledge that no one else had! Verily we believe in the Lord of this boy!’” He said: It was conveyed to the king “Your efforts have been thwarted by the opposition of these three, now all of these people have opposed you.” He said: “So he had ditches dug, then fire wood was filled into it and a fire was lit. Then he (the king) had all of the people gathered and he said: ‘Whoever leaves his religion, then we shall leave him. And whoever does not leave, we shall cast him into this fire.’ So he began casting them into that ditch.” He said: “Allâh, Blessed is He and Most High, said about that: ‘Cursed were the People of the Ditch. Of fire fed with fuel...’ until he reached: ‘...The Almighty, Worthy of all praise!’”[1]
He said: "As for the boy, he was buried." He said: "It has been mentioned, that he was excavated during the time of 'Umar bin Al-Khattāb, and his finger was at his temple, just as he had placed it when he was killed." (Sahih)

[Abū 'Eisā said:] This Hadith is Ḥasan Gharib.

Comments:
This Hadith expresses the irresistible and perfect Power of Allah, thus He creates amazing and remarkable human power. He enables mankind to bear all types of tribulations and hardships in matters of Religion, and He grants them steadfastness. He manifests apparently unbelievable incidents about which the modern commentators say these incidents are unreliable. This narration is reported in more details. Sahih Muslim along with Imām Nawawī's explanation, Book of Zuhd, chapter regarding the story of the People of the Ditch.]

Chapter 88. Regarding Sūrat Al-Ghashiyah

In the Name of Allah, the Merciful, the Beneficent

(1). 3341. Jābir narrated that the Messenger of Allah ﷺ said: "I have been ordered to fight the people until they say: 'La Ildha ilallah'. So when they say that, their blood and their wealth are safe from me, except for a right, and their reckoning is for Allah." Then he recited: So remind them - you are only one who reminds. You are not a dictator over them.[1]

[Abū 'Eisā said:] This Hadith is Ḥasan Sahih.

Comments:
The duty of the noble Prophet — and now of the scholars, who are his heirs — is just to convey the message, to give reminder, advice and to preach. They have no responsibility for placing Faith and Certainty in the people’s hearts. They are not responsible for people’s Faith; if the people do not believe, then they will not be held accountable for them.

Chapter 89. Regarding Sūrat Al-Fajr

In the Name of Allah, the Merciful, the Beneficent

(1). 3342. ‘Imrān bin Ḥūṣain narrated that the Prophet was asked about Ash-Shafi’, so he said: “It is As-Salāt, some of it is Shaf (even) and some of it is Witr (odd).” (Da’f)

[He said:] This Hadith is Gharib, we do not know of it except as a narration of Qatadah. Khālid bin Qais [Al-Ḥuddānī] has also reported it from Qatadah.

Comments:
It is in Sūrat Al-Fajr: ‘And the even and the odd.” [Al-Fajr: 3]. The Prophet explained this Verse saying: ‘The Even’ means the prayers which have an even number of Rak‘ah; and ‘the Odd’ means the prayers which have an odd number of Rak‘ah, as the Maghrib and Witr prayer.
Chapter 91. Regarding Sūrat Wash-Shamsi Wa-Ḍuḥāhah

In the Name of Allāh, the Merciful, the Beneficent

(1). 3343. `Abdullāh bin Zam‘ah said: “One day, I heard the Prophet while he was mentioning the she-camel and the one who killed her. He said: ‘When their most wicked went forth.’[1] A strong and mighty man who was invincible among his tribe, like Zam‘ah, went forth for her.’ Then I heard him mentioning the women, so he said: ‘One of you should not lash his wife as a slave is lashed, for perhaps he will lay with her at the end of the day.’” He said: “Then he advised against laughing when passing gas, he said: ‘One of you should not laugh at what he himself does.’” (Ṣahih)

[Abū ‘Īsā said:] This Hadīth is Ṣahīh.

(2). 3344. ‘Alī [may Allāh be pleased with him] said: “We were

Chapter 92. Regarding Sūrat Wal-Laili Idhā Yaghṣha

In the Name of Allāh, the Merciful, the Beneficent

(1). 3344. ‘Alī [may Allāh be pleased with him] said: “We were

at a funeral at Al-Baqi' when the Prophet came and sat. So we sat with him. He had a stick with which he was scratching the ground. Then he raised his head toward the heavens, and said: 'There is not a single soul except that his place of entry has been decreed.' The people said: 'O Messenger of Allah! Shall we not then rely upon what has been written upon us? For whoever is to be among the people of bliss, then he shall do the acts that lead to bliss, and whoever is to be among the people of misery, then he shall do the acts that lead to misery?' He said: 'Rather, do the deeds, for everyone is facilitated. As for the one who shall be among the people of bliss; then verily he is facilitated to do the acts that lead to bliss. And as for the one who shall be among the people of misery; then verily he is facilitated to do the acts that lead to misery.' Then he recited: As for him who has Taqwā. And believes in Al-Husnā. We will make smooth for him the path of ease. But he who is greedy and thinks himself self-sufficient, and denies Al-Husnā. We will make smooth for him the path to evil. And what will his wealth avail him when he goes down?\[1\] (Ṣahīḥ)

[Abū ‘Eisa said:] This Hadith is Hasan Ṣahīḥ.

تخريج: منفق عليه، وأخرجه البخاري، الجاحظ، باب موعدة المحدث عند القدر وقعود أصحابه حوله، ح: 1322 ومسلم، ح: 2147 من حديث منصور به.

\[1\] Al-Lail 92:5-10.
Comments:

The destination of every person in Paradise or Hell has been predestined, and this predestined judgement is according to human deeds. As the knowledge of Allāh is from ever and forever, He has the knowledge of everything before it happens; likewise He is already aware of the deeds of a person even before his birth. Allāh knows whether he will do the deeds of righteous people, or he will commit evil like the wretched ones. Therefore depending on this, his destination has been predestined; so people do deeds according to their destinations. As Allāh’s knowledge is never opposite the occurring events.

Chapter 93. Regarding Sūrat Ad-Ḍuḥa

In the Name of Allāh, the Merciful, the Beneficent

(1). 3345. Jundab Al-Bajali said: “I was with the Prophet ﷺ in a battle when one of his fingers bled, so the Prophet ﷺ said: ‘Are you but a finger that bleeds – In the cause of Allāh is what you have met.’”

He said: “Jibrīl [peace be upon him] was delayed, so the idolaters said: ‘Muḥammad has been forsaken.’ So Allāh, Blessed is He and Most High revealed: Your Lord has neither forsaken you, nor hates you.”[1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ. Shu‘bah and Ath-Thawrī have (also) reported it from Al-Aswād bin Qais (a narrator in the chain).

Comments:
The meaning is: If Jibril’s visit to you is delayed, it does not mean at all that your Lord has forsaken you or He is displeased with you; rather Jibril pays visit to you according to Allâh’s wisdom.

Chapter 94. Regarding Sûrat Alam Nashrah

**In the Name of Allâh, the Merciful, the Beneficent**

(1) **3346.** Anas bin Mâlik narrated from Mâlik bin Sa’sâ’ah – a man among his people – that the Prophet of Allâh ﷺ said: “While I was at the House, between sleeping and being awake, I heard someone saying: ‘The one in the middle of the three.’ I was brought a vessel of gold containing Zamzam water, so my chest was split, to here.” – Qatâdah said: “I said to Anas: ‘What does that mean?’ He said: ‘To the lowest part of his stomach.’” – He said: “So my heart was removed, and washed with Zamzam water, then returned to its place. Then I was filled with Faith and wisdom.”

There is a long story with this Hadîth. (Şâhîh)

[Abû ‘Eisâ said:] This Hadîth is Şâhîh. Hishâm Ad-Dastawârî and Hammâm (also) reported it from Qatâdah. There is something about this from Abû Dharr.

**Tafsîr**

منفَق عليه، وأُجِرَه مُسلم، الإيمان، باب الإسراء برسُول الله ﷺ إلى السموات وفرض الصلاوات، ح: 164 من حديث محمد بن أبي عدي والبعض، ح: 320 من حديث سعيد ابن أبي عروة به * وفيه عن أبي ذر [البعضي، ح: 249 ومسلم، ح: 163 مطولاً].
Chapter 95. Regarding Sūrat At-Tīn

In the Name of Allah, the Merciful, the Beneficent


[Abū ‘Īsā said:] This Hadith was only reported with this chain, from this Bedouin, from Abū Hurairah, and he was not named.

Comments:

Allah’s being the best of judges is such a great attribute of His, which can never be denied. So it must be recognised and affirmed; and the reader should declare so saying the words mentioned in the narration.

Chapter 96. Regarding Sūrat Iqra’ Bismi Rabbika

(1). 3348. ‘Ikrimah narrated from Ibn ‘Abbas [may Allah be pleased with them] regarding: We will call on the guards of Hell.[3] He said:

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[1] At-Tīn (95).
“Abū Jahl said: ‘If I see Muhammad praying, then I shall stomp upon his neck.’ So the Prophet ﷺ said: ‘If he does, he will be visibly seized by the angels.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib Sahih.

(2). 3349. Ibn ‘Abbās narrated: “The Prophet ﷺ was performing Salāt when Abū Jahl came to him and said: ‘Have I not forbidden you from this? Have I not forbidden you from this? Have I not forbidden you from this?’ The Prophet ﷺ turned and scolded him. So Abū Jahl said: ‘You know that no one has more to call for assistance than me.’ So Allah, Blessed is He and Most High, revealed: Then let him call upon his council. We will call out the guards of Hell.”[1] So Ibn ‘Abbās said: “By Allah, if he had called his council, then the guards of Hell would have seized him.” (Sahih)

He said: This Hadith is Hasan Gharib Sahih, and there is something about it from Abū Hurairah [may Allah be pleased with him].
Comments:
The meaning is that if a stubborn person stops someone from prostrating to Allāh, and threatens of his party being in majority; you should not be bothered with his threat; because none has the power to stop you from Allāh’s cause; in case one dared to do so, you should seek Allāh’s refuge from his evil.

Chapter 97. Regarding Sūrat Lailatil-Qadr

(1). 3350. Al-Qāsim bin Al-Faḍl Al-Ḥuddānī narrated from Yūsuf bin Sa‘d, who said: “A man stood up in front of Al-Ḥasan bin ‘Alī, after he pledged to Mu‘āwiyyah, so he said: ‘You have made fools of the believers.’” or: ‘O you who has made fools of the believers’ – So he said: ‘Do not scold me so, may Allāh have mercy upon you, for indeed the Prophet had a dream in which he saw Banū Umayyah upon his Minbar. That distressed him, so (the following) was revealed: Verily We have granted you Al-Kauthar (O Muḥammad) meaning a river in Paradise, and (the following) was revealed: ‘Verily We have sent it down on the Night of Al-Qadr. And what will make you know what the Night of Al-Qadr is? The Night of Al-Qadr is better than a thousand months, in which Banū Umayyah rules after you O Muḥammad.’” Al-Qāsim said: “So we counted them, and found that they were one-thousand months, not a day more nor less.” ([Da‘īf])

[Abū ‘Eisā said:] This Hadith is Gharīb. We do not know of it except through this route, as a
narration of Al-Qāsim bin Al-Fadl, and it is (also) narrated: “From Al-Qāsim bin Al-Fadl, from Yūsuf bin Māzin.” Al-Qāsim bin Al-Fadl Al-Huddānī – he is trustworthy – Yahyā bin Sa‘eed and ‘Abdur-Rahmān bin Mahdi graded him trustworthy. Yūsuf bin Sa‘d is an unknown person, and we do not know of this Hadith with this wording except through this route.

Comments:

The contents of this Hadith are the proof, were Banū Umayyah so bad he would not have married from them, he would not have entrusted the task of scribing revelation to Mu‘āwiyyah; and Mu‘āwiyyah’s reign of caliphate would not have been so peaceful and harmonious, and a factor of Islamic victories over other lands.

(2). 3351. Zirr bin Hubaish [and Zirr bin Hubaish’s Kunyah is Abū Mariam] said: “I said to Ubayy bin Ka‘b: ‘Your brother ‘Abdullāh bin Mas‘ūd says: ‘Whoever stands (in voluntary prayer) the whole year, then he will have reached the Night of Al-Qadr.’” So he said: ‘May Allāh forgive Abū ‘Abdur-Rahmān. He knows that it is during the last ten (nights) of Ramadān, and that it is the night of the twenty-seventh. But he wanted the people to not rely upon that.’ Then he uttered an oath, that without exception it is on the night of the twenty-seventh.” He said: “I said to him: ‘Why is it that you say that O Abū Al-Mundhir?’ He said: “By the sign or indication which the Messenger of Allāh informed us
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of: ‘That the sun rises on that day having no beams with it.’” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahih*.

Comments:

The authentic *Aḥādīth* guide that no night should be specified and singled out for *Lailatul-Qadr*, however it is agreed that it is one of the odd nights during the last ten days of Ramadān.

Chapter 98. Regarding *Sūrat Lam Yakun* [*Al-Bayyinah* (98)]

(1). 3352. Anas bin Mālik narrated that a man said to the Prophet ﷺ:

“O best of creatures!” So he said:

“That is Ibrāhīm.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahih*.

Comments:

The Prophet ﷺ said this to show humbleness and humility for the respect and dignity of his great grandfather Ibrāhīm ﷺ; otherwise he ﷺ is the chief of the children of Ādam, and he is the best of the creatures; because he is most superior in the degree of Faith and good deeds.

Chapter 99. Regarding *Sūrat Idhā Zuṭailatil-Ard*

*In the Name of Allāh, the Merciful, the Beneficent*

(1). 3353. Abū Hurairah, may Allāh be pleased with him, said:

“The Messenger of Allāh ﷺ...”

[Al-Bayyinah (98).]
recited this Ayah: ‘That Day it will declare its information.’ He said: “Do you know what its information is?” They said: “Allah and His Messenger know better.” He said: “That it testifies about what every male or female slave (of Allah) did upon its surface. It says: ‘He did this and that on this day.’ This is its information.” (Da’if)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib.

Comments:

Whatever a person do anywhere, there will be testimony about it. In these modern days, it has become easy to understand the witnessing by the earth.

Chapter 102. Regarding Sūrat Alhākumut-Takāthur

In the Name of Allah, the Merciful, the Beneficent

(1). 3354. Muṭṭarrīf bin ‘Abdullāh bin Ash-Shikh-khīr reported from his father, that he went to the Prophet ﷺ and he was reciting: ‘The mutual rivalry (for piling up worldly things) diverts you.’ He said: ‘The son of Ādām says: ‘My wealth, my wealth.’ And do you own anything except what you give

in charity, such that you've spent it, or what you eat, such that you've finished it, or you wear, such that you've worn it out?” *(Sahih)*

(Another chain)

[Abū 'Eīsā said:] This *Hadīth* is Hasan Gharib.

**Comments:**

The real wealth of a person is that which he used for himselfs the property which he earned and left for the heirs is not his. The best and more beneficial of the used wealth, for him, is that which he gave in charity for the cause of Allāh, and He preserved it for the Hereafter.

(2). 3355. Zirr bin Hubaish reported from ‘Ali [may Allāh be pleased with him] that he said: “We were still in doubt concerning the torment of the grave, until ‘the mutual rivalry diverts you’ was revealed.” *(Da‘if)*

[Abū ‘Eīsā said:] This *Hadīth* is Hasan Gharib.

**Comments:**

‘Ali meant that “Nay! You shall come to know soon” indicates regarding the punishment in the grave; and “Again nay! You shall come to know soon” is an indication towards the punishment of the Last Day. The former Verse is not for the emphasis on the latter one. Both tell about the different punishments.

(3). 3356. 'Abdullāh bin Az-Zubair bin Al-'Awwām narrated from his father who said: “When
the following was revealed: Then on that Day, you shall be asked about the delights!\(^{[1]}\) Az-Zubair said: ‘O Messenger of Allāh! Which are the delights that we will be asked about, when they (delights) are but the two black things: dates and water?\(^{[2]}\)’ He said: ‘But it is what shall come.’\(^{[3]}\)

(Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan.

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Abū ʿEisā said: This Hadith is Hasan.

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(4). 3357. Abū Hurairah said: “When this Ayah was revealed: ‘Then on that Day, you shall be asked about the delights!’\(^{[4]}\) the people said: ‘O Messenger of Allāh! About which delights shall we be asked? For they are only the two black things, while the enemy is present and our swords are (at the ready) upon our shoulders?’” He said: ‘But it is what shall come.’”\(^{[4]}\)

(Hasan)

[Abū ‘Eisā said:] To me, the narration of Ibn ‘Uyainah from Muhammad bin ‘Amr (no. 3356) is more correct than this. Sufyān bin ‘Uyainah was better at remembering and more correct in

\(^{[1]}\) At-Takāthūr 102:8.

\(^{[2]}\) That is, they understood Naʿm to refer to these delights.

\(^{[3]}\) “This carries two possible meanings: One of them is that the delights you are to be asked about are yet to come. The second is that the questioning that is yet to come will be about the two black things, for they are indeed two blessings among the blessings of Allāh Most High.” (Tuhfat Al-Ahwadhi).

\(^{[4]}\) At-Takāthūr 102:8.
narrating than Abū Bakr bin 'Ayyāsh.

Comments:

They meant that they were constantly in danger and at risk, they had the fear of the enemy, they were armed at all times, in these circumstances, these two things are not such a great favor that they would be questioned about. Upon this, the Prophet محمد ﷺ answered as mentioned in the Hadith.

(5). 3358. Abū Hurairah narrated that the Messenger of Allāh محمد ﷺ said: “Indeed the first of what will be asked about on the Day of Judgement – meaning the slave (of Allāh) being questioned about the favors – is that it will be said to him: ‘Did We not make your body healthy, and give you of cool water to drink?’” (Sahih)

[Abū ‘Īsā said:] This Hadith is Gharīb. Ad-Ḍaḥḥāk is Ibn ‘Abdur-Rahmān bin ‘Arzab, and it is said that he is Ibn ‘Arzam. Ibn ‘Arzam is more correct.

Comments:

Health and physical fitness is a great favor of Allāh. It is said, ‘health is wealth’; if one does not enjoy good health and he is a victim to sickness most times, thus no worldly favor can be enjoyable, and a person gets fed up of life. Cold and fresh water in summer is also a great favor, which a person drinks again and again in hot weather; if it is not cold, one does not like to drink it; it is uncomfortable to live without it.

Chapter 108. Regarding Sūrat Al-Kauthar

In the Name of Allāh, the Merciful, the Beneficent

(1). 3359. A n a s n a r r a t e d [regarding Allāh, Most High’s,
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saying] ‘Verily We have granted you Al-Kauthar’[1] that the Prophet ﷺ said: “It is a river in Paradise.” He said: “The Prophet ﷺ said: ‘I saw a river in Paradise, whose banks had tents were made of pearl. I said: ‘What is this O Jibril?’” He said: “This is Al-Kauthar which Allâh has granted you.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:

Kauthar is the superlative degree from Kathura, which means ‘wealth and affluence’; so Al-Kauthar means affluence, blessed and richness; or the abundance of goodness, river of Paradise, a pond of the Last Day that will have water coming in from the river of Paradise; all this is a part of the abundance of goodness which he ﷺ has been granted. So he ﷺ interpreted Al-Kauthar as a river of Paradise.

(2). 3360. Anas narrated that the Messenger of Allâh ﷺ said: “While I was traveling through Paradise, a river appeared before me whose banks had tents of pearl. I said to the angel: ‘What is this?’ He said: ‘This is Al-Kauthar, which Allâh has granted you.’” He said: “Then he put his hand in the clay, and removed musk from it, then I was raised up to Sidrat Al-Muntaha so I saw a magnificent light at it.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh. It has been reported through other routes from Anas.

On banks of the river are tents made of pearls. Its ground on which the water runs is musk, that increases its charm and attraction.

(3). 3361. ‘Abdullãh bin ‘Umar narrated that the Messenger of Allah said: "Al-Kauthar is a river in Paradise, whose banks are of gold, and it flows over pearls and corundum. Its dirt is purer than honey, and its water is sweeter than milk."

(Hasan)

[Abu ‘Eisã said:] This Hadîth is Hasan Sahîh.

Comments:
The banks of the river Al-Kauthar will be of gold having tents made of pearls. Its water will run over pearls and diamonds; its soil will be stronger in smell than musk; that is why in some Ahâdhîth it is interpreted as musk.

Chapter 110. Regarding Sûrat Al-Fath

In the Name of Allah, the Merciful, the Beneficent

(1). 3362. Ibn ‘Abbãs said: "‘Umar used to ask me questions in front of the Companions of the Prophet. So ‘Abdur-Rahmân bin ‘Awf said to him: ‘Why do you ask him, while we have children like him?’" He said: ‘Umar said to him: ‘It is because of what you know (about him).’ So he asked
him about this Āyah: ‘When there comes the help of Allah and the Conquest.’[11] I said: “It is only regarding the (end of the) life-span of the Messenger of Allah ﷺ, informing him of it.” Then he recited the Sūrat until its end. So ‘Umar said to him: “By Allah! I know not about it, but what you know.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahīh.

(Another route) with this chain, similarly, except that he said: “So ‘Abdur-Rahmān bin ‘Awf said to him: ‘Do you ask him while we have sons like him?’” This Hadith is Hasan Sahīh.

Comments:
The Prophet ﷺ has been indicated in this Sūrat, as you have achieved victory and triumph over your enemies with Allah’s help; disbelief has bowed before Islam such that it would never raise its head again. The mission of your Prophethood ﷺ has completed, you have fulfilled your duty perfectly. Therefore, now this is a time for you to glorify and praise your Lord, ask pardon for your mistakes and prepare for the Hereafter.

Chapter 111. Regarding Sūrat Tabbat [Yadā]

In the Name of Allah, the Merciful, the Beneficent


He said: 'I am a warner for you before the coming of a severe punishment. Do you think that if I informed you that the enemy was preparing to attack you in the evening, or in the morning, would you believe me?' So Abū Lahab said: 'Is it for this that you gathered us? May you perish!' So Allāh, Blessed is He and Most High, revealed: Perish the hands of Abū Lahab, perish he.'

[Abū 'Eisā said:] This Hadith is Hasan Sahīh.

Comments:

This Sūrat declares clearly that Abū Lahab who is zealously opposing the Prophet ﷺ, he will fail very badly, his supporters and allies will face destruction and devastation, and he himself too. Many leading chiefs of the Quraish were killed in the battle of Badr, and he did not take part in it out of his cowardice. But he died suffering from small-pox some days after the battle of Badr.

Chapter 112. Regarding Sūrat Al-Ikhlāṣ

In the Name of Allāh, the Merciful, the Beneficent

(1). 3364. Abū Al-'Āliyah narrated from Ubayy bin Ka'b: "The idolaters were saying to the Messenger of Allāh ﷺ: 'Name the lineage of your Lord for us.' So Allāh, Most High, revealed: Say: "He is Allāh, the One. Allāh Ās-Ṣamad." So Ās-Ṣamad is 'the One
Who does not beget, nor is He is begotten,' because there is nothing born except it will die, and there is nothing that dies except that it will be inherited from, and verily, Allāh, the Mighty and Sublime, does not die, nor is He inherited from. ‘And there is none comparable to Him.’ He said: ‘There is nothing similar to Him, nor equal to Him, nor is there anything like Him.” (Daif)

Comments:

It has been told through this Sūrat that Allāh is from ever and forever. He was when there was nothing, and He will be, when there will be nothing. He is Perfect in His Being and He is Self-Sufficient, He needs nothing but everything needs Him, He is a helper and refuge for all, He is not a father of anyone, nor is anyone His father, none is His rival or equal to Him; all are in fact His slaves and under His control.

(2). 3365. Abū Al-‘Āliyah narrated: “The Prophet mentioned their (the idolater’s) gods, so they said: ‘Then name your Lord’s lineage for us.”’ He said: “So Jibra’il, peace be upon him, came to him with this Sūrat: Say: “He is Allāh, the One.” So he mentioned similarly, but he did not say in it: “From Ubayy bin Ka’b.” And this is more correct than the narration of Abū Sa’eed (no. 3364). Abū Sa’eed’s name is Muḥammad bin Muyassar.

[Abū Ja’far Ar-Rāzi’s name is ‘Eisā, and Abū Al-‘Āliyah’s name is Rufā‘, and he was a slave, he was freed by a Sabian woman]. (Daif)
Chapter 113, 114. Regarding Surah Al-Mu'awwidhatain

In the Name of Allah, the Merciful, the Beneficent

(1). 3366. ‘Aishah narrated: “The Prophet looked at the moon and he said: ‘O ‘Aishah! Do you seek refuge with Allah from the evil of this? For indeed this is Al-Ghasiqu Idha Waqab (The darkening one as it darkens).’” (Hasan)

[Abū 'Eisā said:] This Hadith is Ḥasan Ṣahih.

Comments:

Ghasiq is the moon, when it hides, the darkness and gloom spreads around; as the darkness of night gets dense, evils begin to rise up.

(2). 3367. ‘Uqbah bin ‘Āmir Al-Juhni narrated that the Prophet said: “Allah has revealed to me Ayāt the likes of which have not been seen: “Say: I seek refuge in the Lord of mankind...” until the end of the Sūrat. “Say: I seek refuge in the Lord of Al-Falaq...” until the end of the Sūrat. (Ṣahīh)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣahīh.
A person is advised in these two Sūrah, that the slaves of Allāh should make supplication to seek the refuge of their Lord from all these evils that can be dangerous for At-Tawhīd, which is the foundation of the Religion. At-Tawhīd, [Oneness of Allāh] is mentioned in Sūrat Al-Ikhlas, and Mu‘awwidhatain have been mentioned after it as a guard and protector for the treasure of At-Tawhīd. Mu‘awwidhatain are matchless and unrivalled in the matter of seeking refuge from evils.

Chapter (...) Regarding The Story Of The Creation Of Ādam, The Beginning Of The Taslīm, The Tashmīt, His Rejection, And The Rejection Of His Offspring

3367. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam, He breathed the soul into him, then he sneezed and said: 'All praise is due to Allāh.' So he praised Allāh by His permission. Then His Lord said to him: 'May Allāh have mercy upon you O Ādam. Go to those angels - to that gathering of them sitting - so say: "As-Salāmu ‘Alaikum"' They replied: ‘Wa ‘Alaikas-Salāmu, Wa Rahmatullah’ Then he returned to his Lord, He said: 'This is your greeting and the greeting of your children among each other.' Then Allāh said to him - while His Two Hands were closed - 'Choose which of them you wish.' He said: 'I chose the right My Lord and both of the Hands of my Lord are right, blessed.' Then He extended it, and there was Ādam and his offspring in it.' So he said: 'What are these
O my Lord? He said: 'These are your offspring?' Each one of them had his age written between his eyes. But among them there was a man who was the most illuminating of them – or among the most illuminating of them. He said: 'O Lord! Who is this?' He said: 'This is your son Dāwud, I wrote forty years for him.' He said: 'O Lord! Add to his age.' He said: 'That is what I have written for him.' He said: 'O Lord! Give him sixty of my years.' He said: 'So you shall have it.' He said: "Then, he resided in Paradise as long as Allāh willed, then he was cast from it, so Ādam was counting for himself." He said: "So the Angel of death came to him, and Ādam said to him: 'You are hasty, one-thousand years were written for me.' He said: 'Of course! But you gave sixty years to your son Dāwud.' So he rejected, and his offspring rejected, and he forgot, and his offspring forgot." He said: "So ever since that day, what is written and witnessed has been decreed." (Hasan)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib from this route. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [Through the narration of Zaid bin Aslam, from Abū Salih, from Abū Hurairah from the Prophet ﷺ].

Comments:

To know the condition, shape and nature of Allāh’s Hands is impossible for us. This Ḥadīth tells us that the practice of greeting with ‘Assalāmū Alaikum’ among the children of Ādām was taught since the creation of Ādām; also saying ‘Allāhu Akbar’ (praise be to Allāh) after sneezing and the answer to it by other person with ‘Yarhamuk-Allāh’ (may Allāh be merciful to you) were taught at the same time. Saying something and then to forget it and deny it is human nature, therefore it is commanded to write it down and to make witness for one’s own safety.

Chapter (...) Regarding The Wisdom Of Creating The Mountains In The Earth, To Settle It After It Tremors

3369. Anas bin Mālik narrated that the Prophet ﷺ said: “When Allāh created the earth, it started shaking. So He created the mountains, and said to them: ‘Upon it’ so it began to settle. The angels were amazed at the strength of the mountains, so they said: ‘O Lord! Is there among your creatures one who is more severe than the mountains?’ He said: ‘Yes. Iron.’ They said: ‘O Lord! Then is there anything among your creatures that is more severe than the iron?’ He said: ‘Yes. Fire.’ So they said: ‘O Lord! Is there anything among your creatures that is more severe than fire?’ He said: ‘Yes. Water.’ They said: ‘O Lord! Is there anything among Your creatures that is more severe than water?’ He said: ‘Yes. Wind.’ They said: ‘O Lord! Is there anything among your creatures more severe than the wind?’ He said: ‘Yes. The son of Ādām. He gives charity with his right hand, while hiding it from his left.” (Ḥasan)
[Abū ‘Eisā said:] This Ḥadīth is Gharīb, we do not know of it being Marfūʿ except through this route.


Comments:

The mountains keep the earth stable, iron breaks the mountains, fire makes the iron melt, water puts the fire out, wind makes the water to dry up and the charity keeps Allāh’s anger cool; or it overcomes the human’s nature of miserliness and stinginess. Human nature and origin has the characteristic of all creatures. So having control over human nature means control over everything.
Chapter 1. What Has Been Related About The Virtue Of The Supplication

Comments:

The Prophet (ﷺ) taught the best supplications, and it is impossible to find better words than those of the words of the Prophet (ﷺ), therefore supplicating in the words taught by Allâh’s Messenger is the best way of asking Allâh’s favors.

3370. Abû Hurairah narrated that the Prophet (ﷺ) said: “There is nothing more honorable with Allâh [Most High] than supplication.” (Da‘îf)

[Abû ‘Eisâ said:] This Hadîth is [Hasan] Gharib, we do not know it to be Marfu’ except from the narration of ‘Imrân Al-Qaṭṭân; and ‘Imrân Al-Qaṭṭân is Ibn Dâwud and his Kunyah is Abû Al-‘Awwâm. (Another chain) with similar.
Comments:
The highest status of the servants of Allâh ﷺ is submission to Him, with humility, and supplication is the essence of worship. He who supplicates with total submission and humility, his body and spirit are encircled by the mercy of Allâh ﷺ.

Chapter (…) Something Else About ‘The Supplication Is The Essence Of Worship’

3371. Anas bin Mâlik narrated that the Prophet ﷺ said: “The supplication is the essence of worship.” (Dâ‘f)

[Abû ‘Eisâ said:] This Hadîth is Gharîb from this route, we do not know it except as a narration of Ibn Lâhi’âh.

Comments:
Worship is total submission with humility to Allâh ﷺ and accepting one’s weaknesses and infirmity is the essence of supplication. Worship without its essence is nothing but words.

3372. An-Nu’mân bin Bashîr narrated that the Prophet ﷺ said: “The supplication, is worship.” Then he recited: And Your Lord said: “Call upon me, I will respond to you. Verily, those who scorn My worship, they will surely enter Hell humiliated.”[1] (Sâhih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sâhih. Manşûr and Al-A’maš narrated it from Dharr, and

we do not know it except from the narration of Dharr. [He is Dharr bin ‘Abdullah Al-Hamdani, trustworthy, the father of Umar bin Dharr.]

Comments:

Supplication is worship in itself, and for proof the Prophet (ﷺ) recited the Verse of Surat Ghafir, “Call upon Me, I will respond to you. Verily, those who scorn My worship, they will surely enter the Hell humiliated.” This Verse shows that not begging His favors is a sign of scorn. As supplication is the essence of worship, and without its essence, the supplication is nothing but lifeless utterances.

Chapter 2. From It: Whoever Does Not Ask Allah, He Gets Angry With Him

3373. Abū Hurairah [may Allah be pleased with him] narrated that the Messenger of Allah ﷺ said: “Indeed, he who does not ask Allah, He gets angry with him.” (Da'if)

[Abū ‘Eisā said:] Waki' narrated this Hadith from more than one narrator, from Abū Al-Malīh. And we do not know of it except through this route. [And Abū Al-Malīh's name is Šabīh, I heard Muhammad saying it. And he said: “He is called Al-Fārisi.”] (Another chain) with similar.
Chapter 3. Something Else:
'Remembrance Is The Best Of Your Deeds, And The Purest Of Them With Your Master'

3374. Abū Mūsā Al-Ash'arī said: “We were with the Messenger of Allah on a military expedition. When we returned, we overlooked Al-Madīnah, and the people were pronouncing the Takbīr, and they raised their voices with it. The Messenger of Allah said: ‘Verily, your Lord is not deaf nor absent, He is between you and between the heads of your mounts.’ Then he said: ‘O ‘Abdullāh bin Qais, should I not inform you of a treasure from the treasures of Paradise: Lā Ḥawla Wa Lā Quwwātā Illā Billāh (There is no might or power except by Allah).’” (S̱ahīh)

This is a Hasan Šahīh Hadîth. Abū ‘Uthmân An-Nahdî’s name is ‘Abdūr-Rahmān bin Mall, and Abū Na‘āmah’s name is ‘Amr bin ‘Eisā (narrators in the chain). And the meaning of his statement “He is between you and between the heads of your mounts” is that it is His knowledge and power.

Comments:
This caption should have been given to narration 2377, because in this narration the superiority of the words of “Lā Ḥawla Wa Lā Quwwātā Illā Billāh (There is no Might or Power except Allāh)” is given, that means that...
no movement or change is possible without the Will and Help of Allah. So saying these words with sincerity brings precious rewards from Allah and due to this favor the status of His servant in the Paradise is enhanced.

Chapter 4. What Has Been Related Regarding The Virtue Of Remembrance

3375. 'Abdullah bin Busr [may Allah be pleased with him] narrated that a man said: "O Messenger of Allah, indeed, the legislated acts of Islam have become too much for me, so inform me of a thing that I should stick to." He said: "Let not your tongue cease to be moist with the remembrance of Allah." (Hasan)

[Abū 'Eisā said:] This Hadith is Hasan Gharib from this route.

Comments:
It is not possible for everyone to do voluntary worship regularly, so he asked an easy alternate that could bring him better reward. The Prophet advised him to remember and praise Allah all the time because it is easy and possible to do while doing anything.

Chapter 5. Something Else Concerning ‘The One Who Remembers Allāh Often Is Superior To The Fighter In The Cause of Allāh’

3376. Abū Sa'eed Al-Khudri narrated that the Messenger of Allāh was asked: “Which of the worshippers is superior in rank with Allāh on the Day of Judgment?” He said: “Those men who remember Allāh much [and women].” He said: “I said: ‘O Messenger of Allāh! What about..."
the fighter in the cause of Allah?’ He said: ‘If he were to strike with his sword among the disbelievers and the idolaters, until it breaks, and he (or it) is dyed with blood, those who remember Allah much would still be superior in rank.’

(Da‘î)

[Abû ‘Eisâ said:] This Hadîth is Gharib, we only know it from the narration of Darrâj.

Chapter 6. Something Else

3377. Abû Ad-Darda‘ [may Allah be pleased with him] narrated that the Prophet said: “Should I not inform you of the best of your deeds, and the purest of them with your Master, and the highest of them in your ranks, and what is better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks, and they strike your necks?” They said: “Of course.” He said, “The remembrance of Allah [Most High].” [Then] Mu‘adh bin Jabal [may Allah be pleased with him] said: “There is nothing that brings more salvation from the punishment of Allah than the remembrance of Allah.”

(Hasan)

[Abû ‘Eisâ said:] Some of them reported this Hadîth from ‘Abdullâh bin Sa‘eecd similar to this, with this chain, and some of them related it from him in Murâsal form.
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Comments:
The most weighty, precious and rewarding remembrance of Allah ﷻ is recitation of the Qur’an and Salāt. Without these two all other virtuous deeds, are futile and worthless. Remembrance of Allah ﷻ is the primary spur for other virtuous deeds, and without it Salāt all deeds and actions remain spiritless. Jihād is considered superior due to the intention of elevating the Word of Allah ﷻ. The superiority of Jihād lies in it being a practical form of Allah’s remembrance.

Chapter 7. What Has Been Related Concerning The Group That Sits To Remember Allāh The Mighty And Sublime, What Virtues They Have

3378. Al-Agharr Abū Muslim narrated that he bears witness, from Abū Hurairah and Abū Sa'eed Al-Khudri, that they bear witness, from the Messenger of Allāh ﷺ, that he said: “There is no group that remembers Allāh, except that the angels encompass them, mercy covers them, and tranquility descends upon them; and Allāh remembers (mentions) them before those who are with Him.” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Sahih

Comments:
In this narration four blessings of Allāh ﷻ have been mentioned. Those who are busy in Allāh’s remembrance, angels encircle them. The mercy of Allāh ﷻ covers them, and as a result, Divine Peace encompasses them. They feel a kind of celestial serenity.
3379. Abū Sa‘eed Al-Khudrī narrated the Mu‘awiyah came out to the Masjid and said: “What has caused you to gather for this sitting.” They said: “We gathered so that we may remember Allah.” He said, “By Allah, nothing caused you to gather for this sitting except for that?” They said, “By Allah, nothing caused us to gather for this sitting except for that.” He said: “Indeed, I did not ask you out of suspicion, and there was no one in the position I was from the Messenger of Allah ﷺ who narrates less Ahadith from him than me. Indeed, the Messenger of Allah ﷺ came out upon a circle of his Companions and said: ‘What has caused you to gather for this sitting?’ They said: ‘We have gathered for this sitting to remember Allah, and praise Him for His having guided us to Islam, and having bestowed blessings upon us.’ So he said: ‘By Allah, nothing caused you to gather for this sitting except for that?’ He said: ‘Indeed, I did not ask you out of suspicion, verily Jibra’il came to me and informed me that Allah boasts of you to the angels.”’

(Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharib, we do not know it except from this route. And Abū Na‘āmah As-Sa‘di’s name is ‘Amr bin ‘Eisā, and Abū ‘Uthmān An-Nahdi’s name is ‘Abdur-Rahmān bin Mall (narrators in the chain).
Comments:

This narration makes it clear that sometimes one swears by Allāh to emphasize and show the importance of the act, so in such cases there should be no suspicion or mistrust. Muʿāwiyah was the a transcriber of Divine Revelation, and brother of Umm Ḥabibah, the wife of the Prophet (ﷺ). In spite of close relationship and high status he was very careful in reporting Ḥadīth.

Chapter 8. What Has Been Related About The Group That Sits And They Do Not Remember Allāh

3380. 3380. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: “No group gathers in a sitting in which they do not remember Allāh, nor send ʿSalāt upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them.”

(ṣaḥīḥ)

[Abū ‘Eisā said:] This is a Ḥasan [ṣaḥīḥ] Hadīth. It has been related from Abū Hurairah from the Prophet ﷺ, through more than one route.

Comments:

An assembly of people where there is neither remembrance of Allāh ﷻ nor sending of ʿSalāt upon the Prophet ﷺ, remains without the mercy of Allāh ﷻ. Such gatherings are harmful and they harden the hearts. Carelessness and negligence from the remembrance of Allāh ﷻ brings misfortune and afflictions.

Chapter 9. What Has Been Related That The Supplication Of A Muslim Is Answered

3381. Jābir that the Messenger of Allāh ﷺ said: “Whoever says ‘Indeed, I pray for you’ in Supplication, will not be answered.”

(ṣaḥīḥ)

[Abū ‘Eisā said:] This is a Ḥasan [ṣaḥīḥ] Hadīth.
Allāh said: “There is none who utters a supplication, except that Allāh gives him what he asked, or prevents evil from him that is equal to it - as long as he does not supplicate for something evil, or the cutting off of ties of the womb.” (Sahih)

There are narrations on this topic from Abū Sa‘eed and ‘Ubādah bin As-Šāmit.


Comments:

Whoever supplicates with sincerity, trust and belief, Allāh gives him what he asked for or prevents evil that is equal to his prayer. Allāh does not accept the supplication which is for something evil or cutting off the ties of kinship. Supplication brings reward and blessings of Allāh.

3382. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh said: “Whoever wishes that Allāh would respond to him during hardship and grief, then let him supplicate plentifully when at ease.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb.

تخريج: [حسن] وأخرجه الطرائني ومن طريقه المزق في تهذيب الكمال: 266/7 وكذا ابن عدي: 195 من حديث عبيد الله بن واقد به وهو ضعيف وله شاهد عند الحاكم: 544/1 وصححه ووافقه الذهبي.

Comments:

This is a fact, that those who beg from Allāh only during hard times and in grief, their link with Allāh (SWT) is weak. It shows that they do not have trust and belief in Allāh’s mercy that brings the spirit to supplication. On the other hand, those who supplicate all the time, at ease, in hardship and grief, their link with Allāh (SWT) is strong, and they trust in His mercy, so they supplicate with belief and trust, and He accepts their supplication.
3383. Jābir bin ‘Abdullāh [may Allah be pleased with him] narrated that the Messenger of Allah ﷺ said: “The best remembrance is: ‘There is none worthy of worship except Allāh (Lā Ilāha Illallāh)’ and the best supplication is: ‘All praise is due to Allāh (Al-Hamdulillāh).’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib, we do not know it except through the narration of Mūsā bin Ibrāhīm. ‘Alī bin Al-Madīnī and others reported this Ḥadīth from Mūsā bin Ibrāhīm.

Comments:

“Lā Ilāha Illallāh” means that “There is none worthy of worship except Allāh” and “Al-Hamdulillāh” means “All Praise is due to Allāh” because He is the only One who deserves praise. When someone praises Him, He gives him more, in this world and in the Hereafter. That is why “Al-Hamdulillāh” is considered the best supplication.

3384. ‘Aishah [may Allāh be pleased with her] narrated that the Messenger of Allah ﷺ used to remember Allāh in all of his affairs. (Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib, we do not know it except from the narration of Yahyā bin Zakariyyā bin Abī Zā’īdāh, and Al-Bahi’s name is ‘Abdullāh (narrator in the chain).
Comments:
The Messenger of Allah, used to remember Allah in each and every move of his life, and at all times. He used to praise Allah upon every small move of his daily routine life. He would supplicate standing up, sitting down, at the time of sleeping, upon waking up, going out of the house and at the time of entering, he would praise Allah. The Prophet taught supplications to Muslims for all occasions and situations small or large.

Chapter 10. What Has Been Related About The One Supplicating Should Begin with Himself

3385. Ibn ‘Abbās narrated from Ubayy bin Ka‘b, that whenever the Messenger of Allah would mention someone and supplicate for him, he would begin with himself. (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Gharib Ṣaḥīḥ, and Abū Qāṭān’s name is ‘Amr bin Al-Haitham (a narrator in the chain).

Comments:
When supplicating for others, one should begin with himself, because every one is in need of Allah’s mercy. Supplicating for others only gives an impression that he himself is not in need of Allah’s mercy and he is asking Allah to have mercy on others.

Chapter 11. What Has Been Related About Raising The Hands When Supplicating

3386. ‘Umar bin Al-Khattāb [may Allah be pleased with him] narrated: “Whenever the Messenger of Allah would raise his hands in supplication, he would not lower them until he had wiped his face with them.” (Da’f)
Chapter 12. What Has Been Related About ‘Whoever Is Hasty In His Supplication’

3387. Abū Hurairah narrated that the Prophet ﷺ said: “One of you will be responded to, so long as he is not hasty, saying: ‘I supplicated, and I was not responded to.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ. Abū ‘Ubaid’s name is Saʿd, he is the freed slave of ‘Abdūr-Rahmān bin Azhar, and it is said that he is the freed slave of ‘Abdūr-Rahmān bin ‘Awf. [‘Abdūr-Rahmān bin Azhar is the cousin of ‘Abdūr-Rahmān bin ‘Awf.]

There is something on this topic from Anas [may Allah be pleased with him].
Comments:
Man should always beg from Allah with confidence that He will hear him and grant his supplication as He is most merciful and kind to His servants.

Chapter 13. What Has Been Related About Supplication In The Morning And The Evening

3388. Aban bin 'Uthmân said: “I heard 'Uthmân bin 'Affan [may Allah be pleased with him] saying: ‘The Messenger of Allah, said: ‘There is no worshipper who says, in the morning of every day, and the evening of every night: ‘In the Name of Allah, Who with His Name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing (Bismillâh, Allâdhî Lâ Yadhurra Ma' Ismihi Shâ'în Fil-Ardî Wa Lâ Fis-Samâ', Wa Huwas-Samî'ul-'Alîm) – three times, (except that) nothing shall harm him.’

And Abân had been stricken with a type of semi-paralysis, so a man began to look at him, so Abãn said, “What to him, are you looking at? Indeed the Hadîth is as I reported it to you, but I did not say it one day, so Allah brought about His decree upon me.” (Hasan)

[Abû 'Eisâ said:] This Hadîth is Hasan Gharîb Sahîh.

Comments:
For everyone at the end of night dawn appears, and with the end of the day night comes again, so the laps of life are wrapped up one by one. Therefore, it is necessary that according to the teachings of the Prophet everyone
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should renew his relationship with his Creator. This relationship between a slave and his Master can be strengthened by praising Him, confessing one's faults and shortcomings, by asking for His mercy and humbling oneself before Him.

3389. Thawbān, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ said: ‘Whoever says when he reaches the evening: ‘I am pleased with Allāh as (my) Lord, with Islam as (my) religion, and with Muhammad as (my) Prophet (Raçaṭu Billahi Rabban Wabil-Islāmi Dīnān Wa Bi-Muḥammadin Nabiyyān) it is a duty upon Allāh to please him.’”

[Abū 'Eisā said:] This Ḥadīth is Hasan Gharīb from this route.

Comments:

Repeating this supplication three times in the morning and in the evening is a renewal of his bond of leading the life in accordance with Islamic Principles and remaining obedient to Allāh ﷺ and His Messenger. He who does so every morning and evening, Allāh ﷺ gives him tidings of His blessings that he will be made happy on the Day of Judgment.

3390. ‘Abdullāh said: “When he reached the evening, the Prophet ﷺ used to say, ‘We have reached the evening, and the Dominion has reached the evening, while belonging to Allāh. And all praise belongs to Allāh. None has the right to be worshipped but Allāh, alone, without partner. (Amsaṇā Wa Amsal-Mulkullāh, Wal-Ḥamduillillāh, Wa Lā Ilāha Illallāh, Waḥdahu Lā Sharika Lahu)’ – I think he said [in it]: ‘To Him belongs the Dominion, and to Him is the praise, and He is capable of

تخريج: [حسن] وأخرج الظرفاني في الدعاء، ح: ٣٠٤ من حديث أبي سعد البقال سعيد بن المرزبان عن وهو ضعيف وللحديث شاهد حسن عند أبي داود، ح: ٥٠٧ وقبحه الحافظ ابن حجر.

Comments:

Repeating this supplication three times in the morning and in the evening is a renewal of his bond of leading the life in accordance with Islamic Principles and remaining obedient to Allāh ﷺ and His Messenger. He who does so every morning and evening, Allāh ﷺ gives him tidings of His blessings that he will be made happy on the Day of Judgment.
all things. I ask You for the good that is in this night, and the good of what is after it, and I seek refuge in You from the evil of this night, and the evil of what is after it, and I seek refuge in You from laziness and helpless old age. And I seek refuge in You from the punishment of the Fire and the punishment of the grave (Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa ‘Ala Kulli Shai’in Qadir. Asa’luka Khaira Mā Fi Hadhihil-Lailah, Wa Khaira Mā Ba’dahā, Wa A’ūdhu Bika Min Sharri Hadhihil-Lailah Wa Sharri Mā Ba’dahā, Wa A’ūdhu Bika Minal-Kasali Wa Sūw’il-Kibar, Wa A’ūdhu Bika Min ‘Adhābin-Nāri Wa ‘Adhābil-Qabr’).

And when he reached morning, he would say, ‘We have reached the morning, and the Dominion has reached the morning, while belonging to Allah. And all praise belongs to Allah (Asbahna Wa Asbahal-Mulkullah, Wa!- Hamdulillah)” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Sahih. Shu’bah reported it with this chain, from Ibn Mas‘ūd, and he did not narrate it in Marfu’ form.

'Taʾkhrij: وَأَخْرَجَ مَسْلِمُ، الْذَّكَرُ وَالْدُّعَاءُ، بَابُ: فِي الْأَدْعَةِ، حُ: ٢٧٢۳ مِن حَدِيثٍ جَبِيرٍ بِهِ.

Comments:
In this supplication it is admitted and acknowledge that Allah is the only Master of the universe and whatever is in it, and He is the only who deserves praise. Polytheism and infidelity is strongly condemned in this supplication, and refuge in Allah has been sought.

3391. Abū Hurairah said: The Messenger of Allah used to teach his Companions, saying:
“When one of you reaches the morning, then let him say: ‘O Allah, by You we enter the morning, and by You we enter the evening, and by You we live, and by You we die, and to You is the Return (Allâhumma Bika Ašbâhnâ Wa Bika Amsainâ Wa Bika Nahyâ Wa Bika Namûtu Wa Ilaikal-Mašîr).’ And when he reaches the evening let him say: ‘O Allah, by You we enter the evening, and by You we enter the morning, and by You we live, and by You we die, and to You is the Resurrection (Allâhumma Bika Amsainâ Wa Bika Ašbâhnâ Wa Bika Nahyâ Wa Bika Namûtu Wa Ilaikal-Nushûr).’”

(Saḥîh)

This is a Ḥasan Ḥadîth.

Comments:

As the time and the cycle of the day and night is in Allah’s control, likewise our life and death is also in His control. On the Day of Judgment we have to appear before Him to account for our deeds, therefore, we should not spend our life in carelessness and heedlessness regarding our duties to Allah (س).
Seen, Originator of the heavens and the earth, Lord of everything and its Possessor, I seek refuge in You from the evil of my soul and from the evil of Shaitān and his Shirk (Allāhumma 'Ālimal-Ghaibi Wash-Shahādati Fātiras-Samāwāti Wal-Ard, Rabba Kulli Shai'in Wa Malikahu, Ashhadu An Lā Ilāha Illā Anta, A'udhu Bika Min Sharri Nafsī Wa Min Sharrish-Shaitānī Washirkihi)."

He said: ‘Say it when you reach morning, and evening, and when you go to bed.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Sahih.

**Comments:**

In this narration it has been commanded that one should bear witness every morning and evening that only Allāh is Knower of the unseen and seen, Originator of the heavens and earth, Lord and Possessor of everything and he should bear witness that there is none worthy of worship except Allāh. One should seek refuge in Him from the evil of his soul and from the evil of Satan and his Shirk.

**Chapter 15. Something Else:**

‘The Chief Of Supplications For Forgiveness’

3393. Shaddād bin Aws narrated that the Prophet ﷺ said to him: "Should I not direct you to the chief of supplications for forgiveness? O Allāh, You are my Lord, there is none worthy of worship except You, You created me and I am Your slave. I am
adhering to Your covenant and
Your promise as much as I am able
to, I seek refuge in You from the
evil of what I have done. I admit to
You your blessings upon me, and I
admit to my sins. So forgive me, for
there is none who can forgive sins
except You (Allāhumma Anta
Rabbī Lā Ilāha Illa Anta Khalaqtanī
Wa Ana ‘Abduka Wa Ana ‘Alā
‘Ahdika Wa Wa’dika Mā-sta’ta’tu.
A’ūdhu Bika Min Sharri Ma Sana’tu
Wa Abuw’u Laka Bini’matika
‘Alayya Wa A’arifu Bidhunūbī,
Faghfirli Dhunūbī Innahu Lā
Yaghsirudh-Dhunūba Illā Ant).
None of you says it when he
reaches the evening, and a
decree[1] comes upon him before
he reaches morning, except that
Paradise becomes obligatory upon
him. And none says it when he
reaches the morning, and a decree
comes upon him before he reaches
evening, except that Paradise
becomes obligatory for him.”

(Sāḥīḥ)

[He said:] And there are
narrations on this topic from Abū
Hurairah, Ibn ‘Umar, Ibn Mas’ūd,
Ibn Abza, and Buraidah, may Allāh
be pleased with them.

[Abū ‘Eisā said:] This Ḥadīth is
Ḥasan Gharīb from this route. And
‘Abdul-‘Azīz bin Abū Ḥāzim is Ibn
Abū Ḥāzim Az-Zāhīd. [And this
Ḥadīth has been reported from
other than this route, from
Shaddād bin Aws, may Allāh be
pleased with him.]

Comments:
The secret of superiority of the ‘Chief of Supplications’ is that in every word of this supplication there is a confession of one’s humility and being a slave to Allah and testimony of His Oneness.

Chapter 16. What Has Been Related About Supplicating When One Goes To His Bed

3394. Al-Bara’ bin ‘Azib narrated that the Prophet said to him: “Should I not teach you some words to say when you go to your bed, so if you die, you will die upon the Fīrah, and if you reach the morning, you will reach it in good? You say: ‘O Allah, verily, I submit myself to You, and I turn my face to You, and I entrust my affair to You, hoping in You and fearing You. And I lay myself down depending upon You, there is no refuge [nor escape] from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (Allāhumma Inni Aslamtu Nafst Ilaika Wa Wajjahtu Wajhī Ilaika, Wa Fawwadtu Amrī Ilaika, Raghaban Wa Rahbatan Ilaika Wa Aljā’u Zahrī Ilaika, Lā Maljā’ [Wa Lā Manjā] Minka Illā Ilaik. Āmantu Bikitābik-ladhī Anzalta Wa Binabiyykal-ladhī Arsalt).” Al-Bara’ said: “So I said: ‘And in Your Messenger whom You have sent.’” He said: “So he struck his hand upon my chest, then said: “And in Your Prophet whom You have sent. (Wa Binabiyykal-ladhī Arsalt).” (Ṣāhih)
[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣahīḥ Gharīb, and there are narrations on this topic from Rāfī’ bin Khadīj, and it has been reported through more than one route from Al-Barā’. Mansūr bin Al-Mu’tamir narrated it from Sa’d bin ‘Ubaidah, from Al-Barā’ from the Prophet ﷺ, and it is similar except that he said: “When you go to your bed and you have Wudū’.”

Comments:

This supplication shows complete faith and trust in Allāh ﷻ and also renews the trust and faith in the Book and the Messenger of Allāh ﷺ. This narration also shows that making a change in the words of supplication is not appropriate, because the words used by the Prophet ﷺ are the best selected words. No one in this world can choose better words then the words of the Prophet ﷺ.

3395. Rāfī’ bin Khadīj narrated that the Prophet ﷺ said: “When one of you lies down on his right side, then says: ‘O Allāh, I have submitted myself to You, and I have turned my face to You, and I lay myself down relying upon You, and I have entrusted my affair to You, there is no refuge [nor escape] from You except to You. I believe in Your Book and Your Messengers (Allāhumma Inni ṣalamu Nafsi ilaika Wa Wajjahtu Wajhi ilaika, Wa Alja’tu Zahri ilaika, Wa Fawwadtu Amri ilaika, Lā Malja’ [Wa Lā Manjā] Minka Illa ilaika, Uminu Bikitābika Wa Birasūlika)’ – then if he dies that night, he shall enter Paradise.” (Da’īf)
Anas bin Malik [may Allah be pleased with him] narrated that when he went to his bed, the Messenger of Allah used to say: “All praise is due to Allah, who has fed us and given us to drink, and has sufficed and granted us refuge, and how many are they who have none to suffice them and none to grant them refuge (Al-Hamdu lillahi Alladhi At'amana Wa Saqana Wa Kafan Wa Awana. Fakam Minman Lahi Kafya Luhu Wa Luh Mu'wiy).” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib Sahih.

Comments:
These narrations show that our all necessities are given to us by Allah, the Cherisher and Sustainer of the worlds. Our living, our food, our clothes, and even every smallest thing, is given to us by Allah. Our own personal skills have nothing to do with it, we get everything as a favor of Allah.

Chapter 17. Something Else:
The Supplication: “I Seek Forgiveness From Allah The One Whom There Is None Worthy Of Worship Except For Him, And He Is The Living, The Sustainer”

Abū Sa'eed [may Allah be pleased with him] narrated that the
Prophet said: "Whoever says, when he goes to his bed: 'I seek forgiveness from Allah, the Magnificent the One whom there is none worthy of worship except for Him, the Living, the Sustainer, and I repent to Him (Ash'âfûrû Al-lahu Al-'Azîm) Allah shall forgive him his sins if they are like the foam of the sea, even if they were the number of the leaves of the trees, even if they were the number of sand particles of 'Ali,[1] even if they were the number of the days of the world." (Da'îf)

[Abû 'Eisâ said:] This Hadîth is Hasan Gharib, we do not know it from this route except as a narration of 'Ubaidullah bin Al-Walid Al-Wassâfî.

Comments:
In this narration the attributes of Allah 'the Living, the Sustainer (of all)' have been acknowledged and with the recognition of His Attributes, forgiveness is asked from Him. Allah the Most Merciful forgives those who beg with these words.

Chapter 18. Something Else:
The Supplication: "O Allah, Safeguard Me from Your Punishment the Day that You Gather Your Slaves"

3398. Hudhaifah bin Al-Yamân [may Allah be pleased with him]

[1] Meaning a place where sand mounds into dunes, and it is also said that is one of the places that is called that. See Lisân Al-'Arab.
narrated that when the Prophet ﷺ would sleep, he would put his hand under his head then say: “O Allah, safeguard me from Your Punishment the Day You gather [Your slaves] (Allāhumma Qini ‘Adhābaka Yawma Tajma’u [‘Ibadak])” or[1] “You resurrect Your slaves (Tab’athu ‘Ibadak).” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Sahīḥ.

Comments:

When a person goes to sleep, his relation with this world is suspended and he goes in the hands of the death. That is why the Prophet ﷺ, before going to sleep, would remember death and the Day of Judgment.

3399. Al-Barā’ bin ‘Āzib [may Allah be pleased with him] narrated that the Messenger of Allah ﷺ used to lay his head upon his right hand when going to sleep, then say: “My Lord, safeguard me from Your punishment the Day You resurrect Your slaves (Rabbī Qini ‘Adhābaka Yawma Tab’athu ‘Ibadak).” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharīb from this route. Ath-Thawrī reported this Ḥadīth from Abū Ishāq, from Al-Barā’, but he did not mention anyone between them. Shu’bah reported it from Abū Ishāq, from Abū ‘Ubaidah and another man, from Al-Barā’. Isrā’īl reported it from Abū Ishāq, from ‘Abdullāh bin Yazīd, from Al-Barā’, and (he also reported it)

[1] Indicating doubt on behalf of one of the narrators. See Tuhfatul-Ahwadhi.
from Abū Ishaq, from Abū ‘Ubaidah, from ‘Abdullāh from the Prophet ﷺ with similar.

Chapter 19. Something Else:
The Supplication: “O Allāh, Lord Of The Heavens And Lord Of The Earths”

3400. Abū Hurairah [may Allāh be pleased with him] said: “The Messenger of Allāh ﷺ used to order that when one of us went to sleep, he should say: ‘O Allāh, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Reveal of the Tawrāh and the Injīl and the Qur’ān, I seek refuge in You from the evil of every evil thing that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and Az-Zāhir, there is nothing above you, and Al-Bātin, there is nothing below You. Relieve me of my debt, and enrich me from poverty (Allāhumma Rabbas-Samāwāti Wa Rabbal-Ardīna Wa Rabbanā, Wa Rabba Kullī Shi‘īn, Fāliqāl-Ḥabbi Wan-Nawā, Wa Munzilat-Tawrātī Wal-Injīlī Wal-

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:
In this narration, first of all it has been confessed that Allah ﷺ is the only owner of the whole universe and everything in it, and then by acknowledging His Attributes of unfolding and giving birth and growth to everything, and accepting the truth of His Revelation, refuge has been sought in Him from all evils, and in the end it has been begged that Allah ﷺ may relieve the beggar from debt and enrich him from poverty.

Chapter 20. Something Else:
The Supplication: “In Your Name, My Lord, I Lay Myself Down”

3401. Abū Hurairah [may Allah be pleased with him] narrated that the Messenger of Allah ﷺ said: “When one of you leaves his bed then returns to it, then let him brush it off with the edge of his Izhār three times, for indeed, he does not know what succeeded him upon it after him. When he lies down, let him say: ‘In Your Name, my Lord, I lay down, and in Your Name I raise it. And if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous worshippers (Bismika Rabbi Wada’tu Janbi Wa Bika Arfa’uahu,
Faʾin Amsakta Naṣṣī Fārḥamāh Wa In Arsâltāhā Fāḥfāẕhā Bīmā Tahfāzu Bīhī ʾIbadakas-Sālijhin.)’ And when he awakens, let him say: All praise is due to Allah, Who healed me in my body, and returned to me my soul, and permitted me to remember Him (Al-Hamdulillah Alladhi ’Afani R Jasadi Wa Radda ’Alayya Rāhi Wa Adhīna Lī Bidhikrih)."

(He said:) And there are narrations on this topic from Jabir and ʿAishah.

(He said:) The Ḥadīth of Abū Hurairah is a Ḥasan Ḥadīth. [Some of them related this Ḥadīth and said, “Then let him brush it off with the inside of his Iẓār.”] (Ṣaḥīḥ)

Comments:
The bed should be brushed off as a precaution, because there may be a harmful or injurious thing which had crept in it, and for the safety of the hand it has been suggested to use the cloth.

Chapter 21. What Has Been Related About: Whoever Recites The Qurʾan When Going To Sleep

3402. ʿĀishah narrated that every night, when the Prophet would go to his bed, he would join his hands, then blow in them, as[1] he

[1] As interpreted in the commentaries, see Tuhfat Al-Ahwadhi and Fath Al-Bārī.
recited in them: “Say: He is Allah, the One.”\(^1\) and “Say: I seek refuge in the Lord of Al-Falaq”\(^2\) and “Say: I seek refuge in the Lord of mankind.”\(^3\) Then he would wipe as much as he was able to of his body with them, beginning with them first on his head and face, and the front of his body. He would do this three times. (\(\text{Sahih}^\))

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib \(\text{Sahih}^\).

Comments:

\(\text{Sūrat Al-Ikhlas}^\) contains and explains the subject of the Unity of Allah 全能 which is the central theme of the Qur’ān and last two \(\text{Sūrat Al-Falaq}^\) and \(\text{An-Nās}^\) fill all other gaps and openings from where the Oneness of Allah 全能 can be attacked.

Chapter 22. Something Else:
Concerning the Recitation of the \(\text{Sūrat: Al-Kāfirūn, As-Sajdah, Al-Mulk, Az-Zumr, Bani Isrā‘il, and Al-Mūsabbihāt}^\)

3403. Farwah bin Nawfal, may Allah be pleased with him, narrated that he came to the Prophet ﷺ and said: “O Messenger of Allah, teach me something that I may say when I go to my bed.” So he said: “Recite: Say: ‘O you disbelievers’\(^4\) for verily it is a disavowal of \(\text{Shirk}^\).”

Shu‘bah said: “Sometimes he would say: ‘One time’ and sometime he would not say it. (\(\text{Hasan}^\))

\(^{1}\) \text{Al-Ikhlas} 112.
\(^{2}\) \text{Al-Falaq} 113.
\(^{3}\) \text{An-Nās} 114.
\(^{4}\) \text{Al-Kāfirūn} 109.
(Another chain) from Farwah bin Nawfal, from his father: “That he came to the Prophet ﷺ” then he mentioned similar in meaning. And this is more correct.

[Abū ‘Eisā said:] And Zuhair reported this Hadith from Ishāq, from Farwah bin Nawfal, from his father from the Prophet ﷺ, with similar. This is more appropriate and more correct than the narration of Shu’bah. The companions of Abū Ishāq were confused in the narration of this Hadith. This Hadith has been reported through routes other than this. ‘Abdur-Rahmān bin Nawfal reported it from his father from the Prophet ﷺ. ‘Abdur-Rahmān is the brother of Farwah bin Nawfal.

Comments:

At the time of sleeping recitation of Sūrat Al-Kāfirūn shows a disavowal from Shirk and a declaration of the Unity of Allah ﷻ.

3404. Žābir said: “The Prophet ﷺ would not sleep until he recited Tanẓīl as-Sajdah[1] and Tabārāk.”[2] (Hasan)

[Abū ‘Eisā said:] This is how [Sufyān] Ath-Thawrī and more than one report this Hadith; from Laith, from Abū Az-Zubair, from Žābir from the Prophet ﷺ, with similar. Zuhair reported this

Hadith from Abū Az-Zubair, saying: “I said to him, ‘Did you hear it from Jābir?’ He said: ‘I did not hear it from Jābir. I heard it from Safwān or Ibn Safwān.’” And Shabābah narrated it from Mughirah bin Muslim, from Abū Az-Zubair, from Jābir, and it is similar to the narration of Laith.

Comments:
These Sūrat and supplications recited before sleeping demand that they should be understood in depth, and special efforts and arrangements should be made to recite them regularly. However, it does not mean that he who does not know the meanings should not recite them. He should try to understand the meanings.

3405. ‘Āishah [may Allāh be pleased with her] said: “The Prophet ﷺ would not sleep until he recited Az-Zumar and Banū Isrā’il.”

Muḥammad bin Ismā’il informed me: “This Abū Lubābah’s (a narrator in the chain) name is Marwān, the freed slave of ‘Abdur-Rahmān bin Ziyād. He heard from ‘Āishah, and Ḥammād bin Zaid heard from him.”

Comments:
The Prophet ﷺ would recite various Sūrat and supplications before sleeping at night. Every Muslim should try to recite some of these regularly before sleeping at night. Reciting more of them is better. Ignoring the supplication before sleeping is a great loss.

3406. Al-‘Irbaḍ bin Sāriyah [may Allāh be pleased with him] narrated that the Prophet ﷺ would not sleep until he had recited Al-Muṣabbiḥat, and he would say: “In them is an Ayah that is better than a thousand Ayah.” (Hasan)

[Abū ‘Eisā said:] This Hadith is

3407. A man from Banû Hanžalah said: “I accompanied Shaddâd bin Aws [may Allah be pleased with him] on a journey, so he said: ‘Should I not teach you what the Messenger of Allah used to teach us? That you say: “O Allah, I ask You for steadfastness in the affair and I ask You for determination upon guidance, and I ask You to make me grateful for Your favor, and excellence in worshipping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden (Allahumma Inni As'alukath-thabata Fil-aml Wa As'aluka 'Azimatar-rushdi Wa As'aluka Shukra Ni'matika, Wa Hüsna 'Ibâdatika, Wa As'aluka Lisânan Sâdiqan Wa Qalban Saliman, Wa A'ûdhu Bika Min Sharri Mâ Ta'lamu, Wa As'aluka Min Khairî Mâ Ta'lamu, Wastaghfiruka Minmâ Ta'lamu Innaka Anta}
The Book of Supplications

He said: ‘The Messenger of Allāh ﷺ said: “There is no Muslim who lays down to sleep while reciting a Sūrat from Allāh’s Book, except that Allāh entrusts an angel, so that nothing approaches him to harm him until he awakens, whenever he awakens.”’ (Hasan)

[Abū ‘Eisā said:] We only know of this Hadīth through this route. [And Al-Jurairī is Sa‘eed bin Iyās Abī Iīn Mas‘ūd Al-Jurairī.] Abū Al-‘Alā’s name is Yazīd bin ‘Abdullāh bin Ash-Shikh-khīr.

Comments:
In this narration every good and beneficial thing has been begged from Allāh ﷺ and refuge has been sought from every evil. In the end it has been advised to remember Allāh ﷺ before going to sleep.

Chapter 24. What Has Been Related About: At-Tasbih, At-Takbir, And At-Tahmīd

When Going To Sleep

3408. ‘Ali [may Allāh be pleased with him] said: “Fāṭimah complained to me about her hands blistering from grinding flour. So I said: ‘If you were to approach your father and ask him for a servant?’ So he (the Prophet ﷺ) said: ‘Should I not direct the two of you, to that which is better for you than a servant? When the two of you lay down to sleep, say thirty-three, thirty-three, thirty-four, of At-Tahmīd, At-Tasbih, and At-Takbir.”’ (Ṣahīḥ)

[Saying: “Subhān Allāh,” “Allāhu Akbar,” and “Al-Ḥamdulillāh.”]
There is a story with the Ḥadīth.
[Abū ʿEisā said:] This Ḥadīth is Ḥasan Gharīb as a narration of Ibn ʿAwn. This Ḥadīth has been reported through more than one route from ʿAli.

Comments:
The Prophet (ﷺ) made them realize that a servant is a transient human being and remembrance of Allāh (ﷻ) is everlasting, or it may also mean that these words of remembrance of Allāh (ﷻ) give enough energy and power that one has no need of a servant.

3409. ʿAlī [may Allāh be pleased with him] said: “Fāṭimah went to the Prophet (ﷺ) complaining of her hands blistering, so he ordered her to say At-Tasbih, At-Takbīr, and At-Tahmīd.” (Ṣaḥīḥ)

Chapter 25. Something Else:
Regarding The Virtue Of Al-Tasbih, At-Tahmīd, And At-Takbīr At The End Of The Prayers And When Going To Sleep

3410. ʿAbdullāh bin ʿAmr [may Allāh be pleased with both of them] said: “The Messenger of Allāh (ﷺ) said: ‘There are two characteristics over which a Muslim man does not guard, except that he enters Paradise. And indeed, they are easy, and those who act upon them are few: He glorifies Allāh at the end of every prayer ten times (saying Subhān Allāh) and praises Him ten times saying (Al-Ḥamdulillāh) and extols His greatness ten times
He said: "And I have seen the Messenger of Allah counting them with his hand. He said: 'So this is one hundred and fifty with the tongue, and one thousand and five hundred on the Scale. When you go to bed, you glorify Him, extol His greatness, and praise Him a hundred times, so this is one hundred with the tongue and one thousand on the Scale. Which of you performs two thousand and five hundred evil deeds in a single day and night?' They said: 'How could we not guard over them?' He said: 'Shaitãn comes to one of you when he is in his Ṣalāt and says: "Remember such and such, remember such and such" until he turns and perhaps he will not do it. And he comes to him and he is lying down and makes him sleepy until he falls asleep.'" (Hasan)

[Abû 'Eisâ said:] This Ḥadîth is Ḥasan Ṣâhiḥ. Shu'bâh and Ath-Thawrî reported this Ḥadîth from 'Ātal bin As-Sâ'îb, and Al-A'mâsh reported this Ḥadîth from 'Ātal bin As-Sâ'îb in shorter form. There are narrations on this topic from Zaid bin Thâbit, Anas, and Ibn 'Abbâs [may Allah be pleased with him].

Meaning so that he might lose count of what he has prayed.
Comments:

Every virtuous deed works as expiation of sins, and the reward of every virtue is multiplied ten times. Saying ‘Subhán Alláh’ ten times, ‘Al-Humduilláh’ ten times and ‘Alláhu Akbar’ ten times after every prayer makes it thirty times, and five times a day make one hundred and fifty. 150 x 10 = 1500, before going to sleep at night add one hundred which means 100 x 10 = 1000, in this way it will be 2500 altogether and these will become an expiation for sins.

3411. ‘Abdulláh bin ‘Amr [may Alláh be pleased with him] said: “I saw the Messenger of Alláh counting At-Tasbíh.” (Sahih)

[Abú ‘EIsá said:] This Hadith is Hasan Gharib as a narration of Al-A’mash.

3412. Ka’b bin ‘Ujrah narrated that the Prophet [SAW] said: “There are Mu’aqqibát,[1] he who says them shall not be miserable. Glorify Alláh at the end of every prayer thirty-three times, and praise him thirty-three times, and extol His greatness thirty-four times.” (Sahih)

[Abú ‘EIsá said:] This is a Hasan Hadith. ‘Amr bin Qais (a narrator in the chain) is trustworthy, and has a good memory. Shu’bábah narrated this Hadith from Al-Hakam, but he did not narrate it in Marfu’ form. Manşúr bin Al-

[1] Literally, something that comes before that which comes before it. They are called that either because of their coming after the prayer or because of their coming one after the other. See Tuhfit Al-Ahwadhi.
Mu'tamir narrated it from Al-Hakam, and he did narrate it in Marfu' form.

่ายب: هذا الحديث عن الحكيم ولم يرتقى، ورواه مسنود بعده الحكيم رفقة.

تخريج: وأخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة، وكان صفض، ح 596 من حديث أسباط بن محمد بن سهل الدارقطني على مسلم والصواب مع مسلم شعبة، اختلف عن ورواه مرفوعًا أيضًا كما رواه ابن ماجه ومن طريقه ابن حجر في نتائج الأئمة/منصور، رواه التساني في الكبرى (نحو الأشراف: 8/8 ورواه مسنود مرفوعًا أيضًا (النسائي في الكبرى، ح: 988).

3413. [Zaid bin Thabit [may Allâh be pleased with him] said: “We were ordered to say the Tasbih at the end of every Salât thirty-three times, and to say the Takbîr thirty-four times.” He said: “Then a man from the Ansâr had a dream in which someone said: ‘The Messenger of Allâh ﷺ ordered you to say the Tasbih at the end of every Salât thirty-three times, and to say the Tahlîd thirty-three times, and to say the Tabkîr thirty-four times?’ He said: ‘Yes.’ He said: ‘Then make them twenty-five and add the Tahûî (Saying Lâ Ilâha Illallah) to them.’ The next day he went to the Prophet ﷺ and informed him, so he said: “Do it.”] (Hasan)

[Abû ‘Eisâ said: This Ḥadîth is Šâhîh.]


Comments:

Saying the Tahûî; ‘Lâ Ilâha Illallah’ means ‘There is none worthy of worship except Allâh’. Keeping in view the meaning and spiritual significance of the Tahûî, the Prophet ﷺ considered it the most superior and most loved statement by Allâh ﷻ, therefore, saying of the Tahûî should be made a habit.
Chapter 26. What Has Been Related About Supplicating When One Awakens During The Night

3414. ‘Ubádah bin Aš-Šámít, may Alláh be pleased with him, narrated that the Messenger of Alláh ﷺ said: “Whoever wakes up in the night and says, ‘None has the right to be worshipped but Alláh, alone, without partner, to Him belongs the Dominion, and to Him is the praise, and He has power over all things. And Glory is to Alláh, and all the praise is to Alláh, and ‘None has the right to be worshipped but Alláh, and Alláh is the greatest, and there is no might nor power except by Alláh (Lá Iláha Ilálláh, Wahdáhu Lá Sharika Láhu, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa ‘Alá Kullí Shi‘ítin Qadir. Wa Subhán Alláh, Wal-Hamdu lílláh, Wa Lá Iláha illálláh, Wa Alláhu Akbar, Wa Lá Hawli Wa Lá Quwwata illá Alláh Billáh.’) – then he said: ‘O my Lord, forgive me (Rabbighfirli)’ – or he said – ‘then he supplicates, he shall be responded to. So if he makes a firm determination, then performs Wudhú’, then he performs Salát, his Salát shall be accepted.” (Sahih)

[Abú ‘ÆIsá said:] This Hadith is Hasan Sahih Gharib.

Comments:
This narration shows that he who wakes up from sleep in the night and says Tahliil, ‘Lá Iláha Ilálláh’ and Tahmid ‘Al-Hamdu lílláh’ and shows his humility before Alláh ﷺ, and admits that without his help and mercy nothing is possible, and asks Alláh ﷺ to forgive him, Alláh will accept his supplication,
and if he offers prayer after making *Wudu* his prayer will be accepted.

3415. Maslamah bin ‘Amr said:
“‘Umair bin Hānī’ used to perform a thousand prostrations every day and recite a thousand *Tasbiḥat* every day.” *(Da‘f)*

Chapter 27. Something Else:
The Supplication: “Allāh Hears The One Who Praises Him”

3416. Rabi‘ah bin Ka‘b Al-Aslamī said: “I used to spend the night at the door of the Prophet ﷺ, so that I may give him his water for *Wudu*’, and I would hear him, for a long period of the night, saying: ‘Allāh hears the one who praises Him (*Sami‘ Allāhu Liman Hamidah*).’ And I would hear him, for a long period saying: ‘All praise is due to Allāh, Lord of the all that exists. (*Al-Hamdulillahi Rabbil-ʿAlamin*).’” *(Ṣaḥīḥ)*

[Abū ‘Eisā said:] This Hadīth is Ḥasan Ṣaḥīḥ.

Comments:
The Prophet ﷺ would say these words after waking up at night *(Tuhfat Al-Ahwadhi* v.4. p.234.)
Chapter 28. Something Else: The Supplication: “All Praise Is Due To Allah Who Revived My Soul”

3417. Hudhaifah bin Al-Yamân [may Allah be pleased with him] narrated that when the Prophet wanted to sleep, he would say: “O Allah, in Your Name I die and I live (Allâhumma Bismika Amūtu Wa Ahya).” And when he would wake, he would say: “All praise is due to Allah who revived my soul after causing its death and to Him is the resurrection (Al-Hamdulillâh, Alladhi Amîsî Ba’da Ma Amâtahâ Wa Ilaihin-Nushûr).” (Sâhih)

This Hadith is Hasan Sahih.

Comments:
In this narration sleep has been equated with death and waking up from sleep with life. In this way mentioning death and again life after death, makes one remember the Day of Judgment and life after death.

Chapter 29. What Has Been Related About What To Say When Standing For Prayer In The Night

3418. ‘Abdullâh bin ‘Abbas [may Allah be pleased with them] narrated, that when the Messenger of Allah would stand for prayer during the middle of the night, he would say: “O Allah, to You is the Praise, You are the Light of the heavens and the earth, and to You is the Praise, You are the Sustainer of the heavens and the earth, and to You is the Praise, You are the
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Lord of the heavens and the earth, and those in them, You are the truth, and Your Promise is the truth, and Your meeting is true, and Paradise is true, and the Fire is true, and the Hour is true, O Allah, to You have I submitted, and in You have I believed, and in You have I relied, and to You have I turned, and by You have I argued, and to You have I referred for judgment. So forgive me what I have done before and after, and that which I have hidden and that which I have done openly. You are my Deity, no has the right to be worshipped but You (Allahumma Lakal-Hamid, Anta Nurus-Samawati Wal-Ard, Wa Lakal-Hamid, Anta Qayyamus-Samawati Wal-Ard, Wa Lakal-Hamid, Anta Rabbus-Samawati Wal-Ard, Wa Man Fihin, Antal-Haqq, Wa Wa'dukal-Haqq, Wa Liqâ'uka Haqq, Wal-Jannatu Haqq, Wan-Nâru Haqq, Was-Sâ'atu Haqq, Allahumma Laka Aslamtu Wa Bika Âmantu, Wa 'Alaika Tawakkaltu Wa Ilaika Anabtu, Wa Bika Khâsamtu Wa Ilaika Hâkamtu, Fâghfirli Mâ Qaddamtu Wa Mâ Akhartu, Wa Mâ Asrartu Wa Mâ A'lantu, Anta Ilahi Lâ Ilâha lila Anta).” (Sahih)

[Abû 'Eisâ said:] This Hadîth is Hasan Sahih, and it has been reported through more than one route from Ibn 'Abbâs from the Prophet ﷺ.

Comments:

Allah ﻪ is Light of heaven and the earth. It means that Allah ﻪ has made the
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heaven and the earth shining and radiant and He alone guides His creation, and everything is decorated with His command. 2.) Allāh is the Sustainer of the heaven and earth. It means that everything in the heaven and the earth is controlled and sustained by Him. 3.) Allāh is the Lord of the heaven and the earth. It means that everything in His control and He is the Master of everything in the heaven and the earth. 4.) Truth means a thing which is proved by its existence and explicit proof.

Chapter 30. Something Else:
The Supplication: “O Allāh, I Ask You Of Your Mercy”

3419. Ibn ‘Abbās said: “One night, when he exited his Salāt, I heard the Messenger of Allāh saying: ‘O Allāh, I ask You of Your mercy, that You guide by it my heart, and gather by it my affair, and bring together, that which has been scattered of my affairs, and correct with it, that which is hidden from me, and raise by it, that which is apparent from me, and purify by it my actions, and inspire me by it, with that which contains my guidance, and protect me by it, from that which I seek protection, and protect me by it from every evil. O Allāh give me faith and certainty after which there is no disbelief, and mercy, by which I may attain the high level of Your generosity in the world and the Hereafter. O Allāh, I ask You for success [in that which You grant, and relief] in the Judgment, and the positions of the martyrs, and the provision of the successful, and aid against the enemies. O Allāh, I leave to You my need, and my opinion falls short, and my actions are weak, I am in need of Your
mercy, so I ask You, O Decider of the affairs, and O Healer of the chests, as You separate between the seas, separate me from the punishment of the blazing flame, and from seeking destruction, and from the trial of the graves. O Allāh, whatever my opinion has fallen short of, and my intention has not reached it, and my request has not encompassed it, of good that You have promised to anyone from Your creation, or any good You are going to give to any of Your slaves, then indeed, I seek it from You and I ask You for it, by Your mercy, O Lord of the Worlds. O Allāh, Possessor of the strong rope, and the guided affair, I ask You for security on the Day of the Threat, and Paradise on the Day of Immortality along with the witnesses, brought-close, who bow and prostrate, who fulfill the covenants, You are Merciful, Loving, and indeed, You do what You wish. O Allāh, make us guided guiders and not misguided misguiders, an ally to Your friends, an enemy to Your enemies. We love due to Your love, those who love You, and hate, due to Your enmity those who oppose You. O Allāh, this is the supplication (that we are capable of), and it is upon You to respond, and this is the effort (that we are capable of), and upon You is the reliance. O Allāh, appoint a light in my heart for me, and a light in my grave, and light in front of me, and light behind me, and light on my right, and light on
my left, and light above me, and light below me, and light in my hearing, and light in my vision, and light in my hair, and light in my skin, and light in my flesh, and light in my blood, and light in my bones. O Allah, magnify for me light, and grant me a light, and appoint for me a light. Glory is to the One who is enveloped in Might, and speaks with it. Glory is to the One who wears Glory and grants by it, Glory is to the One for Whom glorification is not fitting except for Him, the Possessor of Honor and Bounties, Glory is to the Possessor of Glory and Generosity, Glory is to the Possessor of Majesty and Honor’ (Allâhumma Inni As‘aluka Rahmatan Min ‘Indika Tahdî Bihâ Qalîbî, Wa Tajma‘u Bihâ Amrî, Wa Talummû Bihâ Sha‘âthi, Wa Tûsîlîhû Bihâ Ghâ’ibî, Wa Tarfâ‘u Bihâ Shâhîdî, Wa Tuzakkî Bihâ ‘Amâlî, Wa Tuêlimûnî Bihâ Rushdî, Wa Taruddu Bihâ Ulfâtî, Wa Ta‘êsimûnî Bihâ Min Kullî Swwîn, Allâhumma A‘înî Îmânân Wa Yaqînân Laisa Ba’dahu Kufr, Wa Rahmatan Anâlû Bihâ Shârafà Karâmâtika Fîd-Dunyà Wal-‘Akhirah, Allâhumma Inni As‘alukal-Fawza [Fil-‘Âlî ‘î Wa Yurwî] Fil-Qadâ‘î Wa Nuzulash-Shuhadâ‘î Wa ‘Aishas-Su‘adâ‘î Wan-Nâsra ‘Alal-A‘dâ‘, Allâhumma Inni Unzilu Bika Hajâtî Wa In Qâsura Ra‘iy Wa Da‘ûfa ‘Amâlî Iftaqartu Ilâ Rahmatik, Fa’sa’luka Yâ Qâdiyal-Umûr, Wa Yâ Shâfiyas-Sûdûr, Kamâ Tujiru Bâinal-Bûhûr, An Tujûra‘înî Min ‘Adhâbis-Sa‘îr, Wa Min
Da’watih-Thubūr, Wa Min Fitnahil-
Qubūr. Allāhumma Mā Qasura
‘Anhu Ra’iy Wa Lam Tablughhu
Niyyaṭi Wa Lam Tablughhu
Mas’alaṭi Min Khairin Wa’adṭahu
Aḥadan Min Ḥalqika Aw Khairin
Anta Mu’tahi Aḥadan Min ‘Ibādika
Fa Inni Arghabu Ilaika Fīhi Wa
Aṣa’lukahu Bi- Raḥmatika Rabbal-
‘Ālamīn. Allāhumma Dhal-Habish-
Shadīd, Wal-Amrīr-Rashīd, As’aluka
Al-Amna Yawm Al-Waʿīd, Wal-
Jannata Yawmal-Khulūd Ma’ Al-
Muqarrabīnash-Shuhūd, Ar-
Rukka‘is-Sujūd, Al-Mufīna Bil-
‘Uhūd, Anta Raḥīmūn Wādūd, Wa
Innaka Taṣ’alū Mā Turīd.
Allāhumma j‘alnā Hādīnā
Muhtadīna Ghairī Dālīnā Wa Lā
Mudīlīnā Silman Li-Awliyā’ika Wa
‘Aduwwan Li-A‘dā‘ika, Nuḥībbu
Biḥubbika Man Aḥabābaka Wa
Nu‘ādī Bi‘adāwatika Man Khālafak.
Allāhumma Hādhad-Du‘ā‘u Wa
‘Alaika-Ifābatu Wa Hādhāl-Juhdu
Wa ‘A l a i k a t - T u k lān .
Allāhumma j‘allī Nūrān Fī Qalbī Wa
Nūrān Fī Qabrī, Wa Nūrān Min
Bainī Yadayya, Wa Nūrān Min
Khalfī, Wa Nūrān ‘An Yamīnī, Wa
Nūrān ‘An Shimālī, Wa Nūrān Min
Fawqī, Wa Nūrān Min Tahītī, Wa
Nūrān Fī Sam‘ī, Wa Nūrān Fī
Baṣārī, Wa Nūrān Fī Shā‘rī, Wa
Nūrān Fī Bashārī, Wa Nūrān Fī
Laḥmī, Wa Nūrān Fī Dāmī, Wa
Nūrān Fī ‘Izāmī. Allāhumma A‘zīm
Li Nūrān Wa A‘ṭīnī Nūrān Waj‘allī
Nūrān, Subḥānal-Ladḥī Ta’ṭafal-
‘Izza Wa Qāla Biḥi, Subḥānal-Ladḥī
Labīsal-Majda Wa Takarrama Biḥi
Subḥānal-Ladḥī Lā Yanbaghīt-
Tasbihu Illâ Lahu, Subhânah Dhill-Fadli Wan-Ni‘am, Subhânah Dhill-Majdi Wal-Karam, Subhânah Dhill-Jalâli Wal-Ikrâm).” (Da‘îf)

[Abû ‘Eîsâ said:] This Hadith is Gharib, we do not know it like this, as a narration of Ibn Abî Lailâ, except through this route. Shu‘bah and Sufyân Ath-Thawrî reported part of this Hadîth from Salamah bin Kuhail, from Kuraib, from Ibn ‘Abbas from the Prophet ﷺ, but they did not mention it in its entirety.


Comments:
Every sentence of this narration shows the submission of the servant to Allâh ﷺ and recognition of His attributes of being Most Merciful, Most Generous, and Most Forgiving. Everything is begged from Him and refuge from all evils is sought in Him. This supplication is highly comprehensive in nature, and it shows that the Prophet ﷺ had complete knowledge of human needs. It also shows the closeness of the Prophet ﷺ to Allâh ﷺ.

Chapter 31. What Has Been Related About The Supplication At The Opening Of The Salât At Night

3420. Abû Salamah said: “I asked ‘Aishah [may Allah be pleased with her]: ‘With what did the Prophet ﷺ used to open his Salât when he stood up in the night?’ She said: ‘When he stood up in the night, he would open his Salât by saying: “O Allâh, Lord of Jibra’îl, Mikâ’îl, and Isrâ’îl; Originator of the heavens and the earth, [and] Knower of the hidden and the seen; You judge between Your slaves concerning
that which they used to differ, guide me through that which there has been difference concerning the truth, verily, You are upon a straight path (Allāhuma Rabba Jibra'īla Wa Mikā'īla Wa Isrā'īl, Fātīras-Samawātī Wal-Ardī [Wa] 'Alīmāl-Ghābi Wash-Shahādātī Anta Tahkumu Baina 'Ibadika 'Ibadika Fīmā Kānū Fīhī Yakhtalifūn, Ihdīnī Limākhtulīfa Fīhī Mīnāl-Haqqi Bi'idhniqkā Innaka 'Ala 'Sirāţīn Musta'qīm).” (Sahīh)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb.

Comments:
The Path of Allāh ﷺ is the right path and He only guides to the right path and the right path is the only way to success. Therefore, with the particular attribute of being a Guide to the right path guidance should be asked for.

Chapter 32. Something Else:
The Supplication: “I Have Directed My Face Towards The One Who Created The Heavens And The Earth”

3421. ‘Alī bin Abī Ṭālīb narrated that whenever the Messenger of Allāh ﷺ would stand for Salāt, he would say: “I have directed my face towards the One who created the Heavens and the earth, as a Hanīf, and I am not of the idolaters. Indeed, my Salāt, my sacrifice, my living, and my dying is for Allāh, the Lord of all that exists, there is no partner for Him, and with this have I been ordered, and I among the Muslims. O Allāh, You are the King, there is none worthy of
worship except You. You are My Lord, and I am Your slave, I have wronged myself, and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You. And guide me to the best of manners, none guides to the best of them except You, and turn the evil of them away from me, [verily,] none can turn the evil of them away from me except You. I have believed in You, Blessed are You and Exalted are You, I seek Your forgiveness and I repent to you (Wajjahtu Wajhi Lilladhi Faṭarasamawāti Wal-‘Arda Hanifan Wa Mā Anā Min Al-Mushrikīn, Inna Šalātī Wa Nusukī Wa MahāyāWa Mamātī Lillāhi Rabbil-‘Ālāmīn, Lā Sharika Lahu Wa BidhālikU UmirtU Wa Ana Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Ant, Anta Rabbī, Wa Ana ‘Abduka Zal’amtu Naftī Wa’taraftu Bidhānī Faghfīrīlī Dhunūbi Jamī‘an, Innahu Lā Yaghfir Adh-Dhunūba Illā Ant. Wāhdīni Li-‘Ahsanīl-Akhlaqī Lā Yahdī Li-‘Ahsanīhā Illā Ant. Wāṣirī ’Anī Sayyi‘ahā [Innahu] Lā Yasrifū ’Annī Sayyi‘ahā Illā Ant. Ṭamāntu Bika Tabārakta Wa Ta‘alaita Astaghfiruka Wa Atūbū Ilai),” And when he would bow in Ruqā‘, he would say: “O Allah, to You I have bowed, and in You I believe, and to You have I submitted. My hearing, my sight, my brain, my bones, and my sinew are humbled to you (Allāhumma Laka Raka’tu Wa Bika Ṭamāntu Wa Laka Aslamtu Khāṣa’u Laka Samī’u Wa Başarī Wa.
Mukkhi Wa ‘Azmi, Wa ‘Asabi)”
Then when he would raise his head, he would say: “O Allâh, our Lord, to You is praise the fill of the Heavens and the earths and the fill of whatever You will of things. (Allâhumma Rabbanâ Lakal-Hamdu Mil’as-Samâwâti Wal-Ardina Wa Mâ Bainahumâ, Wa Mil’â Mâ Shi’ta Min Shâi’).” Then, when he prostrated, he would say: “O Allâh, to You have I prostrated, and in You have I believed, and to You have I submitted, my face has prostrated to the One Who created it and fashioned it, and gave it its hearing and its sight. So Blessed is Allâh, the Best of creators (Allâhumma Laka Sajadtu Wa Bika Âmantu Wa Laka Aslamtu, Sajada Wajhi Lilladhi Khalaqahu Wa ūwâwarahu Wa Shaqqa Sam’ahu Wa Bașarahu Fatabârak Allâhu Ahsanul-Khaliqin).” Then the last of what he would say between At-Tashah-hud and As-Salam would be: “O Allâh, forgive me what I have done before and after, and what I have hidden and what I have done openly, and what You know more of it than I, You are the One who sends forth and the One who delays, there is none worthy of worship except You. (Allâhummaghfirli Mâ Qaddamtu Wa Mâ Akkhkurtu Wa Mâ Asrartu Wa Mâ A’lantu Wa Mâ Anta A’lamu Bihi Minni Antal-Muqaddimu Wa Antal-Mu’akhkhiru, Lâ Ilâha Illâ Ant).” (Saḥîh)
[Abû ‘Eisâ said:] This Hadîth is Hasan Saḥîh.
Comments:
In this narration the explanation of all the supplications from the beginning of prayer, of Ru’ku, of Standing after the Ru’ku, of Prostration and of Sitting at the end of prayer are given. This narration also shows the impressions and feelings and sincere submission of the Prophet ﷺ to Allah ﷻ during the prayer.

3422. ‘Ali bin Abī Tālib narrated that whenever the Messenger of Allah ﷺ would stand for Ṣalāt, he would say: “I have directed my face towards the One who has created the heavens and the earth, as a Ḥanīf, and I am not of the idolaters. Indeed, my Ṣalāt, my sacrifice, my living, my dying, is for Allah, the Lord of all that exists, without partner, and with this have I been ordered and I am of the Muslims. O Allah, You are the King, there is none worthy of worship except You. You are My Lord, and I am Your slave, I have wronged myself and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none can turn away from me the evil of them except You. Here I am in obedience to You, and in aiding Your cause and the good, all of it is in Your Hands, and the evil is not attributed to You, I am reliant upon You and ever-turning towards You, Blessed are You and Exalted are You I seek Your forgiveness and I repent to you (Wajjahtu Wajhi Lilladhi Fataras-Samāwāt Wa-Ardā Ḥanīfān Wa
Ma Ana Min Al-Mushrikin, Inna Salati Wa Nusuki Wa Mahyaya Wa Mamati Lillahi Rabbi'l-'Alamin, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Ana Min Al-Muslimin. Allāhumma Antal-Maliku Lā Ilāha Llā Ant, Anta Rabbi, Wa Anā 'Abduka Zalamtu Naqsī Wa'taraifu Bīdana Fāghfirli Dhanbī Jami'an, Innahu Lā Yaghfir Adh-Dhunūba Illā Ant. Wahdīnī Li-Aḥsanil-Akhlaqi Lā Yahdī Li-Aḥsanīllā Illā Ant. Waṣrīf 'Anī Sayy'ahā, Lā Yaṣrīfu 'Anī Sayy'ahā Illā Ant. Labaita Wa Sa'daiwa Wa-Khairu Kulluhu Fi Yadaika, Wash-Sharru Laisa Ilaiq, Tabāraika Wa Ta'alaita Astaghfiruka Wa Atābu Ilaiq)." And when he would bow in Rukā' he would say: "O Allāh, to You have I bowed, and in You have I believed, and to You have I submitted. My hearing, my sight, my bones, and my sinew are humbled to you (Allāhumma Laka Raka'tu Wa Bika Āmanatu Wa Laka Aṣlamtu Khasha'a Laka Sam'i Wa Başarī Wa 'Azmi, Wa 'Aṣbi)." And when he would rise he would say: "O Allāh, our Lord, to You is praise filling the heaven and filling the earth, and filling what is between them, and filling whatever You have wished of things afterward (Allāhumma Rabbanā Lakal-Ḥamdu Mil'as-Samāwati Wa Mil'al-Ard Wa Mil'a Mā Bainahumā, Wa Mil'a Mā Shī'atā Min Shah'in Ba'd)." Then, when he prostrated, he would say: "O Allāh, to You have I prostrated, and in You have I believed, and to You have I
submitted (in Islam), my face has prostrated to the One Who created it, and fashioned it, and gave it its hearing and sight, [so] Blessed is Allāh, the Best of Creators (Allāhumma Laka Sajadtu Wa Bika Amantu Wa Laka Aslamtu, Sajada Wajhi Lilladdīhī Khalaqahu Fa-Sawwarahu Wa Shaqqa Sam’ahu Wa Basarahu Fatabārak Allāhu Ahsanul-Khāliqīn).” Then the last of what he would say between At-Tashah-hud and At-Taslīm was: “O Allāh, forgive me what I have done, before and after, and what I have hidden, and what I have done openly, and what I have transgressed the limit in, and what You know about more than me, You are the One Who sends forth and the One Who delays, there is none worthy of worship except You (Allāhumma Ghfirli Ma Qaddamtu Wa Mā Qaddamtu Wa Mā Akhkhartu Wa Mā Asraftu A’lantu Wa Mā Wa Mā Asraftu, Wa Mā Anta A’lamu Bihi Minī, Antal-Muqaddimu Wa Antal-Mu’akhkhiru, Lā Ilāha Illā Ant).” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Šahīh.

3423. ‘Alī bin Abī Ţālib narrates that when the Messenger of Allāh ﷺ would stand for the obligatory prayer, he would raise his hands to the level of his shoulders, and he would do this [also] when he finished his recitation and intended to bow, and he would do it when he raised his head from Rukū’, and he would not raise his hands in any of his prayers while he was seated.
When he would rise from the two prostrations, he would likewise raise his hands, and say the Takbîr, and when he opened his Salât after the Takbîr, he would say: “I have directed my face towards the One Who has created the heavens and the earth, as a Hanif, and I am not of the idolaters. Indeed, my Salât, my sacrifice, my living, my dying, is for Allâh, the Lord of all that exists, without partner, and with this have I been ordered, and I am of the Muslims. O Allâh, You are the King, there is none worthy of worship except You. Glorified are You, You are my Lord, and I am Your slave, I have wronged myself, and admit to my sin, so forgive me all my sins, there is none who forgives sins except You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none turns away from me the evil of them except You, I am here in Your obedience and aiding Your cause, and I am reliant upon You and ever-turning towards You, [and] there is no refuge from You nor hiding place from You except (going) to You, I seek Your forgiveness, and I repent to you.
Abduka Zalamtu Nafsi Wa'taraftu
Bidhanbi Faghfirli Dhanbi Jam'i'an,
Innuhu Lâ Yaghfir udh-Dhunûba
Ilâ Ant. Wahdinî Li-Ahsanî-
Akhâqi Lâ Yahdi Li-Ahsanîhâ Ilâ
Ant. Waśrif 'Annî Sayyi'ahâ Lâ
Yasriifu 'Annî Sayyi'ahâ Ilâ Ant.
Labaika Wa Sa'daika Wa Ana Bika
Wa Ilaika, [Wa] Lâ Manjâ Minka
Wa Lâ Miljâ Aślaik, Astaghfiruka
Wa Attubu Ilaika)." Then he would
recite, then, when he would bow, his
speech in his Rukû', would be to
to say: "O Allâh, to You have I bowed,
and in You have I believed, and to
You have I submitted (in Islam),
and You are my Lord. My hearing,
my sight, my brain, and my bones
are humbled to Allâh, the Lord of
the Worlds all that exists (Allâhumma
Laka Raka'tu Wa Bika
Amanatu Wa Laka Aslamatu Wa Arta
Rabbi, Khasâ'a Sam'i' Wa Baṣāri
Wa Mukhkhî Wa 'Azmi Lillâhi,
Rabbil-'Alâmin)." Then, when he
raised his head from Rukû' he
would say: "Allâh hears the one
who praises him (Sami' Allâhu
Liman Hamidah)." Then he would
follow it with: "O Allâh, our Lord,
to You is praise filling the heavens
and the earth and filling whatever
You wish of things afterward
(Allâhumma Rabbanâ Lakal-
Hamdu Mil'as-Samâwîti Wa-Ardi
Wa Mi'da Mâ Shi'ta Min Sha'i'in
Ba'd)." Then, when he would
prostrate, he would say in his
prostration: "O Allâh, to You have
I prostrated, and in You have I
believed, and to You have I
submitted (in Islam), and You are

جَبَدَ قَالَ فِي سَجَدَةٍ: "اللَّهُ بِكَ سَجَدْتُ
وَبِكَ أَمَّنَتْ وَلَكَ أَشْفَعْتُ وَأَنْتُ رَبِّي
سَجَدْتُ
وَجَهْيِي لِلَّذِي خَلَقَهُ وَسُبْحَانَ صَمْعَهُ وَبِصَرَهُ تَبَارَكَ
اللَّهُ أَحْسَنُ الصَّالِحِينَ". وَيَقُولُ عَنْدَ الْوَضَعِ
مِنَ الصَّلَاةِ: "اللَّهُ عَفُوٍّ لِي مَا قَدْ مَرَّتْ وَمَا
أَخْرَجْتُ وَمَا أَشْرَرْتُ وَمَا أَغْلَبْتُ وَأَنْتُ إِلَيْهِ
لَا إِلَهَ إِلَّا أَنْتُ" (قَالَ: هَذَا حَدِيثُ حَسَنُ
صَحِيحٍ، وَعَالِمُ عَلَى هَذَا عَنْدَا الشَّافِعِي
أَصْحَابُهُ، وَقَالَ بِغَضِ أَهْلِ الْعِلْمِ مِنْ أَهْلِ
الْكُوَّةِ وَعَنْهُمْ: يَقُولُ هَذَا فِي صَلَاةَ الْتَّطْعِيْبٍ
وَلَا يَقُولُهُ فِي الصَّبْحِ.
[قَالَ أَبُو عِبَيْسَى: وَأَحْمَدْ لَا يَزَاءَا].
سَيَغَعُّ أَبَا إِسْحَامٍ بَيْعِي الْبَرْزِيْتِي (مُحَمَّدُ
ابْنِ إِسْحَامٍ بَيْنِ يُوْسُفْ) يَقُولُ سَيَغَعُّ
سَلِيمَانُ بَنُ دَاوُدُ الْهَاسِمِيِّ يَقُولُ، وَدُكَّرُ هَذَا
الْحَدِيثُ، قَالَ: هَذَا عَنْدَا مِثْلُ حَدِيثِ
الْرُّغْمِيِّ عَنْ سَالِمٍ عِنْ أَبِيهِ.

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my Lord, my face has prostrated to the One that created it, and granted its hearing and sight, Blessed is Allâh, the Best of Creators (Allâhumma Laka Sajadtu Wa Bika Amantu Wa Laka Aslamtu, Wa Anta Rabbi, Sajada Wajhi Lilladhi Khalaqahu Wa Shaqqa Sam‘ahu Wa Basarahu, Tabârak Allâhu Ahsanul-Khaliqin).” When he was finished with his Šalât, we would say: “O Allâh, forgive me what I have done, before and after, and what I have hidden, and what I have done openly, and You are my Deity, there is none worthy of worship except You (Allâhumma ghfirli Ma Qaddamtu Wa Ma Akhkhartu Wa Ma Asrartu Wa Ma A’lantu, Wa Anta Ilahi, Lâ Ilâha Illa Ant).” (Hasan)

[He said:] This Hadîth is Hasan Šâhih, and this is acted upon according to Ash-Shâfi‘î and our companions,[1] and some of the people of knowledge among the people of Al-Küfah and other than them said: “He says this in the optional prayer, not in the obligatory.”

[Abû ‘Eisâ said: And Aḥmad did not hold this view.] I heard Abû Ismâ‘îl – that is, At-Tirmidhî [Muḥammad bin Ismâ‘îl bin Yûsuf] – saying: “I heard Sulaimân bin Dâwud Al-Hâshimi saying.” So he mentioned this Hadîth, and then said: “With us, this is like the narration of Az-Zuhrl from Sâlim, from his father.”

[1] The people of Hadîth, see Tuhfat Al-Ahwadhî.
Chapter 33. What Is Said In The Prostration Of Recitation

3424. Al-Hasan bin Muḥammad bin ‘Ubaiddullāh bin ʿAbī Yazīd said: “Ibn Juraij said to me: ‘‘ʿUbaiddullāh bin Abī Yazīd informed me that Ibn ‘Abbās said: “A man came to the Prophet ﷺ and said: ‘0 Messenger of Allāh! I had a dream at night while I was sleeping, in which I was praying behind a tree, when I prostrated, the tree prostrated along with me. Then I heard it saying: ‘O Allāh! Record for me, a reward with You for it, remove a sin from me by it, and store it away for me with You for it, and accept it from me as You accepted it from Your worshipper Dawūd (Allāhumma Aktub Li Bihā ‘Indaka Ajran, Wada’ ‘Anni Bihā Wizran, Wāj’ālūh Li ‘Indaka Dhukhran, Wa Taqabbalhā Minni Kamā Taqabbaltahā Min ‘Abdiki Dawūd).”’ Al-Hasan said: “Ibn Juraij said to me: ‘Your grandfather said to me: ‘Ibn ‘Abbās said: ‘So the Prophet ﷺ recited (an Āyah of) prostration then prostrated.”’ [He said] “So Ibn ‘Abbās said: ‘I listened to him, and he was saying the same as the man informed that the tree had said.”’[1] (Hasan)

[1] This preceded under no. 579.
[Abū ‘Eisā said:] This Hadīth is Gharīb, we do not know of it except from this route.

Comments:
This narration proves that trees too have the concept, understanding and feeling of their Creator and they pray to Him in their own way.

Chapter 34. What Has Been Related Concerning What One Says When Leaving His House

3426. Anas bin Malik narrated that the Messenger of Allāh ﷺ said: “Whoever says – that is: when he leaves his house – ‘In the Name of Allāh, I place my trust in Allāh, there is no might or power except by Allāh (Bismillāh, Tawakkaltu ‘Alāllāh, Lā Hawla Wa Lā Quwwata

[1] This preceded under no. 580.
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**Chapter 35. Something Else:**

The Supplication: “In The Name Of Allah, I Place My Trust In Allah”

3427. Umm Salamah narrated that when the Prophet ﷺ would leave his house, he would say: “In the Name of Allah, I place my trust in Allah. O Allah! We seek refuge in You from slipping unintentionally or becoming misguided, or committing oppression or being oppressed, or acting ignorantly or being treated ignorantly (Bismillah, Tawwakultu ‘Alallah. Allahumma, Innã Na‘udhu Bika Min An Nazilla Aw Nadilla, Aw Na‘zlima Aw Nuţlam, Aw Najhala Aw Yujhal ‘Alainã).” (Da‘if)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.
Comments:
When a person goes out of his house, he meets various kinds of people, if Allah’s guidance is not with him, he can go astray. He may indulge in any kind of wrong doing. He may become a target of brutality and tyranny of someone, or he himself may be harsh and unjust to someone, sentiments may take him away from the right path, therefore, the Prophet ﷺ would recite this supplication while going out of his house so that the Muslims may emulate him in that.

Chapter 36. What One Says When Entering The Marketplace

3428. Sālim bin ‘Abdullāh bin ‘Umar narrates from his father, from his grandfather, that the Messenger of Allah ﷺ said: “Whoever enters the marketplace and says: ‘There is none worthy of worship except Allah, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, He is Living and does not die, in His Hand is the good, He has power over all things, (La Ilāha Illā Allāh, Wahdahu Lā Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Yuhu Yuw Allītu, Wa Huwa Hayyun Lā Yamūtu, Biyadihil-Khairu, Wa Huwa ‘Ala Kulli Shātīn Qadīr)” Allah shall record a million good deeds for him, wipe a million evil deeds away from him, and raise a million ranks for him.” (Dāfū)

[Abū ‘Eisā said:] This Hadīth is Gharib, it has been reported by ‘Amr bin Dīnār, [and he is] the steward of the family of Az-Zubair.
Comments:

Everyone has to visit the market for household shopping or other basic needs. The market and bazaar is a place where a person is more forgetful regarding religion, therefore, while entering a market one should recite this supplication. This supplication brings reward for this world and for the Hereafter.

3429. Sālim bin ‘Abdullāh bin ‘Umar narrates from his father, from his grandfather, that the Messenger of Allāh ﷺ said:

"W h o e v e r s t a t e s i n t h e marketplace: ‘There is none worthy of worship except Allāh, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, and He is Living and does not die, in His Hand is the good, and He has power over all things, (Lā Ilāha Illā Allāh, Wahdahu Lā Sharika Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥyi Wa Yumītu, Wa Huwa Ḥayyūn Lā Yamūtū, Biyādihil-Khairu, Wa Huwa ‘Alā Kulli Shai‘in Qādir) Allāh shall record a million good deeds for him, wipe a million evil deeds away from him, and build a house in Paradise for him. (Ḍa‘īf)

[Abū ‘Eisā said: And this ‘Amr bin Dīnār (a narrator in the chain) is a Shāikh from Al-Ḥāshān and some of the people of Ḥadīth have criticized him from other than this route. Yahyā bin Sulaim Ṭā‘īfī reported it from ‘Imrān bin Muslim, from ‘Abdullāh bin Dīnār, from Ibn ‘Umar from the Prophet ﷺ. And he did not mention ‘Umar, may Allāh be pleased with him, in it.]"
Chapter (...) What Has Been Related About What The Worshipper Says When He Becomes Ill

3430. Al-Agharr Abū Muslim narrated that he bears witness from Abū Sa'eed Al-Khudrī and Abū Hurairah, that they bear witness that the Prophet said: ‘Whoever says: ‘There is none worthy of worship except Allāh, and Allāh is the Greatest, (La Ilāha Illallāh, Wa Allahu Akbar)’ His Lord affirms his statement and says: ‘There is none worthy of worship except Me, and I am the Greatest.’ And when he says: ‘There is none worthy of worship except Allāh, Alone, (La Ilāha Illallāh, Wahdahu)’ Allāh says: ‘There is none worthy of worship except for Me and I Am Alone.’ And when he says: ‘There is none worthy of worship except for Allāh, Alone, without partner, (La Ilāha Illallāh, Wahdahu La Sharika Lahu)’ Allāh says: ‘There is none worthy of worship except Me, Alone, I have no partner.’ And when he says: ‘There is none worthy of worship except for Allāh, to Him belongs all that exists, and to Him is the praise, (La Ilāha Illallāh, Lahul-Mulku Wa Lahul-Hamdu)’ Allāh says: ‘There is none worthy of worship except Me, to Me belongs all that exists, and to Me is the praise.’ And when he says:
'There is none worthy of worship except Allāh, and there is no might or power except by Allāh, (Lā llāhā Illallāh, Wa Lā Ḥawla Wa Lā Quwwata Illā Billāh)’ Allāh says: ‘There is none worthy of worship except Me, and there is no might or power except by Me.’” And he used to say: “Whoever says it in his illness, then dies, the Fire shall not consume him.” (Da‘īf)

[Abū ‘Eisā said:] This Hadith is 1asan [Ghartb]. Shu‘bah reported it from Abū Ishāq, from Al-Agharr Abū Muslim, from Abū Hurairah and Abū Sa‘eed, and it is similar in meaning to this Hadith, but Shu‘bah did not report it in Marfu’ form.

Muḥammad bin Bashshār narrated that to us (saying): “Muḥammad bin Ja‘far informed us, from Shu‘bah” and he narrated this.

Comments:

The words occurring in this narration have been discussed and explained previously. If someone says these words in sickness and dies due to ailment he will be freed from the Hellfire.

Chapter 37. What Has Been Related About What One Says When Seeing An Afflicted Person

3431. ‘Umar narrated that the Messenger of Allāh ﷺ said: “Whoever sees a person afflicted and says: ‘All praise is due to Allāh...
Who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (Al-\textit{Hamdulillahi Alladhi ‘Afani Mimmbaltalaka Bihi Wa Faddalani Alã Kathirin Mimman Khalaqa Tafdila}) then he shall be saved from that affliction for as long as he lives.” (\textit{Da‘if})

[Abù ‘Eisâ said:] This Hadith is Gharîb. There is something on this topic from Abû Hurairah. ‘Amr bin Dinâr, the steward of the family of Az-Zubair is a Shaikh from Al-Basrah; he is not that strong in Hadith, and he is alone in narrating some Ahâdith from Sâlim bin ‘Abdullâh bin ‘Umar. It has been related from Abû Ja‘far Muhammad bin ‘Ali that he said: “When he sees an afflicted person he says that to himself and does not let the afflicted person hear.”

Comments:

Allâh puts His servant in trouble for a purpose, so refuge should be sought in Him. This supplication should be recited secretly in the heart so that any afflicted person should not hear it and become sad.

3432. Abû Hurairah narrated that the Messenger of Allâh said: “Whoever sees an afflicted person then says: ‘All praise is due to Allâh who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (Al-
Chapter 38. What One Says When Getting Up From His Sitting

3433. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever sits in a sitting and engages in much empty, meaningless speech and then says before getting up from that sitting of his: ‘Glory is to You, O Allāh, and praise, I bear witness that there is none worthy of worship except You, I seek Your forgiveness, and I repent to You, (Subhānaka Allāhumma Wa Bihamdika Wa Ashhadu An Lā Ilāha Illa Anta, Astaghfirukā Wa Atūbu Ilaiik)’ whatever occurred in that sitting would be forgiven to him.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Sahīth Gharīb from this route, we do not know it as a narration of Suhail except through this route.

When a person sits in a sitting, usually he engages in empty and meaningless speech, and he talks about useless and vulgar topics which are below the dignity of a Muslim and is liable to accountability, so the Prophet taught this supplication which is expiation for such empty and meaningless speech.

3434. Ibn ‘Umar said: “In one sitting of the Messenger of Allah, one could count that he said a hundred times, before he would get up: ‘O my Lord, forgive me, and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving.’” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Sahih Gharīb.

3435. Ibn ‘Abbās narrated that when he was in distress, the Prophet of Allāh would supplicate: “There is none worthy of worship except Allāh, the Forbearing, the Wise, there is none worthy of worship except Allāh, the Lord of the Magnificent Throne, there is none worthy of worship except Allāh, the Lord of the

Comments:

The Prophet taught us to remember Allāh and extol His greatness and praise Him many times in an assembly of people. Saying it one time will be counted as one hundred times.
heavens and the earth, and the Lord of the Noble Throne. (Lā Ilāha Illāh Al-Ḥalīmūn-Ḥakīmūn, Lā Ilāha Illāhūn, Rabbul-‘Arshil-‘Azīm, Lā Ilāha Illāhūn, Rabbus-Samawātī Wal-Ardī Wa Rabbul-‘Arshil-Karīm)” (Ṣaḥīḥ)

(Another chain) with similar.

[He said:] And there is something on this topic from ‘Alī.

[Abū ‘Eisā said:] This Hadīth is Ḥasan Ṣaḥīḥ.

Comments:
In this narration ‘Magnificent’ and ‘Noble’ can be counted among the attributes of Allāh ﷻ and of the ‘Throne’ as well. If these attributes are taken for the ‘Throne’ then it will be for its high status and its grandeur.

3436. Abū Hurairah narrated that when a matter would worry the Prophet ﷺ, he would raise his head up toward the sky and say: “Glory is to Allāh, the Magnificent (Subhān Allāhil-Azīm).” And when he would strive in supplication; he would say: “O the Living, O Sustainer (Ya Ḥayyu Ya Qayyūm).”

(Ḍafʿ)

[Abū ‘Eisā said:] This Hadīth is [Ḥasan] Gharīb.
Chapter 40. What Has Been Related About What One Should Say When Stopping At A Stopping Place

3437. Sa'd bin Abi Waqqas narrated from Khawlah bint Al-Hasim As-Sulamiyyah, that the Messenger of Allah ﷺ said: “Whoever stops at a stopping place and then says: ‘I seek refuge in Allah’s Perfect Words from the evil of what He has created, (A‘ūdhu Bi-Kalimātātillāhīt-Tammmati Min Sharri Ma Khalaq)’ nothing shall harm him until he departs from that stopping place of his.” (Ṣahīh)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb Ṣaḥīḥ. Mālik bin Anas reported this Hadith saying that it has been conveyed to him from Ya‘qūb [bin ‘Abdullāh] bin Al-Ashajj. Then he mentioned similar to this Hadith. Ibn ‘Ajlan reported this Hadith from Ya‘qūb bin ‘Abdullāh Al-Ashajj, and he said: “From Sa‘eed bin Al-Mūsayyab, from Khawlah.” He said: But the narration of Al-Laith is more correct than the narration of Ibn ‘Ajlan.

Comments:

Allah ﷺ is the Creator of everything and everything is under His control, nothing can harm without His command and permission, therefore, getting refuge in Him saves from all kinds of evils.
3438. Abū Hurairah narrated: “When the Prophet would travel, and he would mount his riding camel, he would gesture with his finger” – and Shu'bah stretched out his finger – “and say: ‘O Allāh, You are the companion on the journey, and the caretaker for the family, O Allāh, accompany us with Your protection, and return us in security, O Allāh, gather for us the earth, and ease for us the journey, O Allāh, I seek refuge in You from the difficulties of the journey, and from returning in great sadness (Allāhumma Antas-Sāhibu Fīs-Safari Wal-Khālifatu Fil-Āḥli Allāhumma Aṣḥābā Bi Nuṣḥika Wa q l i b n ā B i - D h i m m a h, Allāhummazwi Lanāt-Ardā Wa Hawwin ‘Alainas-Safar, Allāhumma Innī A’ādhu Bīka Min Wa’thā’is-Safari Wa Ka-ābatil-Munqalab).” (Hasan)

[Abū ‘Eisā said: I used to not know this except from the narration of Ibn Abī ‘Adī, until Suwaid reported it to me.]

Suwaid reported to us (saying): “‘Abdullah bin Al-Mubārak reported to us (saying): ‘Shu’bah informed us’ with this chain, narrating similar to it in meaning.”

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharib as a narration of Abū Hurairah, [and] we do not know it except through the narration of Ibn Abī ‘Adī from Shu’bah.
This narration tells that one should trust in Allah during travel and should leave his family in Allah's custody and protection. During the travel and after safe return, one should always beg His mercy from all kinds of mishaps.

3439. ‘Abdullah bin Sarjis narrated that when the Prophet wanted to travel, he would say: “O Allah, You are the companion on the journey, and the caretaker for the family, O Allah, accompany us in our journey, and watch over our families, O Allah, I seek refuge in You from the difficulties of the journey, and from returning in great sadness, and from loss after increase, and from the supplication of the oppressed, and from someone looking with evil at our families and wealth (Allâhumma Antas-Sahibu Fis-Safari Wal-Khalifatu Fil-Ahli Allâhumma Aşhabnā Fi Safarinā Wakhlufnā Fi Ahlīnā. Allâhumma Innî A‘ūdhu Bika Min Wa‘thā‘is-Safari Wa Kā‘abatil-Munqalab, Wa Minal-Hawri Ba‘dal-Kawri, Wa Min Da‘ватīl-Maţlǔm, Wa Min Sā‘îl-Manţzari Fil-Ahli Wal-Māl).” (Ṣâhīh)

[Abû ‘Eisā said:] This Hadîth is Hasan Ŝâhîh. He said: It has been narrated “loss after being” as well. [He said:] And the meaning of his statement “loss after increase” or “being” – and each of the two is reasonable – is returning from belief to disbelief or from obedience to disobedience: It only means “from something returning to something evil.”
Chapter 42. What Has Been Related About What One Says When Returning From His Journey

3440. Ar-Rabi’ bin Al-Barã’ bin ‘Azib reported from his father, that whenever the Prophet would return from a trip, he would say: “(We are) Returning, repenting, worshipping, and to our Lord directing the praise” (Aibunā Ta’bunā ‘Abidunā Lirabbīnā Ḥamīdun).” (Sahih)

[Abü ‘Eisā said:] This Hadith is Ijasan Sahih. Ath-Thawrī reported this Hadith from Abū Ishaq, from Al-Barā’ bin ‘Azib, and he did not mention “from Ar-Rabi’ bin Al-Barã” in it. The narration of Shu’bah is more correct.

There are narrations on this topic from Ibn ‘Umar, Anas, and Jābir bin ‘Abdullah.

Comments:
During travel there is possibility of tottering or doing something improper or making some mistakes, therefore, these words should be recited at the return from travel.
Chapter (...)

Something Else:

His Speeding Up His Riding Camel And His Agitating His Animal Upon Seeing the Walls of Al-Madinah

3441. Anas narrated that when the Prophet would return from a trip and see the walls of Al-Madinah, he would speed up his riding camel, and if he was upon a beast, he would agitate it, out of his love for Al-Madinah.¹

[Abū ‘Eisā said:] This Hadīth is Ḥasan Ṣaḥīh Gharīb.

Comments:

Love of home and country is natural. This narration shows the nature and psychology of humans for home and country and their attractions.

Chapter 43. What Has Been Related About What One Says When Bidding Farewell To A Person

3442. Ibn ‘Umar narrates, saying: "When the Prophet would bid farewell to a man, he would take his hand, and not let it go until the man let go of the hand of the Prophet, and he would say: ‘I entrust to Allah your religion, your trusts, and the last of your deeds (Astawdi‘ullāha Dinaka Wa Amanâtaka Wa Ākhirâ ‘Amalik).’"

[Abū ‘Eisā said:] This Hadīth is Ṣaḥīh.

¹ Meaning a horse or mule, and “out of his love for it” refers to Al-Madinah. See Tuhfat Al-Ahwadhi.
Gharib from this route, and this Hadith has been reported through more than one route from Ibn ‘Umar.

Comments:
Trust means the attribute and state of heart that urges one to fulfill his duties and comply with the responsibilities and obligations assigned to him. For a Muslim, his real wealth is his religion, trust, and end on faith, therefore, while bidding someone farewell these things of his should be given in the custody of Allah so that He may take care of his religion, trust so that he could prosper in this world and in the Hereafter.

3443. Sālim narrated that when he intended to undertake a journey, Ibn ‘Umar used to say to a person to “Come close to me so that I may bid you farewell as the Messenger of Allah used to bid us farewell.” Then he would say: “I entrust to Allah your religion, and your trusts, and the last of your deeds (Astawdi’ullaha Dinaka Wa Amānataka Wa Khawātima Amalik).” (Hasan)

[Abū ‘Eīsā said:] This Hadith is Hasan Ṣahīh Gharib from this route as a narration of Sālim bin ‘Abdullāh.
Chapter 44. Something Else:
The Supplication: “May Allâh Grant You Taqwâ As Your Provision”

3444. Anas said: “A man came to the Messenger of Allâh ﷺ and said: ‘I intend to undertake a journey, so give me provision. He said: ‘May Allâh grant you Taqwâ as your provision (Zhawwad Allâhu-Taqwâ).’ He said: ‘Give me more.’ He said: ‘And may He forgive your sin (Wa Ghafara Dhanbak).’ He said: ‘Give me more, may my father be ransomed for you, and my mother.’ He said: ‘And may He make goodness easy for you wherever you are (Wa Yassara Lakal-Khaira Haithu Ma Kunta).’” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharib.

Comments:

Taqwâ — fear of Allâh, piety — means to comply with the commands of Allâh ﷺ and keep away from sins. If someone avoids sins for fear of Allâh ﷺ all his affairs become easy and smooth as Allâh ﷺ says: “And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allâh, Allâh will suffice him.”

Chapter 45. Something Else:
His Advising The Traveler To Have Taqwâ Of Allâh, And To Say The Takbîr Upon Every Elevated Place

3445. Abû Hurairah [may Allâh be pleased with him] narrates that a man said: “O Messenger of Allâh, I intend to travel, so advise me.” He said, “Hold fast to the Taqwâ of Allâh, and (say the) Takbîr upon
The Book of Supplications

Chapter 46. What Has Been Related About What One Says When Riding An Animal

3446. 'Ali bin Rabī‘ah said: “I witnessed ‘Alī having an animal brought to him to ride. When he placed his foot in the stirrup he said: ‘In the Name of Allah,’ (Bismillah) [three times]. So then, once he had ascended upon its back, he said: ‘All praise is due to Allah,’ (Al-Hamdulillah) then he said: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning [1] (Subhān Allādhī Sakh-khara Lānā Ḥādhā Wa Mā Kunnā Lahu Muqrinin. Wa Inna Ilā Rabbinā Lamunqalībān). Then he said: ‘All praise is due to Allāh (Al-Hamdulillah)’ – three times – and ‘Allāh is the Greatest (Allāhu Akbar)’ – three times – ‘Glory is to You, indeed I have wronged myself, so forgive me, for indeed

none forgives sins except You (Subhānaka Inni Qad Zalamtu Nafsī Fāghfirlī Fa-Innahu Lā Yaghfirudh-Dhunuba Illā Ant).

Then he laughed. So I said: ‘O Commander of the Believers! What caused you to laugh?’ He said: ‘I saw the Messenger of Allāh ﷺ do as I did, then he (ﷺ) laughed, so I said, ‘What caused you to laugh?’ He said: ‘Indeed, your Lord is very pleased with His worshipper when he says: “O my Lord, forgive me my sins, indeed, no one other than You forgives sins.”’ (Ṣahīh)

[Abū ‘Eisā said:] And there is something on this topic from Ibn ‘Umar.

[He said:] This Ḥadīth is Hasan Ṣahīh.

Comments:

Allāh ﷺ likes his servant who happens to make some mistake and confesses his fault, and asks Allāh ﷺ to forgive him with trust in Allāh, while he repents and believes that no one else can forgive him.

3447. Ibn ‘Umar narrated that when the Prophet ﷺ wanted to travel, when he mounted his riding camel, he would say the Takbīr three times and say: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning." (Subhān Alladhi Sakhkhara Lanā Hādīhā Wa Mā Kunnā Lahu Muqrinīn. Wa Innā Ilā Rabbinā Lamunqalībūn). Then he

[^1]: Az-Zukhruf 43: 13,14.
would say: “O Allah, I ask You in this journey of mine from righteousness and piety and actions that which you are pleased with. O Allah, ease for us the path, and make near for us the distance of the land. O Allah, You are the companion in the journey, and the caretaker for the family. O Allah, accompany us in our journey, and take care of our families (Allähumma Inni As’aluka Fi Safari Harih Minal-Birr Wat-Taqwâ, Wa Minal-Amali Ma Tarafi. Allähumma Hâwwin ‘Alainal-Masira Watwâ ‘Annâ Bu’dal-Ard, Allähumma Antas-Sähibu Fis-Safari Wal-Khalifatu Fil-Ahli Allähumma Ašhabnâ Fis-Safarinâ Wakhluñnâ Fis Ahlinâ).” And when he would return to his family, he would say: “(We are) Returning, if Allah wills, repenting, worshipping, and to our Lord directing the praise (Âibüna In Shâ’ Alläh, Tai’büna ‘Abidüna Lirabbina Hamidün).” (Sahih)

[Abû ‘Eisâ said:] This Hadîth is Hasan [Gharib from this route].

Comments:
The Prophetﷺ after mounting the camel said Allâhu Akbar three times, so that pride may not overcome him. During that period the camel was the most prized riding animal. He also acknowledged the favor of Allah that he tamed the animal for our benefit. We had no power to control the animal, Allah made the animal under our control.
Messenger of Allah ﷺ said: “Three supplications are responded to: The supplication of the oppressed, the supplication of the traveler, and the supplication of the parent against his child.”

‘Ali bin Ḥuṣr narrated to us (he said): Ismā’il bin Ibrāhīm reported to us from Hishām Ad-Dastawai’ī, from Yahyā bin Abū Kathīr with this chain, narrating similar to it, but he added to it: “responded to, there is no doubt in them.”[1] (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan. This Abī Ja’far [Ar-Rāzi] is the one that Yahyā bin Abī Kathīr reports from, he is called Abī Ja’far the Mu’adh-dhin. [Yahyā bin Abī Kathīr has reported more than one Ḥadīth from him] and we do not know his name.

Comments:
Acceptance and approval of supplication by Allah ﷺ depends on sincerity, humility and humbleness, and three persons mentioned in this narration do supplicate with sincerity, humility and humbleness, therefore their supplication is responded and approved.

Chapter 48. What One Says When The Wind Becomes Rough

3449. ‘Aishah [may Allah be pleased with her] narrates, saying: “When the Prophet ﷺ would see the wind he would say: ‘O Allah, indeed, I ask You for its good, the good of what is in it, and the good of what it has been sent with. And

[1] This preceded in no. 1905.
I seek refuge in You from its evil, the evil of what is in it, and the evil of what it has been sent with (Allahumma Inni As'aluka Min Khairihã Wa Khairi Mä Fihã, Wa Khairi Mä Ursilat Bihi, Wa A'udhu Bika Min Sharrihã Wa Sharri Mä Fihã, Wa Sharri Mä Ursilat Bih)."

(Sahih)

[Abû 'Eisã said:] There is something on this topic from Ubayy bin Ka'b [may Allah be pleased with him]. This Hadith is Hasan.

Chapter 49. What One Says When Hearing Thunder

3450. Sâlim bin 'Abdullâh bin 'Umar narrated from his father, that when the Messenger of Allah would hear the sound of thunder and lightning bolts, he would say: "O Allah, do not kill us with Your wrath, and do not destroy us with Your punishment, and pardon us before that (Allahumma La Taqtulna Bi-Ghadabika Wa Lã Tuhliknã Bi- 'Adhãbika Wa 'Afinã Qabla Dhalik)." (Daif)

[Abû 'Eisã said:] This Hadith is Gharib, we do not know it except from this route.

Comments:

Sometimes strong winds, storms and hurricanes prove to be blessings and
sometimes they are harmful; similarly clouds, lightening and thunder are signs of Allah’s grandeur and power, therefore one should supplicate according to the need of the time and situation.

Chapter 50. What One Says Upon Seeing The Crescent Moon

3451. Bilāl bin Yāhūya bin Ṭalhah bin ‘Ubaidullāh narrated from his father, from his grandfather Ṭalhah bin ‘Ubaidullāh that when the Prophet would see a crescent moon, he would say: “O Allah, bring it over us with blessing and faith, and security and Islam. My Lord and your Lord is Allah. (Allāhumma Ahlīhu ‘Alā‘īnī Bil-Yumni Wa-l-Imāni Was-Salāmati Wa-l-Islām, Rabbī Wa Rabbuk Allāh).” *(Da'if)*

[Abū 'Eisā said:] This Hadith is Hasan Gharib.

**Comments:**

Every month is a phase of life. The new crescent moon announces another month, another stage of life. The new crescent moon shows that one stage of life has passed and the next has started. The Creator of man Allāh is also Creator of the moon, so on sighting the new crescent moon one should ask Allāh for the good fortune, peace, safety and steadfastness in faith for the new phase.

Chapter 51. What One Says When Angry

3452. Mu’ādh bin Jabal narrated that one of two men cursed the other next to the Prophet, until anger could be recognized in the face of one of them. So the Prophet said: “Verily, I know a...
statement, that if he were to say it, his anger would leave: ‘I seek refuge in Allāh from Shaytān, the rejected (A‘ūdhu Billahi Minash-Shayṭānir-Rajīm).’”

[He said:] There is something on this topic from Sulaimān bin Šurad. Muhammad bin Bash-shār narrated to us (saying): “‘Abdur-Rahmān reported to us, from Sufyān [with this chain, similarly].” And this is a Mursal Hadith. ‘Abdur-Rahmān bin Abī Laklā did not hear from Mu‘ādh bin Jabal, and Mu‘ādh died during the Khilāfah of ‘Umar bin Al-Khaṭṭāb. ‘Umar bin Al-Khaṭṭāb was killed while ‘Abdur-Rahmān bin Abī Laklā was a six-year old child. This is how Shu‘bah reported it: from Al-Ḥakam, from ‘Abdur-Rahmān bin Abī Laklā. ‘Abdur-Rahmān bin Abī Laklā reported (other than this) from ‘Umar, and he saw him. ‘Abdur-Rahmān bin Abī Laklā’s Kunyah is Abū ‘Eisā, and Abū Laklā’s name is Yasār. It has been related from ‘Abdur-Rahmān bin Abī Laklā that he said: “I saw one hundred and twenty of the Ansār from the Companions of the Prophet (Sahīḥ) :}

Comments:

Mu‘ādh bin Jabal died in 18th A.H. in the epidemic of plague at Amwas and ‘Umar bin Khaṭṭāb was martyred in the end of 23rd A.H. If consciously refuge in Allāh is sought, the fire of rage cools down automatically, because rage
is incited by Satan. In the Qur’an it has been ordered to seek refuge in Allâh from Satan.

Chapter 52. What One Says Upon Seeing A Dream He Dislikes

3453. Abû Sa’eed Al-Khudrî narrated that he heard the Prophet saying: “When one of you sees a dream that he likes, then it is from Allâh, so let him praise Allâh for it, and speak concerning what he saw. And when he sees other than that of what he dislikes, then it is from Shaitân, so let him seek refuge in Allâh from its evil, and not mention it to anyone for, surely, it shall not harm him. (Sahîh)

[He said:] There is something on this topic from Abû Qatâdah.

[He said:] This Hadîth is Hasan Gharîb Sahîh from this route. Ibn Al-Had’s (a narrator in the chain) name is Yazid bin ‘Abdullâh bin Usâmah bin Al-Hâd Al-Madani, and he is trustworthy according to the people of Hadîth. Mâlik, and other people narrated from him.

Comments:
The explanation of this narration has already been given in the Chapter of ‘Interpretation of Dreams’. This narration is also reported in Sahîh Al-Bukhârî.

Chapter 53. What One Says When Seeing the Early Fruits

3454. Abû Hurairah [may Allâh be pleased with him] narrates, saying: “When the people would see the
first fruit, they would bring it to the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ would take it, he would say: ‘O Allâh, bless for us our fruits, and bless for us our city, and bless for us our Sâ‘ and our Mudd, O Allâh, verily, Ibrâhîm is Your worshipper and Your friend and Your Prophet, and verily I am Your slave and Your Prophet, and indeed, he (i.e., Ibrâhîm ﷺ) supplicated to You for Makkah, and I supplicate to You for Al-Madinah with the like of that with which he supplicated to You for Makkah, and the like of it with it.’ He said: Then he would call the smallest young child he saw and give him that fruit. (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:
The earliest fruits were brought to the Prophet ﷺ for blessings from Allâh ﷻ. The Messenger of Allâh would take the fruit and ask Allâh’s blessings, and he would give it to a child as it was not possible to distribute this fruit among all.

Chapter 54. What One Says When Eating Food

3455. Ibn ‘Abbâs narrated: “I entered with the Messenger of Allâh ﷺ, I and Khâlid bin Al-Walid, upon Maimûnâh so she brought us a vessel of milk. The Messenger of Allâh ﷺ drank from it, I was upon his right and Khâlid was upon his left, so he said to me: ‘The (turn to) drink is for you, so if you wish, you could choose to grant it to Khâlid.’ So I said: ‘I would not
prefer anyone (above myself) for your leftovers.' Then the Messenger of Allah ﷺ said: 'Whoever Allah feeds some food, then let him say: "O Allah, bless it for us, and feed us better than it, (Allahumma Barik Larn Fihi Wa At'imnã Khairan Minhu)" and whomsoever Allah gives milk to drink, then let him say: "O Allah bless it for us, and grant us increase in it (Allahumma Barik Larn Fihi Wa Zidnã Minhu)." And the Messenger of Allah ﷺ said, 'There is nothing that suffices in the place of food and drink except for milk.'” (Da'if)

[Abu 'Eisa said:] This is a Hasan Hadith. Some of them reported this Hadith from 'Ali bin Zaid, that he said: ‘From ‘Umar bin Ḥarmalah.” And some of them said: “Amr bin Ḥarmalah,” and it is not correct.

Comments:
Eating and drinking (food) is a basic need of life, therefore, it should be treated as a gift from Allah the Sustainer of the worlds. In the beginning of eating food and at the completion of it one should remember Allah. One should supplicate for increase and blessings in it, and in the end one should praise Him.

Chapter 55. What One Says After Finishing Food

3456. Abû Umãmah narrated that when the table spread would be lifted from in front of him, the Messenger of Allah ﷺ would say: “All praise is due to Allah, abundant, good, blessed praise,
without being left off, nor being without need of it, O our Lord (Al-
Hamdulillahi Hamdan Kathiran Tayyiban Mubarakah Fih, Ghaira Muwadda’in, Wa Lä Mustaghanan
‘Anhu Rabbanä).” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

تخريج: وأخرجه البخاري، الأعمة، باب ما يقول إذا فرغ من طعامه، ح: 5458 من حديث
ثرور بن يزيد، وأبو داود، ح: 3809 من حديث بحى القطان به.

Comments:
Food is a gift and favor from Allah ﷻ, therefore, one must be grateful to
Him. As food is a basic need for maintaining life, therefore, being thankful to
Allah ﷻ and eating food both are a must.

3457. Abû Sa‘eed [may Allah be pleased with him] narrated that
when the Prophet ﷺ used to eat or drink, he would say: “All praise is
due to Allah who fed us and gave us drink, and made us Muslims (Al-
Hamdulillah, Alladî At’amanâ, Wa Saqânâ, Wa Ja’alanâ Muslimin).”
(Da‘îf)

خشص بن غياث وأبو خالد الأحمر عن
حجاج بن أرطاة، عن يحيى بن عبيدة قال
خشص: عن ابن أخي أبي سعيد. وقال أبو
خالد: عن مولى لأبي سعيد، عن أبي سعيد
رضي الله عنه قال: كان النبي ﷺ إذا أكل
أو شرب قال: “الحمد لله الذي أطعمتنا
وتغافنا وجعلنا مسلمين”.

تخريج: [إسناد ضعيف] وأخرجه ابن ماجه، الأعمة، باب ما قال إذا فرغ من الطعام.
ح: 3288 من حديث أبي خالد الأحمر به: حجاج: ضعيف مدلس ومولي لأبي سعيد: مجهول
وتحديث شواهد ضعيفة، عند أبي داود، ح: 3850 والنسائي في عمل اليوم والليلة، ح: 290
وغيرهما.

3458. Sahl bin Mu‘adh bin Anas narrated from his father that the
Messenger of Allah ﷺ said:
“Whoever eats food and then says:
‘All praise is due to Allah who fed
me this and granted it as provision
to me, without any effort from me
nor power, (Al-Hamdulillah, Alladî At’amanî Hâdhâ Wa
Razaqanîhi Min Ghairi Hâwlin

بقول: “الحمد لله خلصًا كبيرًا طيبًا مباركًا فيه
غير موظع ولا مستمعت عنه رضا.”

[قله أبو عيسى:] هذا حديث حسن
صحيح.

4658 - حددنا أبو سعيد الأسجج: خددنا
خشص بن غياث وأبو خالد الأحمر عن
حجاج بن أرطاة، عن يحيى بن عبيدة قال
خشص: عن ابن أخي أبي سعيد. وقال أبو
خالد: عن مولى لأبي سعيد، عن أبي سعيد
رضي الله عنه قال: كان النبي ﷺ إذا أكل
أو شرب قال: “الحمد لله الذي أطعمتنا
وتغافنا وجعلنا مسلمين”.

تخريج: [إسناد ضعيف] وأخرجه ابن ماجه، الأعمة، باب ما قال إذا فرغ من الطعام.
ح: 3288 من حديث أبي خالد الأحمر به: حجاج: ضعيف مدلس ومولي لأبي سعيد: مجهول
وتحديث شواهد ضعيفة، عند أبي داود، ح: 3850 والنسائي في عمل اليوم والليلة، ح: 290
وغيرهما.
Minni, Wa Lā Quwwatin)’ his past sins shall be forgiven.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb, and Abū Marhūm’s (a narrator) name is ‘Abdur-Raḥīm bin Maimūn.


Comments:
During or after eating food sincere acknowledgement is essential that this food has been given by Allāh as a favor, and not as a right, and all the skills and abilities are futile in this concern. Therefore all praises is due to Him. Admission of this reality is also a praise of Allāh.

Chapter 56. What One Says When Hearing The Braying Of A Donkey

3459. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: “When you hear the crowing of the roosters, then ask Allāh of His bounty, for verily they have seen an angel. When you hear the braying of a donkey, then seek refuge in Allāh from Shaitān, [the rejected] for, verily, it has seen a Shaitān.” (Sahīh)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب خير مال المسلم عُنْم يتع بها شعف الجبال، ح: 332 ومسلم، ح: 7729 عن قتيبة بن شروان أبو داود، ح: 516 ونسائي في عمل اليوم والليلة، ح: 944 عن قتيبة به.

Comments:
A rooster on sighting an angel crows so on hearing the crowing of the rooster one should beg Allāh’s bounties and favors and should believe that on his supplication the angel will say Amin. A donkey brays on the sight of Satan so on hearing the braying of a donkey one should seek refuge in Allāh.
Chapter 57. What Has Been Related About The Virtue Of At-Tasbih, At-Takbir, At-Tah lil, And At-Ta hmid

3460. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ṣallallāhu ‘alayhi wasallām said: “There is not anyone upon the earth who says: ‘None has the right to be worshipped but Allāh, and Allāh is the Greatest, and there is no might nor power except by Allāh, (La llãha ilallãh, Wa Allãhu Akbar, Wa Lã Hawla Wa Lã Quwwata lllãh Billãh) except that his sins shall be pardoned, even if they were like the foam of the sea.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib. Shu‘bah reported this Hadīth from Abū Balj with this chain, similarly, but he did not narrate it in Marfu‘ form. Abū Balj’s name is Yahyā bin Abī Sulaim, and it is also said that he is [Yahyā] bin Sulaim.

Muhammad bin Bash-shār narrated to us (he said): “Ibn Abī ‘Adi reported to us, from Ḥātim bin Abī Ṣağhrāh, from Abū Balj, from ‘Amr bin Maimūn, from ‘Abdullāh bin ‘Amr from the Prophet ṣallallāhu ‘alayhi wasallām, with similar. [And Ḥātim’s Kunyah is Abū Yūnus Al-Qushairi.]

(Another chain) from Abū Balj, with similar, but he did not narrate it in Marfu‘ form.

(التفسير: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: 124: عن محمد بن بشار

به وصححه الحاكم على شرط مسلم: 503/1.)
Comments:
The meaning and explanation of these words have been given previously. ‘All the sins are forgiven even if they are equal to the foam of the sea’ is due to the spiritual depth and significance of these words, so everyone should try to understand the meanings and significance of these words.

3461. Abu Mūsá Al-Ash‘ārī said: “We were with the Messenger of Allāh ﷺ on a military expedition. When we returned, we overlooked Al-Madīnah, and the people were pronouncing the Takbīr, and they raised their voices with it. The Messenger of Allāh ﷺ said: ‘Verily, your Lord is not deaf nor absent, [and] He is between you and between the heads of your mounts.’ Then he said: ‘O ‘Abdullāh bin Qais, should I not inform you of a treasure from the treasures of Paradise: ‘La Ḥawla Wa La Quwwata līla Billāh (There is no might or power except by Allāh).’”[1] (Ṣaḥīḥ)

[Abū ‘Eisā said:] This is a Hasan Ṣaḥīḥ Hadith. Abū ‘Uthmān an-Nahdī’s name is ‘Abdur-Rahmān bin Mall, and Abū Na‘āmah’s (narrators in the chain) name is ‘Amr bin ‘Eisā. And the meaning of his statement: “He is between you and between the heads of your mounts” is that it is His knowledge and power.

Comments:
These words are highly esteemed and are among the treasures of Paradise.

[1] This preceded under no. 3374.
Chapter 58. Concerning That
The Plants Of Paradise Are:
"Glory Is To Allāh And All The Praise Is To Allāh..."

3462. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "I met Ibrāhīm on the night of my ascent, so he said: 'O Muhammad, recite Salām from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat, treeless plain, and that its seeds are: "Glory is to Allāh (Subhān Allāh) [and] all praise is due to Allāh, (Al-Hamdu'llāh) and 'none has the right to be worshipped but Allāh' (La Ilāha Illāllāh), and Allāh is the greatest. (Allāhu Akbar)." (Da'īf)

He said: And there is something on this topic from Abū Ayyūb.

[Abū 'Eisā said:] This Hadith is Hasan Gharib from this route as a narration of Ibn Mas'ūd.

Comments:
The word 'Subhān Allāh' means 'glory is to Allāh. He is free from every kind of defect. He is perfect and free from all impurities. 'Al-Hamdu'llāh' means all praise is due to Allāh, and He has all the perfect, complete and excellent attributes. 'La Ilāha Illāllāh' means 'none has the right to be worshipped but Allāh' and 'Allāhu Akbar' means 'Allāh is the greatest'.

3463. Muṣ'ab bin Sa'd narrated from his father, that the Messenger of Allāh ﷺ said to those sitting with him: "Is one of you incapable of attaining a thousand good deeds?" So a questioner among
those seated with him asked him: “How can one of us earn a thousand good deeds?” He said: “(When) one of you recites a hundred *tasbīḥ* a thousand good deeds are written for him, and a thousand evil deeds are wiped away from him.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Sahih.

**Chapter 59. Concerning The Virtues Of: “Glory Is To Allāh, And With His Praise...”**

**3464.** Jābir narrated that the Prophet ﷺ said: “Whoever says: ‘Glory is to Allāh, the Magnificent, and with His Praise (Subḥān Allāhil-‘Āzīm, Wa Biḥamdiḥ)’ a date-palm tree is planted for him in Paradise.” (Da’f)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharib Sahih, we do not know it except as a narration of Abū Az-Zubair from Jābir.

**3465.** Jābir narrated that the Prophet ﷺ said: “Whoever says: ‘Glory is to Allāh, the Magnificent, and with His Praise (Subḥān Allāhil-‘Āzīm, Wa Biḥamdiḥ)’ a date-palm tree is planted for him in Paradise.” (Da’f)
[Abū 'Eisä said:] This Hadîth is Hasan Gharib.

صحيح

تخريج: [إسناده ضعيف] وصحبه الحاكم على شرط مسلم: 602 ووافقه النجمي، ونظر الحديث السابق لعله

3466. Abû Hurairah narrated that the Messenger of Allah ﷺ said: “Whoever says: ‘Glory is to Allah, and with His Praise (Subhan Allâh, Wa Bihamdîh)’ a hundred times, his sins are forgiven, even if they were like the foam of the sea.” (Sahîh)

[Abū 'Eisä said:] This Hadîth is Hasan Sahîh.

Comments:
As light finishes the darkness and heat ends the dampness similarly the remembrance of Allâh ﷺ wipes out the sins.

3467. Abû Hurairah narrated that the Messenger of Allah ﷺ said: “There are two statements that are light on the tongue, heavy on the Scale, and beloved to Ar-Rahmân: Glory is to Allâh, the Magnificent; Glory is to Allâh and the praise. (Subhan Allâhil-'Azîm, Subhan Allâhi Wa Bihamdîh)” (Sahîh)

This Hadîth is Hasan Sahîh Gharîb.

مَحِبَّتُ اللَّهِ مَثَلَّ الْمَيَاَةِ عَلَى الْعَرَجِ، فَهُمْ لَا يُغَلِّبُونَ عَلَيْكُمْ أَمَامَكُمُ. (Sahîh)


- حُدَّتاَكَ يُوسُفَ بْنُ عيَّسٍ: حُدَّتاَكَ مُحَّبَّتُ اللَّهِ مَثَلَّ الْمَيَاَةِ عَلَى الْعَرَجِ، فَهُمْ لَا يُغَلِّبُونَ عَلَيْكُمْ أَمَامَكُمُ. (Sahîh)
Comments:

As physical and material things are heavy and light and they are measured and weighed with a scale, the same way sins and virtues are also heavy and light in weight and value, but these will be measured and weighed on the Day of Judgment in a scale fit for their measurement.

3468. Abū Hurairah narrates that the Messenger of Allah ﷺ said: "Whoever says: 'There is none worthy of worship except Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, He gives life and causes death, and He is Powerful over all things, (La Ilaha Illallah, Waḥdahu Lā Sharika Lahu, Lahu-Mulkhu Wa Lahu-Ḥamdu, Yuḥyi Wa Yuṣīnū, Wa Huwa 'Alah Kulli Shaiṭān)' a hundred times in a day, it will be for him the equivalent of freeing ten slaves, and there shall be written for him a hundred good deeds, and a hundred bad deeds shall be wiped out for him, and it will be a protection for him from Shaiṭān on that day, until he reaches the evening. And none brought better than it, except for one who has done more than that.”

And with this chain, from the Prophet ﷺ, that he said: “Whoever says: 'Glory is to Allah, and with His Praise (Subhan Allāh, Wa Bihāmīdīh)' a hundred times, his sins are forgiven, even if they were like the foam of the sea.” (Sahīh)

[Abū ‘Eisā said:] This Hadith is Hasan Sahīh.
Comments:

The effects and consequences of these words depend on trust in Allāh. One should have absolutely no doubt on the promises made by Allāh only then one can feel the effects.

Chapter 60. Concerning The Mention Of: “Glory Is To Allāh And The Praise” A Hundred Times

3469. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever says in the morning and in the evening “Glory is to Allāh and with His Praise (Subhan Allāh, Wa Bihamdih)” a hundred times, none shall bring better than him on the Day of Judgment except one who did the same as him, or increased upon it. (Sahih)

[Abū ‘Eisā said:] This is Hadith is Hasan Ṣaḥīḥ Gharib.

3470. Ibn ‘Umar narrated that one day, the Messenger of Allāh ﷺ said to his Companions: “Say: ‘Glory is to Allāh and with His Praise (Subhan Allāh, Wa Bihamdih)’ a hundred times. Whoever says [it] one time, it is written for him ten, and whoever says it ten (times), it is written for him a hundred, and whoever says it a hundred (times), it is written for him as a thousand, and whoever increases, Allāh will increase for him, and whoever seeks Allāh’s forgiveness, [Allāh] will forgive him.” (Hasan)
The Book of Supplications

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib.

Comments:

Every virtue has its reward multiplied at least ten times by the grace and mercy of Allāh.

Chapter 61. Concerning The Reward For At-Tasbih, At-Tahmid, And At-Tahil

3471. ‘Amr bin Shuaib narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Whoever glorifies Allāh a hundred times in the morning and a hundred in the night, he is like one who performs Ḥajj a hundred times. And whoever praises Allāh a hundred times in the morning and a hundred in the night, he is like one who provided a hundred horses in the cause of Allāh.” – or he said – “went out on a hundred military expeditions. And whoever pronounces At-Tahil of Allāh a hundred times in the morning and a hundred in the night, he is like the one who freed a hundred slaves from the offspring of Ismā‘il, and whoever extols Allāh’s greatness a hundred times in the day and a hundred in the night, none shall bring on that day, more than what he brought, except one who said similar to what he said, or increased upon it.” (Ḍa‘ūf)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib.
The Book of Supplications

Comments:
In these narrations, generally poor people who are not in a position to spend wealth and money in way of Allah علیه السلام are encouraged to remember Allah علیه السلام with these words and attain His bounties and favors. Freeing one hundred persons from the offspring of Isma'il is mentioned because they have a higher and respected status among humans.

3472. Az-Zuhri said: “A Tasbihah in Ramadan is better than a thousand Tasbihah in other than it.” (Hasan)

Comments:
During the month of Ramadan the reward of good deeds is increased many times as Allah علیه السلام wishes.

Chapter 62. Concerning The Reward Of A Statement Of Tawhid Which Contains “One Deity, The One, As-Samad...”

3473. Tamim Ad-Darî narrated that the Messenger of Allah ﷺ said: “Whoever says ten times: ‘I bear witness that none has the right to be worshipped but Allah. Alone, without partner, One Deity, the One, As-Samad’ He did not take a wife, nor a child, nor is there anyone like Him, (Ashhadu An Lâ Ilâha Illallah, Wahdahu Lâ Sharika Lahu, Ilâhan Wâhidan, Ahadan

[1] The One Who is self-sufficient, having no need of others while all others are in need of Him. See Tuhfat Al-Ahwadhi.
The Book of Supplications

Samadan Lam Yattakhidh
Sahibatan Wa Lä Waladan Wa Lam
Yakun Lahu Kufiwan Ahäd) Allah will write for him forty million
good deeds." (Da'if)

Abū 'Eisā said: This Hadīth is Gharib, we do not know of it except through this route. Al-Khalīl
bin Murrah (a narrator in the chain) is not strong according to the people of Hadīth. Muḥammad
bin Ismā'īl said: “He is Munkar (rejected) in Hadīth.”

Abū Dharr narrated that the Messenger of Allah said: “Whoever says at the end of every Fajr prayer, while his feet are still
folded, before speaking: ‘None has the right to be worshipped but Allah, Alone without partner, to Him belongs all that exists, and to Him is the praise, He gives life and
causes death, and He is powerful over all things, (La Ilāha Illāllāh,
Waḥdahu Lā Sharika Lahu, Lahu-Mulku Wa Lahu-Hamdu, Yuḥyī Wa
Yumītū, Wa Huwa ‘Alā Kulli Shai’in Qadīr)’ ten times, then ten good
deeds shall be written for him, ten evil deeds shall be wiped away
from him, ten degrees shall be raised up for him, and he shall be
in security all that day from every disliked thing, and he shall be in protection from Shaitān,
and no sin will meet him or destroy him that day, except for associating partners
with Allâh." [Hasan]  
[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh Gharib.

**Notes:**

- Trust and belief in Allâh’s Oneness is a perfect refuge where Satan cannot attack. If Shirk makes a crack in the trust of Allâh’s Unity then Satan attacks through this gap.

### Chapter 63. What Has Been Related About The Comprehensive Supplications From The Messenger Of Allâh

3475. ‘Abdullah bin Buraidah Al-Aslamî narrated from his father, who said: “The Prophet heard a man supplicating, and he was saying: ‘O Allâh, indeed, I ask you by my testifying that You are Allâh, there is none worthy of worship except You, the One, As-Samad, the one who does not beget, nor was begotten, and there is none who is like Him (Allâhumma Inni As’aluka Bi Annaka Anta Al-Ahadus-Samadu, Alladhi Lam Yulad Wa Lam Yulad, Wa Lam Yakun Lahu Kufuwan Ahad).’” He said: “So he said: ‘By the One in Whose Hand is my soul, he has asked Allâh by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives.’”

(One of the narrators) Zaid said:

That means that no sin will be able to destroy him and nullify his deeds except for the sin of associating partners with Allâh. See Tuhfat Al-Ahwadhi.
“So I mentioned it to Zuhair bin Mu‘awiyah years after that, and he said: ‘Abū Iṣḥāq reported to me from Mālik bin Mighwal.’” Zaid said: “Then I mentioned it to Sufyān, so he reported it to me from Mālik.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharīb. Sharīk (also) reported this Ḥadīth (but from) from Abū Iṣḥāq [Al-Hamdānī], from Ibn Buraidah, from his father. And Abū Iṣḥāq [Al-Hamdānī] (actually) only took it from Mālik bin Mighwal [and he committed Tadīs in it, and Sharīk reported this Ḥadīth from Abū Iṣḥāq.]

Comments:
This narration shows the Greatest Name of Almighty Allāh ٌ by which if a supplication is made before Him it is accepted. The same is said in two other narrations.

Chapter 64. Concerning The Confirming Of The Supplication By Preceding It With Gratitude, Praise, And ʿAs-Salāt Upon The Prophet  ﷺ...

3476. Faḍālah bin ‘Ubaid narrated: “While the Messenger of Allāh  ﷺ was seated, a man entered and performed ʿSalāt, and he said: ‘O Allāh, forgive me, and have mercy upon me.’ The Messenger of Allāh  ﷺ said: ‘You have rushed, O praying person. When you perform ʿSalāt, and then sit, then praise Allāh with what He is deserving of, and send ʿSalāt upon me, then call upon
Him.” He said: “Then another man performed Salāt after that, so he praised Allāh and sent Salāt upon the Prophet ﷺ. The Prophet ﷺ said to him: ‘O praying person! Supplicate, and you shall be answered.’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan, and Haiwah bin Shuraih reported it from Abū Hāni’ Al-Khawlānī (a narrator in the chain), and Abū Hāni’s name is Humaid bin Hāni’, and Abū ‘Alī Al-Janbī’s name is ‘Amr bin Mālik.

Comments:

This narration shows that before making a supplication, it is necessary to praise Allāh and send Salāt upon the Prophet ﷺ, without it supplication is not accepted.

3477. ‘Amr bin Mālik Al-Janbī narrated that he heard Fadālah bin ‘Ubaid saying: “The Prophet ﷺ heard a man supplicating in his Salāt, but he did not send Salāt upon the Prophet ﷺ, so the Prophet ﷺ said: ‘This one has rushed.’ Then he called him and said to him, or to someone other than him: ‘When one of you performs Salāt, then let him begin by expressing gratitude to Allāh and praising Him. Then, let him send Salāt upon the Prophet ﷺ, then let him supplicate after that, whatever he wishes.’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.


Comments:

This narration shows that before making a supplication, it is necessary to praise Allāh and send Salāt upon the Prophet ﷺ, without it supplication is not accepted.

تخريج:


Comments:

This narration shows that before making a supplication, it is necessary to praise Allāh and send Salāt upon the Prophet ﷺ, without it supplication is not accepted.

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تخريج:


Comments:

This narration shows that before making a supplication, it is necessary to praise Allāh and send Salāt upon the Prophet ﷺ, without it supplication is not accepted.

تخريج:

This narration shows that while sitting in ‘Tashah-hud’ one should first express his gratitude to Allah and praise Him. Then he should send Salat upon the Prophet and after it he should supplicate whatever he wishes.

3478. 'Asmâ' bint Yazid narrated that the Prophet said: “Allâh's Greatest Name is in these two Ayah: And your deity is One Deity, there is none who has the right to be worshipped but He, Ar-Raähmân, Ar-Raähîm." And the opening of Al 'Imran: Alif. Lâm. Mim. Allâh, None has the right to be worshipped but He, the Ever living, the Sustainer. (Hasan)

[Abû 'Eisâ said:] This Hadith is Hasan Sahîh.

Comments:
In these two Verses, common words are ‘La Ilâha Illâ Huwa’ and after these words there are attribute which are different. In narration no. 3475, of the same chapter also has the same words ‘La Ilâha Illallâh’.

Chapter 65.

3479. Abû Hurairah narrated that the Messenger of Allâh said: “Call upon Allâh while being certain of being answered, and Allâh does not respond to a supplication from the heart of one heedless and occupied by play.” (Da'î)

[Abû 'Eisâ said:] This Hadith is

Gharib, we do not know of it except through this route.

Comments:
This narration shows that during supplication all the concentration should be focused on Allah and His attributes. A supplication made wholeheartedly and with complete trust in Allah is approved by Him.

Chapter 66. The Supplication: “O Allāh, Grant Me Health In My Body”

3480. ’Aishah narrated that the Messenger of Allāh used to say: “O Allāh, grant me health in my body, and grant me health in my sight, and make it the inheritor from me, there is non has the right to be worshipped but Allāh, the Forbearing, the Generous, Glory is to Allāh, the Lord of the Magnificent Throne, and all praise is due to Allāh, the Lord of all that exists (Allahumma ‘Afint Pi Jasadi, Wa ‘Afani Fi Basari, Wajalul-Warihi Minni, La Ilaha Illallah, Al-Halimul-Karim. Subhan Allāh, Rabbil-’Arshil-’Azim, Waj-Hamdulillah, Rabbil-’Alamin)” (Da’if)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib.

[He said:] I heard Muḥammad say: “Habib bin Abi Thābit did not hear anything from ‘Urwah bin Az-Zubair.” [And Allāh knows best.]
Chapter 67. The Supplication That He Taught To Fātimah When She Asked Him For A Servant

3481. Abū Hurairah narrated that Fātimah came to the Prophet, asking him for a servant. So he said to her: “Say: O Allāh, Lord of the Seven Heavens and the Lord of the Magnificent Throne, our Lord, and the Lord of everything, Revealer of the Tawrāh, the Injīl, and the Qur’ān, Splitter of the seed-grain and the date-stone: I seek refuge in You from the evil of everything that You are holding by the forelock, You are the First, for there is nothing before You, You are the Last, for there is nothing after You, You are Az-Zāhir, for there is nothing above You, and you are Al-Bāṭin, for there is nothing below You. Relieve me from debt, and enrich me from poverty (Allāhumma Rabbas-Samāwātis-Sab‘ī Wa Rabbal-Arshil-Am, Rabbanā, Wa Rabba Kulli Shai‘in, Munzilat-Tawrātī Wal-Injīlī Wal-Qur‘ān, Fāliqal-Ḥabbi Wannawā, A‘ādhu Bika Min Sharri Kulli Shai‘in Anta Ākhidhun Bināsīyatīthi, Antal-Awwalu Falaisa Qablaka Shai‘un, Wa Antal-Ākhiru Falaisa Ba‘daka Shai‘un, Wa Antal-Ākhiru Falaisa Fawqaka Shai‘un, Wa Antal-Bāṭinu Falaisa Dūnaka Shai‘un, Iqā ‘Anni-daina Wa Aghnīnī Minal-Faqr).” (Ṣaḥīḥ)

[He said:] This Hadith is Ḥasan
Chapter 68. The Supplication

"O Allah, Indeed, I Seek Refuge In You From A Heart That Is Not Humble"

3482. ‘Abdullah bin ‘Amr narrated that the Messenger of Allah said: “O Allah, I seek refuge in You from a heart that does not humble itself, and from a supplication that is not heard, and from a soul that is never satisfied, and from knowledge that does not benefit, I seek refuge in You from these four (Allahumma! Inni ‘abdhu Bika Min Qalbin La Yakhsha ’u, Wa Min Du’ain La Y-usma ’u, Wa Min Nafsin La Tashba ’u, Wa Min Ilmin La Yanfa ’u, ‘abdhu Bika Min Ha’ula’il-Arba’).” (Hasan)

[He said:] And there are narrations on this topic from Jābir, Abū Hurairah and Ibn Mas‘ūd.

[He said:] And this Hadīth is Ḥasan Sahīh, Gharib from this route [as a narration of ‘Abdullāh bin ‘Amr.]

Comments:

This narration shows that for the approval and acceptance of a supplication, the heart should be filled with fear of Allāh, and one should be submissive.
and humble before Allâh and he should also be confident and sure that his supplication will be answered. Supplication should be made for the increase in one’s knowledge. One should also seek refuge in Allâh from greediness.

Chapter 69. The Story Of The Teaching Of The Supplication “O Allâh, Inspire Me With My Guidance”

3483. ‘Imrân bin Ḥuṣain narrated: “The Prophet said to my father: ‘O Ḥuṣain, how many deities do you worship now?’ He said: ‘Seven. Six in the earth, and one above the heavens.’ He said, ‘So which of them do you take for your ardent requests and fears?’ He said: ‘The one above the heavens.’ He said, ‘O Ḥuṣain, if you would but accept Islam, I would teach you two phrases that would benefit you.’” He said: “So when Ḥuṣain accepted Islam, he said: ‘O Messenger of Allâh, teach me the two phrases you promised me,’ so he (sa) said: ‘Say: O Allâh, inspire me with my guidance, and protect me from the evil of my soul (Allâhumma I’llimini Rushd Wa A’idhni Min Sharri Nafsi).”’ (Da’if)

[Abū ‘Eisā said:] This Hadîth is Hasan Gharib. This Hadîth has been related from ‘Imrân bin Ḥuṣain through routes other than this.

تخريج: [إسادة ضعيف] وأخرجه الطبراني: 174/18، ح: 396 من حديث أبي معاوية

الدرير به وصريح بالسماع والحسن البصري عن حسن بن حسن عن أبيه قال رسول الله ﷺ: ‘قل، اللهم تقي شر نفسي واعزم لي على رصد أمري ...’ وصح بل حبى، ح: 2431 والحاكم: 510 على شرط الشيخين ووافقه النهيبي.
Allah’s Guidance saves man’s heart from all kind evils and saves him from going astray. Allah saves His servant from the evils of his soul, which keep him away from virtuous deeds.

Chapter 70. The Supplication: “O Allah, I Seek Refuge In You From Sadness And Grief”

3484. Anas bin Malik [may Allah be pleased with him] narrates, saying: “I used to often hear the Prophet supplicating with these words: ‘O Allah, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (Allâhumma Inni A‘udhu Bika Minal-Hammi Wal-Hazani Wal-Ajzi Wal-Kasali Wal-Bukhli Wa Dala‘id-Dain Wa Qahrir-Rijal).’” (Sahih) [Abû ‘Eisâ said:] This Hadith is Hasan Gharib from this route, as a narration of ‘Amr bin Abî ‘Amr.

In this, and in the next narration, the Prophet taught and educated us to take refuge in Allah from all those evils and defects which deprive man from doing virtuous deeds.

3485. Anas narrated that the Prophet used to supplicate, saying: “O Allah, indeed, I seek refuge in You from laziness, weakness of old age, cowardice, stinginess, the trial of Al-Masih, and the punishment of the grave (Allâhumma Inni A‘udhu Bika Minal-Kasali Wal-Harami Wal-Jubni...).” [Abû ‘Eisâ said:] [This Hadith] is Gharib from this route, as a narration of ‘Amr bin Abî ‘Amr.
Chapter 71. What Has Been Related About Counting The Tasbih On The Hand

3486. ‘Abdullãh bin ‘Amr narrated: “I saw the Prophet ð counting the Tasbih on his hand.” (Sahih)

[Abû ‘Eisâ said:] This Hadith is Hasan Gharîb from this route as a narration of Al-A’mash from ‘Atâ’ bin As-Sâ’îb. Shu’bãh and Ath-Thawrî reported this Hadith from ‘Atâ’ bin As-Sâ’îb in its entirety. There are narrations on this topic from Yusairah bint Yasir [from the Prophet ð]. She said: “The Messenger of Allâh ð said: ‘O gathering of women, count on the fingertips, for verily they shall be questioned and made to speak.’”

Comments:

Counting ‘Tasbih’ on fingers is a proof that the number of ‘Tasbih’ should be counted. As fingertips will be made to speak, and in the narration cited later, no. 3583, it is ordered that it be done on the fingers.

3487. Anas bin Malik narrated that the Prophet ð visited a man who was so emaciated that he had become like a baby bird. He said to
him: “And did you not used to supplicate? Did you not used to ask Your Lord for sound health?”

He said: “I used to say, ‘O Allâh, whatever You are going to punish me with in the Hereafter, then hasten it for me in this world.” So the Prophet ﷺ said: “Glory is to Allâh, you are not capable of that” – or – “you are not able to stand that. Would you not say: ‘O Allâh, give us good in this world, and good in the Hereafter, and spare us the punishment of the Fire (Allâhumma Ātinā Fîd-Dunyâ Hasanatan Wa Fîl-Akhîrati Hasanatin Wa Qînâ ‘Adhâban-Nâr.’)” (Sahih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh Gharîb from this route, and it has been reported through more than one route from Anas from the Prophet ﷺ.

3488. Hîshâm bin Hâssân narrates from Al-Hasan concerning the saying of Allâh: O our Lord, give us good in this world, and good in the Hereafter.[1] He said: “Knowledge and worship in this world, and Paradise in the Hereafter.”

Comments:

The Arabic word ‘Hasanah’ is very comprehensive and includes in it all kinds of good and benefits of this world and of the Hereafter. Good health, wealth and satisfaction of this world and good status in Paradise, forgiveness from

Chapter 72. The Supplication: “O Allah, Indeed, I Ask You For Guidance, Piety, Chastity, and Sufficiency”

3489. ‘Abdullâh narrated that the Prophet ﷺ used to supplicate: “O Allah, indeed, I ask You for guidance, piety, chastity, and sufficiency (Allâhumma Inni As’alukal-Huda Wat-Tuqa, Wal-Afafa Wal-Ghina).” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Guidance means piety to follow the right path. Firmness and piety means continuity in abiding Allâh’s commands and staying away from prohibitions. Chastity means to stay away from moral corruption and sufficiency means to be satisfied with what Allâh has given and avoiding attractions of this world.

Chapter (...) The Supplication of Dawûd: “O Allah, Indeed, I Ask You For Your Love And The Love Of Those Who Love You”

3490. Abû Ad-Dardâ’ narrated that the Messenger of Allâh ﷺ said: “It used to be from the supplication of Dawûd that he would say: ‘O Allah, indeed, I ask You for Your love and the love of those who love You, and for the actions that will cause me to attain Your love, O Allah, make Your love more beloved to me than myself, my family, and cold water (Allâhumma}
The Book of Supplications

**Innī As‘aluka Hubbaka Wa Hubba**

**Man Yuhibbuka Wal-‘Amalalladhi Yuballighuni Iubbak. Allāhummaj‘al Hubbaka Ahabba Ilaiya Min Nafsi, Wa Ahli Wa Minal-Mā‘il-Bārid**

He said: “And when the Prophet ﷺ would mention Dawūd, he would narrate about him, saying: “He was the best in worship out of all men.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb.

**Chapter 73. The Supplication:**

“O Allāh, Grant Me Your Love And The Love of Those Whose Love Will Benefit Me With You”

Prophet Dāwūd was an extremely pious person and worshipped Allāh ﷺ. His life is a symbol of submission and worship, therefore the Prophet ﷺ taught this supplication to his Companions that only Allāh ﷺ is the focus of love and worship.

Comments:

Prophet Dāwūd was an extremely pious person and worshipped Allāh ﷺ. His life is a symbol of submission and worship, therefore the Prophet ﷺ taught this supplication to his Companions that only Allāh ﷺ is the focus of love and worship.

3491. ‘Abdullāh bin Yazīd Al-Khaṭṭāmid Al-Ansārī narrated that the Messenger of Allāh ﷺ used to say in his supplication: “O Allāh grant me Your love and the love of those whose love will benefit me with You. O Allāh, whatever you have provided me of that which I love, then make it strength for me for that which You love. O Allāh, and what you have kept from me of that which I love then make it for me a period of rest in that which You love.” (Allāhummarzuqni
Chapter 74. The Supplication: “O Allah, I Seek Refuge In You From The Evil Of My Hearing And The Evil Of My Sight”

3492. Shakal bin Ḥumaid said: “I came to the Prophet ﷺ and said: ‘O Messenger of Allah, teach me a way of seeking refuge so that I may seek refuge by it.’” He said: “So he took my hand and said: ‘Say: O Allah, indeed I seek refuge in You from the evil of my hearing and the evil of my sight, and the evil of my tongue and the evil of my heart, and the evil of my semen (Allāhumma Innī A‘ūdu Bika Min Sharri Sam‘t Wa Min Sharri Līsānī, Wa Min Sharri Qalbī, Wa Min Sharrireamble, [Dā‘ī]

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, and Abū Ja‘far Al-Khaṭmī’s (a narrator in the chain) name is ‘Umair bin Yazid bin Khumāshah.

Comments:
The Prophet ﷺ supplicated for the things which he loved and wanted to have, and at the same time he supplicated that these things should be a source to love and worship of Allāh ﷻ. If these things are not given to him then Allāh ﷻ make this free time a cause to worship Him. The purpose of this supplication was to educate the Muslims for such sincere supplications.
Maniyī).” That is: From his private part.\[1\] (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, we do not know of it except through this route, as a narration of Sa‘d bin Aws, from Bilāl bin Yāhūyā.

تخريج: [إسناده حسن] وأخرج أبو داود، والتر، باب: في الاستعاذة، ح٣٥٥، ح٤٤٦، ح٤٦٢/١٢٦٢، ح٦٣، ووافقه النحاس.

Comments:
Evil of the tongue, sight, and hearing and sexual urge is their wrong use. It is their use in a way which causes Allāh’s punishment and torment.

Chapter 75. The Supplication:
“I Seek Refuge In Your Pleasure From Your Anger”

3493. ‘Aishah narrated: “I was sleeping at the side of the Messenger of Allāh ﷺ, then I lost him during the night. So I felt around for him, and my hand fell upon his feet while he was prostrating, and he was saying: ‘I seek refuge in Your pleasure from Your anger, and in Your pardon from Your punishment. I cannot count Your praises. You are as You have praised Yourself (A‘ūdhu Biridāka Min Sakhatika Wa Bi-Mu‘āfataka Min ‘Uqubatika, Lā Uhus Thanā‘an ‘Alaika ‘Anta Kamā Athnaita ‘Ala Nafsik).’ (Ṣaḥīh)

[Abū ‘Eisā said:] This Hadith is Hasan Ṣaḥīh, and it has been related through more than one route from ‘Aishah.

[1] This is an explanation from some of the narrators of the meaning of “my semen.” See Tuhfat Al-Ahwadhi.
Qutaibah narrated to us (saying): Al-Laith reported to us similarly, from Yahyá bin Sa'eed with this chain, and he added to it: “I seek refuge in You from You. I cannot count Your praises (Wa A'ūdhu Bika Minka Lā Uhsi Thanā'an 'Alaik).”

Comments:
Only Allâh will forgive and save from His displeasure and anger. It means only Allâh can pardon from His own displeasure. Everything is in His control and no one else can do anything against His will.

Chapter 76
3494. ‘Abdullâh bin ‘Abbâs narrated that the Messenger of Allâh used [to teach them this supplication as he used] to teach them a Sûrat of the Qur’ân: “O Allâh, indeed, I seek refuge in you from the punishment of Hell, and from the punishment of the grave, and I seek refuge in You from the trial of the false Masih, and I seek refuge in You from the trial of living and dying (Allâhumma Innî A’ūdhu Bika Min ‘Adhâbi Jahannam, Wa Min ‘Adhâbil-Qabr, Wa A’ūdhu Bika Min Fitnatil-Masihid-Dajjâl, Wa A’ūdhu Bika Min Fitnatil-Mahyâ Wal-Mamât)” (Sâhîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Saheh Gharib.

Comments:
The punishment of Hell means the punishment for severe and capital sins like Shirk, and disbelief. The punishment of grave means the punishment on less
severe sins as compared to Shirk etc. Fitantil Masihid-Dajjâl or trial of false Masih in one of the greatest trials from which the Prophet sought refuge in Allah.

3495. ‘Aishah narrated that the Messenger of Allah used to supplicate with these words: “O Allah, indeed, I seek refuge in You from the trial of the Fire, and the punishment of the Fire, and the punishment of the grave, and the trial of the grave, and from the evil of the trials of riches, and from the evils of the trials of poverty, and from the evil of the trial of the false Masih. O Allah, wash my sins with water of ice and hail, and cleanse my heart of sins, as You cleansed a white garment of filth, and distance me and my sins as You distanced between the east and the west. O Allah, indeed, I seek refuge in You from laziness, senility, sin, and debt.”

[Abū 'Elsa said:] This Hadith is Hasan Sahih.
Comments:
In this supplication the Prophet has sought refuge in Allah from the trial of the Fire, punishment of the Fire, punishment of the grave and the trial of the grave. He has also supplicated for safety from extreme old age that makes a person helpless and oblivious, and from the trial of riches and from the trial of poverty which compels one to do wrong things and sins. The Prophet also supplicated for refuge in Allah from the debt.

3496. 'Aishah said: “I heard the Messenger of Allah saying at his death: ‘O Allah, forgive me and have mercy on me, and join me with the Highest Company.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:
This action of the Prophet shows that everyone is in need of Allah’s forgiveness. The Prophet asked Allah’s mercy for himself and educated the Muslims.

Chapter 77. “None Of You Should Say, “Forgive Me If You Wish”

3497. Abū Hurairah narrated that the Messenger of Allah said: “None of you should say: ‘O Allah forgive me if You wish. O Allah have mercy on me if You wish.’ Let him be firm in asking, for there is none that can compel Him to do things.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.
One should be firm in asking from Him and be sure that his supplication will be responded positively. One should beg from Allâh ﷻ and leave it to Him to decide what is better for His slave.

Chapter 78. The Hadîth: “Our Lord Descends Every Night To The Nearest Heaven”

3498. Abû Hurairah narrates that the Messenger of Allâh ﷻ said: “Our Lord descends every night to the nearest heaven, until the last third of the night remains, so He says: ‘Who is calling upon Me so that I may answer him? Who is asking from Me so that I may give him? And who is seeking forgiveness from Me, so that I may forgive him.’” (Sahih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahih. And Abû ‘Abdullâh Al-Agharr’s (a narrator in the chain) name is Salmân.

[He said:] And there are narrations on this topic from ‘Ali, ‘Abdullâh bin Mas’ûd, Abû Sa’eed, Jubair bin Mu’tîm, Rifâ’ah Al-Juhani, Abû Ad-Dardâ’ and ‘Uthmân bin Abû Al-‘Aš.

Comments:
Descending of Allâh ﷻ every night to the nearest heaven is to be believed and is a part of our faith. How it happens it beyond our understanding. It just happens and we have to believe it. Details have been discussed in ‘Chapter of As-Salât’.
3499. Abū Umamah narrated: “It was said: ‘O Messenger of Allah, which supplication is most likely to be listened to?’ He said: ‘(During) the last part of the night, and at the end of the obligatory prayers.’” (Da’f)

[Abū ‘Eisā said:] This Hadīth is Hasan. It has been related from Abū Dharr and Ibn ‘Umar, that the Prophet ﷺ said: “The last part of the night, supplication in it better and more hopeful” and similar to this.

Comments:

These periods of time are special for the acceptance of supplications and we should avail ourselves of this opportunity.

Chapter (...) The Supplication:

“O Allah, Forgive Me My Sin And Expand For Me My Abode”

3500. Abū Hurairah narrated that a man said: “O Messenger of Allah, I heard your supplication last night, and the part of it that reached me of it, was that you said: ‘O Allah, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me’ (Allāhumma ‘gūfrī li dhi’innī wa ‘wassī’ li dārī).” (Al-‘Imām al-Majdī, al-Kāfī, al-Munawwar, and al-Munawwar al-Dayfī). He said: ‘Do you see that they leave off anything?’” (Da’f)
Abū ‘Eisā said: This Hadīth is Gharib, and Abū As-Salîl’s (a narrator) name is Duraib bin Nufair, he is also called said: Ibn Nuqair.

Comments:
Forgiveness from sins, a big enough house to live in, blessings in provisions, he who gets these things he gets everything. These three words encompass every need and are sufficient for a servant of Allāh ։

Chapter (...) The Supplication
“O Allāh, We Have Reached Morning – Or Evening – Calling You To Witness And Calling The Carriers Of Your Throne To Witness”

3501. Anas narrated that the Messenger of Allāh 幌 said: “Whoever says in the morning: ‘O Allāh we have reached morning, calling You to witness, and calling the carriers of Your Throne to witness, and Your angels, and all of Your creation, that You are Allāh, none has the right to be worshipped but You, Alone, without partner, and that Muhammad is Your slave and Your Messenger, (Allāhumma Āsbahna Nush-hiduka Wa Nushhidu Hamalata ‘Arshika Wa Malā’ikataka Wa Jami’a Khalqika Bi-Annaka Allāh, Lā Ilāha Illā Anta Wahdaka Lā Sharika Laka Wa Anna Muhammadan ‘Abduka Wa Rasīluka)’ Allāh will forgive him for whatever he does that day, and if he says it in the evening, Allāh will forgive him for whatever sin he commits that night.” (Hasan)
Abū ‘Eisā said: This Hadith is Hasan Gharib.

Comments:
The confession of Allah’s Divinity and the confession that Muḥammad is the Messenger of Allah ﷺ by making witness the entire creation of Allah ﷻ becomes a cause of forgiveness from all small sins.

Chapter 79. The Supplication:
“O Allah, Apportion For Us Fear Of You That Shall Come Between Us And Disobedience Of You”

3502. Ibn ‘Umar said: “Rarely would the Messenger of Allah ﷺ stand from a sitting until he supplicated with these words for his Companions: ‘O Allah, apportion for us, fear of You, that shall come between us and disobedience of You, and of obedience to You, which shall cause us to obtain Your Paradise, and of certainty, which shall make the afflictions of the world easy for us, and enjoyment of our hearing, and our seeing, and our strength as long as You keep us alive, and make it the inheritor from us.¹ And let our vengeance be upon those who have wronged us, and aid us against those who show enmity towards us, and do not make our affliction in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not give power over us to those who

¹ That is, make it last until we reach death. See Tuhfat Al-Ahwadhi.

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb. Some of them related this Hadith from Khālid bin Abī ‘Imrān, from Nāfi‘, from Ibn ‘Umar.

Comments:
In this narration, all the essential needs and necessities for this world and the Hereafter have been begged from Allāh ﷻ in an excellent and eloquent manner.

3503. Muslim bin Abī Bakrah said: “My father heard me while I was saying: ‘O Allāh, I seek refuge in You from sadness and laziness and the punishment of the grave (Allāhumma, Innī A‘ūdhu Bika Minal-Hammi Wal-Kasali Wa ‘Adhābīl-Qabr).’ He said: ‘O my son, from who did you hear this?’” He said: “I said: ‘I heard you saying them.’ He said: ‘Stick to them, for indeed, I heard the Messenger of Allāh ﷺ saying
Chapter 80. The Supplication: “None Has The Right To Be Worshipped But Allâh, The Most High, The Magnificent”

3504. ‘Alî [may Allâh be pleased with him] said: “The Messenger of Allâh ﷺ said to me: ‘Should I not teach you some words that if you say them, Allâh will forgive you, even if you were already forgiven?’ He said: ‘Say: None has the right to be worshipped but Allâh, the Most High, the Magnificent. None has the right to be worshipped but Allâh, the Forbearing, the Generous. None has the right to the worshipped but Allâh. Glory to Allâh, the Lord of the Magnificent Throne. (Lâ Ilaâha Illallâhul-‘Aliyul-‘Azîm, Lâ Ilaâha Illallâhul-Halîmul-Karîm, Lâ Ilaâha Illallâh, Subhâh Allâhu Rabbi!-Arshil-‘Azîm).”’ (Da‘îf)

‘Alî bin Khashram said: “And ‘Alî bin Al-Husain bin Wâqîd informed us from his father” with similar to that, except that he said at the end of it: “All praise is due to Allâh, the Lord of all that exists (Al-Ḥamdu'llâhi Rabbil-‘Alâmin).”’

[Abû ‘Eisâ said:] This Hadîth is Gharîb, we do not know it except from this route, as a narration of Abû Ishâq, from Al-Ḥârîth from ‘Alî.
Chapter 81. Concerning the Supplication of Dhun-Nun...

3505. Ibrāhīm bin Muhammad bin Sa‘d narrated from his father, from Sa‘d, that the Messenger of Allāh ﷺ said: “The supplication of Dhun-Nun (Prophet Yūnus) when he supplicated, while in the belly of the whale was: ‘There is none worthy of worship except You, Glory to You. Indeed, I have been of the transgressors. (La Ilāha Illā Anta Subhānaka Inni Kuntu Minaz-Zālimīn)’ So indeed, no Muslim man supplicates with it for anything, ever, except Allāh responds to him.” (Ṣaḥīh)

[Muḥammad bin Yahyā said:] And Muḥammad bin Yūsuf said one time: “From Ibrāhīm bin Muḥammad bin Sa‘d from Sa‘d.”

[Abū ‘Eisā said:] More than one narrator reported this Ḥadīth from Yūnus bin Abī Isḥāq, from Ibrāhīm bin Muḥammad bin Sa‘d, and they did not mention “from his father” in it. Some of them – like Abū Ahmad Az-Zubairī narrated it from Yūnus [bin Abī Isḥāq], they said: “From Ibrāhīm bin Muḥammad bin Sa‘d, from his father, from Sa‘d” and it is similar to the narration of Muḥammad bin Yūsuf. [And Yūnus bin Abī Isḥāq would sometimes
mention “from his father” in this Hadith, and sometimes he would not mention it."

Comments:

This supplication of Yūnus in the same words that is present in the Quran in Surat Al-Anbiyāʾ. In it the Divinity and purity of Allāh has been mentioned and personal mistakes have been confessed. Further Yūnus did not dare to ask anything and left the affair with Allāh to decide.

Chapter 82. Indeed Allāh Has Ninety-Nine Names

3506. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet said: “Indeed, Allāh has ninety-nine Names, one hundred less one, whoever counts them shall enter Paradise.” (Hasan)

(Another chain) from Abū Hurairah [may Allāh be pleased with him], from the Prophet, with similar to it.

This Hadith is Hasan Sahih, and it has been reported through more than one route from Abū Hurairah from the Prophet.

[1] Literally, “Ahsā” means to count. It is said that this means one who says them word by word. It is also said that it means one who remembers them. Or it could mean one who knows them and contemplater their meanings and acts according to what they dictate, this seems to be the best interpretation. And Allāh knows best. See Tuhfat Al-Ahwādhi.
Almost all the scholars agree that the Names of Allâh are not restricted to ninety-nine.

Chapter (...) A Hadîth
Concerning Allâh’s Beautiful Names, Mentioning Them In Their Entirety

3507. Abû Hurairah narrated that the Messenger of Allâh said: "Indeed, Allâh has ninety-nine Names, one hundred less one, whoever counts them shall enter Paradise. He is Allâh, the one whom there is none worthy of worship except for Him (Allâhu Lâ Illâhâ Illa Huwa), the Most Merciful (to the creation) (Ar-Rahmân), the Most Beneficent (to the believers) (Ar-Rahîm), the King (Al-Malik), the Free of Deficiencies (Al-Quddûs), the Granter of Safety (As-Salâm), the Granter of Security (Al-Mu’mîn), the Watcher (Al-Muhaîmin), the Mighty (Al-‘Azîz), the Compeller (Al-Jabbâr), the Supreme (Al-Mutakabbîr), the Creator (Al-Khâliq), the Originator (Al-Bârî’), the Fashioner (Al-Muṣawwarî), the Pardoner (Al-Ghaffâr), the Overwhelming (Al-Qahhâr), the Giving (Al-Wâhîb), the Provider (Ar-Razzâq), the Opener (Al-Fâtîh), the Knowing (Al-‘Alîm), the Taker (Al-Qâbi’d), the Giver (Al-‘Bâsît), the Abaser (Al-Khâfîd), the Exalter (Ar-Râfî’), the One who grants...
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honor (Al-Mu'izz), the One who humiliates (Al-Mudhil), the Hearing (As-Sami'), the Seeing (Al-Basîr), the Judge (Al-Hakam), the Just (Al-'Adl), the Kind (Al-Latif), the Aware (Al-Khabîr), the Forbearing (Al-Halîm), the Magnificent (Al-'Azîm), the Oft-Forgiving (Al-Ghafûr), the Grateful (Ash-Shâkur),[1] the Most High (Al-'Ali), the Great (Al-Kabîr), the Guardian (Al-Hafîz), the Powerful (Al-Muqît), the Reckoner (Al-Hasîb), the Glorious (Al-Jalîl), the Generous (Al-Karîm), the Watcher (Ar-Raqîb), the Responder (Al-Mujîb), the Liberal Giver (Al-Wâsî'), the Wise (Al-Hakîm), the Loving (Al-Wadûd), the Majestic (Al-Majîd), the Reviver (Al-Bâ'îth), the Witness (Ash-Shahîd), the Truth (Al-Haqq), the Guarantor (Al-Wâkid), the Strong (Al-Qawî), the Firm (Al-Matîn),[2] the One Who Aids (Al-Walî), the Praiseworthy (Al-Hamîd), the Encompasser (Al-Muhsî), the One Who Begins things (Al-Mubdi'), the One Who brings things back (Al-Mu'îd), the One Who gives life (Al-Muhîyi), the One Who causes death (Al-Mumît), the Living (Al-Hayyu), the Self-Sufficient (Al-Qayyûm),[3] the One Who brings into existence (Al-Wâjid), the Illustrious (Al-Majîd), the One (Al-Wâhid) the Master

[1] That is, He gives generous reward for even little action. See Tuhfat Al-Ahwadhî.


[3] That is, He is Self-Sufficient while He maintains all other things. See Tuhfat Al-Ahwadhî
(Aṣ-Ṣamad),[1] the Able (Al-Qādir), the Powerful (Al-Muqtadir), The One who hastens (Al-Muqaddim), the One who delays (Al-Mu’khkhir), the First (Al-Awal), the Last (Al-Ākhir), the Apparent (Az-Zāhir), the Inner (Al-Bāṭin), the Owner (Al-Wāli), the Exalted (Al-Muta’ālī), the Doer of Good (Al-Barr), the Acceptor of repentance (Al-Tawwāb), the Avenger (Al-Muntaqim), the Pardoning (Al-‘Afuww), the Kind (Ar-Ra’ūf), the Owner of the Dominion (Mālikul-Mulk), the Possessor of Glory and Generosity (Dhul-Jalāli Wal-Ikrām), the One who does justice (Al-Muqsit), the Gatherer (Al-Jāmi‘), the Rich (Al-Ghanī), the Enricher (Al-Mughī), the Preventer (Al-Manī‘), the Harmer (Ad-Dār), the One who benefits (An-Nāfi‘), the Light (An-Nūr), the Guide (Al-Hādī), the Originator (Al-Badī‘), the Lasting (Al-Bāqī), the Inheritor (Al-Wārith), the Guide (Ar-Rāshīd), the Tolerant (Aṣ-Ṣabūr)."

(Da‘īf)

[Abū ‘Eisā said:] This Ḥadīth is Gharīb. It was narrated to us by more than one narrator from Ṣafwān bin Ṣāliḥ, and we do not know of it except as a narration of Ṣafwān bin Ṣāliḥ, and he is trustworthy according to the people of Ḥadīth.

This Ḥadīth has been reported through more than one route from

[1] It is said its meaning is the Master to whom is all mastery, or the One who is Ever-Lasting. Or the One from whom all needs are sought. See Tuhfat Al-Ahwādī
Abū Hurairah from the Prophet ﷺ, and we do not know of many narrations [with Sahih chains] in which there is mention of the Names, except in this Hadīth. Ādam bin Abī Iyās related this Hadīth with different chain, from Abū Hurairah from the Prophet ﷺ, and he mentioned the Names, but it does not have a Sahih chain.

Comments:

For the details and extraction of the Names of Allāh ﷺ from the Holy Quran see Fath Al-Bārī v.11 p. 257 to 268, Maktabah Darussalam, Kitāb Al-Da’awat, Sharh Asma’ul Husnāh, Qādi Sulaimān, Mansūpurī.)

3508. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed, Allāh has ninety-nine Names, whoever counts them shall enter Paradise.” (Sahih)

[He said:] And there is no mention of the Names in this Hadīth.

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih, and Abū Al-Yamān reported it from Shu‘aib bin Abī Hamzah from Abū Az-Zinād, and he did not mention the Names in it.

3509. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When you pass by the gardens of Paradise, then feast.” I said: “O
Messenger of Allah, and what are the gardens of Paradise?” He said, “The Masajid.” I said: “And what is feasting, O Messenger of Allah?” He said: “Glory is to Allah, (Subhan Allah)’ and ‘All praise is due to Allah, (Al-Hamdu lilah)’ and ‘None has the right to be worshipped but Allah, (La Ilaha Illallah)’ and ‘Allah is the Greatest. (Allahu Akbar).’” (Da’if)

Abu ‘Eisah said: This Hadith is a [Hasan] Gharib.

**Comments:**

This narration shows that the Masajid are gardens of the Paradise and through the Masajid high status in the Paradise can be achieved. 'Tasbih' Glory is to Allah  'Subhan Allah' 'Talish 'Tahmid' 'All praise is due to Allah' 'Al-Hamdu lilah' and 'Tahil' 'None has the right to be worshipped but Allah, 'La Ilaha Illallah' and 'Takbir' 'Allah is the greatest' are sources and means to get the fruits the Paradise.

3510. Anas bin Malik [may Allah be pleased with him] narrated that the Messenger of Allah said: “When you pass by the gardens of Paradise, then feast.” They said: “And what are the gardens of Paradise?” He said: “The circles of remembrance.” (Da’if)

[Abu ‘Eisah said:] This Hadith is Hasan Gharib from this route, as a narration of Thabit from Anas.
Comments:
It means that wherever the people gather, they should remember Allāh ﷻ in their gatherings. The gathering places usually are the Masājid and Madrasa and the feasting of these places is the remembrance of Allāh ﷻ.

Chapter 83. Concerning Mentioning The Return To Allāh At The Time Of Calamity

3511. ‘Umar bin Abū Salamah narrated from his mother, Umm Salamah, that the Messenger of Allāh ﷻ said:
“When a calamity strikes one of you, then let him say: ‘Indeed, to Allāh we belong and to Him we shall return. O Allāh, I seek reward with You for my affliction, so reward me for it, and replace it for me with something better (Innā Lillahi Wa Innā Ilaihi Rāji‘ūn, Allāhumma ‘Indaka Aḥtasibu Musibatī Fa’jurnī Fīhā Wa Abdilnī Minhā Khair).’” When the time of death was near Abū Salamah, he said: ‘O Allāh, replace me for my wife, with better than me.” So when he died, Umm Salamah said: “Indeed, to Allāh we belong and to Him we shall return. I seek reward with Allāh for my affliction, so reward me for it.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb from this route, and this Hadīth has been related through routes other than this one from Umm Salamah from the Prophet ﷺ.

And Abū Salamah’s name is ‘Abdullāh bin ‘Abd Al-Asad.

Tafsīr: [اسناد حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: 100 من حديث حماد بن سلمة به ورواه ابن ماجه، ح: 1598 من حديث عمر بن أبي سلمة، وله طريق آخر عند أحمد: 26/27.
Comments:
We are a creation of Allah and is always in need of Him. One day everyone has to return to Him, therefore, one should submit to Him and be satisfied with the Decree.

Chapter 84. Concerning The Virtue Of Asking For Al-'Afiyah And Al-Mu‘afah

3512. Anas bin Malik narrated that a man came to the Prophet and said: “O Messenger of Allah, which supplication is the best?” He said: “Ask Your Lord for Al-‘Afiyah and Al-Mu‘afah in this world and in the Hereafter.” Then he came to him on the second day and said: “O Messenger of Allah, which supplication is the best?” So he said to him similar to that. Then he came to him on the third day, and he said to him similar to that. He said: “So when you have been given Al-‘Afiyah in this world, and you have been given it in the Hereafter, then you have succeeded.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb from this route. We only know it as a narration of Salamah bin Wardān.

Comments:
The meaning of ‘Al-Afiyah’ is very wide and extended. It includes safety, security and refuge from all evils and diseases and all other calamities and ‘Al-Mu‘afah’ means protection and security. If the word ‘Al-Mu‘afah’ is derived from ‘Al-Afu’ then it means forgiveness. This is a comprehensive supplication which covers the needs of both worlds.

[1] Al-‘Afiyah is to be secure from weaknesses and tribulations. And Al-Mu‘afah is for Allah to suffice you against needing the people, and sufficing the people of having need of you. See Tuhfat Al-Ahwdhi.
3513. 'Aishah narrated: "I said: 'O Messenger of Allâh, what is your view if I know when the Night of Al-Qadr is, then what should I say in it?' He said: 'Say: 'O Allâh, indeed You are Pardoning, [Generous] You love pardon, so pardon me (Allâhumma Innaka 'Afûwun [Karîmun], Tuhibbul-'Afwa Fa'fu 'Anni.).'" (Sâhih)

[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh.

3514. Al-'Abbâs bin 'Abdul-Mu'tâlib said: "I said: 'O Messenger of Allâh, teach me something that I may ask Allâh, [Mighty and Sublime] for.' He said: 'Ask Allâh for Al-'Afiyâh.' Then I remained for a day, then I came and said: 'O Messenger of Allâh, teach me something that I may ask Allâh for.' So he said to me: "O 'Abbâs, O uncle of the Messenger of Allâh! Ask Allâh for Al-'Afiyâh in the world and in the Hereafter.'" (Sâhih)

Abû 'Eisâ said: This Hadîth is Hasan Sahîh. 'Abdullâh is (a narrator in the chain) the son of Al-Hârîth bin Nawfal, and he heard from Al-'Abbâs bin 'Abdul-Mu'tâlib.
3515. [Ibn ‘Umar narrated that the Messenger of Allâh ﷺ said: “Allâh has not been asked for anything more beloved to Him than being asked for Al-‘Āfiyah.” (Da‘if)]

[Abû ‘Eisâ said: This Ḥadîth is Gharib, we do not know it except through the narration of ‘Abdur-Rahmân bin Abî Bakr Al-Mulaikî.]

Chapter 85. The Supplication: “O Allâh Make it Good for Me and Choose for Me”

3516. ‘Aishah narrated from Abû Bakr As-Siddîq, that whenever the Prophet ﷺ wanted to do a matter, he would say: “O Allâh, make it good for me and choose for me. (Allâhumma Khir Li Wakhtar Li)” (Da‘if)

[Abû ‘Eisâ said:] This Ḥadîth is Gharib, we do not know of it except through the narration of Zanfal, and he is weak according to the people of Ḥadîth. He is called Zanfal bin ‘Abdullâh Al-‘Arafi and he used to reside at ‘Arafât. He was alone in relating this Ḥadîth and was not corroborated in that.
Chapter (...) About the Virtue Of Wudu’ And Al-Hamdalah[1] And Al-Tasbih

3517. Abû Malik Al-Ash‘arî narrated that the Messenger of Allah ﷺ said: “Al-Wudu’ is half of faith, and ‘All praise is due to Allah (Al-Hamdullich)’ fills the Scale, and ‘Glory is to Allah and all praise is to Allah (Subhan Allah Wal-Hamdullich)’ fills it” – or – “fills what is between the heavens and the earth, and Salat is light, and charity is an evidence, and patience is an illumination, and the Qur’an is a proof for you or against you. And all people shall come to the morning selling their souls, either setting it free or destroying it.”[2] (Sahih)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahih.

Comments:

Salat is a light. Regularity in offering the daily five prayers illuminates the heart and this light stops from going astray and in the Hereafter will show the way to the Paradise.

Chapter 86. Containing Two Hadith, “At-Tasbih is Half of the Scale...”

3518. ‘Abdullah bin ‘Amr narrated that the Messenger of Allah ﷺ said: “At-Tasbih is half of the Scale, and ‘All praise is due to Allah (Al-Hamdullich)’ fills it, and (as for)

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[2] That is, either selling it to Allah, by obeying Him, or to Shaitân by falling victim to his desires and destruction. See Tuhfat Al-Ahwadhî and Sharh Sahih Muslim by An-Nawawi.
None has the right to be worshipped but Allâh (Lâ Ilâha Illallâh) – there is no barrier to it from Allâh until it reaches Him.”

(Dâ’îf)

[Abû ‘Eîsâ said:] This Hadîth is Gharîb from this route, and its chain is not strong.

3519. A man from Banû Sulaim narrated: “The Messenger of Allâh counted them out in my hand” – or – “in his hand: ‘At-Tasbih is half of the Scale, and “All praise is due to Allâh (Al-Hamdu’llilâh)” fills what is between the sky and the earth, and fasting is half of patience, and purification is half of faith.” (Hasan)

[Abû ‘Eîsà said:] This Hadîth is Hasan. Shu’bah and Sufyân At-Thawrî (also) reported it from Abû Ishâq.

Chapter 87. The Supplication

At ‘Arafat: “O Allâh, To You Is The Praise”


[1] “Ashiyya ‘Arafah” appears to be “night of” or “evening of” ‘Arafah. But he left at sunset, so it had to be before the night. In An-Nihâyah, Ibn Al-Athîr said: “What is after the zenith of the sun until sun-set is ‘Ashiyy, and it is said that Al-Ashîyy is from the zenith of the sun until dawn.”
standing was: 'O Allah to You is the praise like the one You say, and better than what we say. O Allah, for You is all my Salāt, my sacrifice, my living and my dying. And to You is my return, and to You, my Lord, belongs my inheritance. O Allah, indeed, I seek refuge in You from the punishment of the grave, the whispering of the chest, and the dividing of the affair. O Allah, indeed, I seek refuge in You from the evil of what the wind brings (Allahumma Lakal-Hamdu, Kalladhi Taqulu, Wa Khairan Mimmā Naqul. Allahumma Laka Salātī Wa Nusukī, Wa Mahiyā Wa Mamātī, Ilaika Mābī, Wa Laka, Rabbi, Turāth. Allahumma Inni A‘ūdhu Bika Min ‘Adhābil-Qabri, Wa Waswasatiṣ-Sadri, Wa Shatāṭil-Amr. Allahumma Inni A‘ūdhu Bika Min Sharri Mā Taji’u Bihir-Riḥ)." (Da‘īf)

[Abū ‘Eīsā said:] This Hadith is Gharib from this route, and its chain is not strong.

Chapter 88. The Supplication: “O Allah, Indeed, We Ask You For The Good From What Your Prophet Muhammad ﷺ Asked You”

3521. Abū Umāmah narrated: "The Messenger of Allah ﷺ supplicated with many supplications of which we did not preserve[1] a thing. We said: ‘O Messenger of Allah, ...
Allāh, you supplicated with many supplications of which we did not preserve a thing.’ He said: ‘Should I not direct you to what will include all of that? That you say: O Allāh, we ask You from the good of what Your Prophet Muḥammad ﷺ asked You for, and we seek refuge in You from the evil of that which Your Prophet Muḥammad ﷺ sought refuge in You from, and You are the one from Whom aid is sought, and it is for You to fulfill, and there is no might or power except by Allāh (Allāhumma Inna Nāsib laka Min Khairi Mā Sa’alaka Minhu Nabiyyuka Muḥammad, Ṣallallāhu ‘Alaihi Wa Sallam, Wa Na’udhū Bika Min Sharri Masta’ādha Minhu Nabiyyuka Muḥammad, Ṣallallāhu ‘Alaihi Wa Sallam, Wa Antal-Musta’ānu Wa ‘Alaikal-Balāgh, Wa Lā Hawla Wa Lā Quwwata līla Billāh.)’” (Da’īf)

[Abū ‘Eīsā said:] This Hadith is Ḥasan Gharib.

Comments:
This narration tells us that he who cannot remember all the supplications of the Prophet ﷺ, he should adopt the easiest way to supplicate and beg from Allāh ﷻ.

Chapter 89. The Supplication: “O Changer Of The Hearts”

3522. Shahr bin Hawshab said: “I said to Umm Salamah: ‘O Mother of the Believers! What was the supplication that the Messenger of Allāh ﷺ said most frequently when

(اِبَأ مُقَلَّبٍ) (الحقبة 95)
he was with you?' She said: 'The supplication he said most frequently was: "O Changer of the hearts, make my heart firm upon Your religion (Ya Muqallibal-Qulub, Thabbit Qalbi 'Ala Dinik)."' She said: 'So I said: "O Messenger of Allah, why do you supplicate so frequently: "O Changer of the hearts, make my heart firm upon Your religion.' He said: 'O Umm Salamah! Verily, there is no human being except that his heart is between Two Fingers of the Fingers of Allah, so whomever He wills He makes steadfast, and whomever He wills He causes to deviate.'" (Hasan)

So (one of the narrators) Mu'ãdh recited: O our Lord, do not cause our hearts to deviate after You have guided us.[1]

[He said:] There are narrations on this topic from 'Áishah, An-Nawwâs bin Sam'ân, Anas, Jâbir, 'Abdullâh bin 'Amr, and Nu'aim bin [Hammâr].

[Abû 'Eisâ said:] This Ḥadîth is Hasan.

[Qâlâ:] [Wâ bi al-bâb 'an nûâshâ al-nawwâs]
Abû Sūmân 'Abdullâh bin 'Amr bin 'Ummûr.


فَلَتْ لَأَمِّ سَلْطَةٍ: يَا أَمِّ الْمُؤْمِنِينَ! مَا كَانَ أَكْثَرُ دَعَاءِ رَسُولِ اللَّهِ ﷺ إِذَا كَانَ عَنْ يَدِهِ؟ قَالَتْ: كَانَ أَكْثَرُ دَعَاءِهِ: "يَا مُقَلِّبُ الْقُلُوبِ! تَبْتُ قَلْبِي عَلَى دِينِكَ". قَالَتْ: فَلَتْ: يَا رَسُولُ اللَّهِ! مَا أَكْثَرُ دَعَاءِكَ يَا مُقَلِّبُ الْقُلُوبِ! تَبْتُ قَلْبِي عَلَى دِينِكَ? قَالَ: "يَا أَمِّ سَلْطَةٍ! إِنَّهُ لَيَسْتَدْعَيْنَهُ إِلَا وَقَلْتَ بِبِنْنِ أَصَبْعِي مِنْ أَصَابِعِ الْلَّهِ فَنَّمُ شَاءَ أَقَامَ وَمِنْ شَاءَ أَزَاعَ". فَقَالَا مُعَاذُ «كُلِّيَّةُ يَا رَبَّنَا لَعَنْ عَلَى هَذِهِ الْبَيْتَةِ» [أل عمران: 8].

[Qâlâ:] [Qâlâ:] [Wâ bi al-bâb 'an nûâshâ al-nawwâs]
Abû Sūmân 'Abdullâh bin 'Amr bin 'Ummûr.


Chapter 90. The Supplication
For The Prevention Of
Insomnia: “O Allâh, Lord Of
The Heavens...”

3523. Sulaimân bin Burairadah narrated that his father said:
“Khâlid bin Al-Walid Al-Makhzûmi
complained to the Prophet ﷺ saying: ‘O Messenger of Allâh, I do not
sleep at night due to insomnia.’
So Allâh’s Prophet ﷺ said: ‘When
you go to your bed, say: O Allâh,
Lord of the Seven Heavens and
what they have shaded, Lord of the
earths and what they carry, Lord of
the Shayâtin and those they have
misguided, be for me a Protector
against the evil of Your creation, all
of them together, so that none of
them should transgress against me,
or oppress me, mighty is the one
who seeks protection in You, and
glorified is Your praise, and there is
none worthy of worship other than
You, and there is none worthy of
worship except You (Allâhumma
Rabbas-Samawâtis-Sab’i Wa Mâ
Azallat, Wa Rabbal-Ardina Wa Mâ
Aqallat, Wa Rabbash-Shayâtini Wa
Mâ Adallat, Kun Li Jâran Min Sharri
KhalqiKa Kullihim Jamî’an An
Yafruta ‘Alayya Aḥadun Minhum Aw
An Yabghiya ‘Alayya, ‘Azza Jâruka
Wa Jalla Thanâ’uka, Wa Lâ Ilâha
Ghairuk Wa Lâ Ilâha Illâ Anta).”

[Abû ‘Eisâ said:] The chain for
this Hadîth is not strong. Al-Ḥakâm
bin Zâhir’s Aḥâdîth were
abandoned by some of the people
of Hadîth, and this Hadîth has been
reported from the Prophet ﷺ in

3524. Anas bin Mālik said: “Whenever a matter would distress him, the Prophet ﷺ would say: ‘O Living, O Self-Sustaining Sustainer! In Your mercy do I seek relief (Ya Hayyu Ya Qayyüm, Bi-Raḥmatika Astaghīth).’” And with this chain, that he said: “The Messenger of Allah ﷺ said: ‘Be constant with: “O Possessor of Majesty and Honor. (Ya Dhal-Jalāli Wal-Ikram)”).’” (Hasan)

Abū ‘Eisā said: This Hadith is Gharīb, and this Hadith has been related though routes other than this.

3525. Anas narrated that the Prophet ﷺ said: “Be constant with: ‘O Possessor of Majesty and Honor (Ya Dhal-Jalāli Wal-Ikram)’. ‘” (Sahih)

[Abū ‘Eisā said:] This Hadith is Gharīb and it is not preserved. And this is only narrated from Ḥammād bin Salamah, from ʿUmaid, from
Al-Ḥasan Al-Baṣrī from the Prophet ᾿. And this is more correct. And Muʿammal erred in it, saying, “[From Ḥammād,] from Ḥumaid, from Anas.” And he is not corroborated in that.

Chapter 92. The Virtue Of The One Who Goes To Bed While In A State Of Purity And Remembering Allāh

3526. Abū Umāmah Al-Bahili said: “I heard the Messenger of Allāh ᾿ saying: ‘Whoever goes to his bed, while in a state of purity and remembering Allāh, until slumber overtakes him, he shall not get up at any hour of the night and ask Allāh for something from the good of the world and the Hereafter, except that Allāh shall grant it to him.’” (Daʾīf)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib.

And this Hadith has also been reported from Shahr bin Ḥawshab, from Abū Zabyah, from ‘Amr bin ‘Abasah from the Prophet ᾿.
Chapter 93.

3527. Mu‘âdh bin Jabal narrated that the Prophet ﷺ heard a man supplicating, saying: “O Allâh! Verily, I ask You for the bounty’s completion (Allâhumma, Inni As’aluka Tamamán-Ni‘mah).” So he said: “What thing is the bounty’s completion?” He said: “A supplication that I made, I hope for good by it.” He said: “Indeed, part of the bounty’s completion is the entrance into Paradise, and salvation from the Fire.” And he (ﷺ) heard a man while he was saying: “O Possessor of Majesty and Honor (Ya Dhal-Jalâli Wa‘l-Ikrâm)” so he said: “You have been responded to, so ask.” And the Prophet ﷺ heard a man while he was saying: “O Allâh, indeed, I ask You for patience (Allàhumma, Inni Asâ’alukas-Sabr)” He said: “You have asked Allâh for trial, so ask him for Al-‘Afiyâh.” (Another route up to) this chain, with similar. (Hasan)

[Abû ‘Eisâ said:] This Ḥadîth is Hasan.

Comments:

This narration proves that the benefits and pleasures of the Hereafter are much better from the benefits and pleasures of this world. If one has to make a choice out of the two worlds, the benefits and pleasures of the Hereafter should be preferred. Favors and bounties should be begged for from Allâh ﷺ and protection from trials.
Chapter (…) Supplication For When One Is Frightened While Sleeping

3528. ‘Amr bin Shu’ab narrated from his father, from his grandfather, that the Messenger of Allah ﷺ said: “When one of you becomes frightened during sleep, then let him say: ‘I seek refuge in Allah’s Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the Shayātīn, and that they should come (A’ūdhu Bikālima’tāllāhit-Tāmmāti Min Ghdabīhi Wa Iqābīhi Wa Sharri ‘Ībādih, Wa Min Hamazātīsh-Shayātīni Wa An Yājūrin).’ For verily, they shall not harm him.”

He said: “So ‘Abdullāh bin ‘Amr used to teach it to those of his children who attained maturity, and those of them who did not, he would write it on a sheet and then hang it around his neck.” (Dā’īf)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharīb.

Chapter 94. The Supplication That He Taught Abū Bakr.

3529. Abū Rāshīd Al-Ḥubrānī said: “I came to ‘Abdullāh bin ‘Amr and said to him: ‘Report something to me that you heard from the Messenger of Allah ﷺ,’ so he set forth before me a scroll and said: ‘This is what the
Messenger of Allah wrote for me.” He said: “So I looked in it and found in it: ‘Indeed, Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, said: “O Messenger of Allāh, teach me what to say at morning and afternoon.” He said: “O Abū Bakr, say: ‘O Allāh, Creator of the heavens and the earth, Knower of the unseen and the seen, there is none worthy of worship except You, Lord of everything and its Owner, I seek refuge in You from the evil of my soul and from the evil of the Shaitān and his Shirk, or that I should do some evil to myself or bring it upon a Muslim (Allāhumma Fāṭiras-Samāwāt Wala-Ardi, ‘Ālimal-Ghaibi Wash-Shahādati, Lā Ilāha Illā Anta, Rabba Kulli Shai’in Wa Malīkahu, A’ūdhu Bika Min Sharri Nafsī Wa Min Sharrī-Shai‘āni Wa Shirkīhi, Wa An Aqṣarifa ‘Alā Nafsī Sū‘ān, Aw Ajurrahu Ilā Muslim).’” (Hasan)

[Abū ‘Eisa said:] This Hadith is Hasan Gharib from this route.

Chapter 95. “There Is None With More Ghayrah Than Allāh”

3530. ‘Amr bin Murrah said: “I heard Abū Wā’il say: ‘Abdullāh bin Mas‘ūd said’ and I said to him: ‘Did you hear it from ‘Abdullāh?’ He said: ‘Yes.’ And he narrated it in Marfū‘ form, that he said: ‘There
is none with more Ghirah\(^1\) than Allāh, and due to this He prohibited the lewd sins, that which is apparent of them and that which is hidden. And there is none to whom praise is more beloved than Allāh, and due to this, He praised Himself.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan [Gharīb from this route].

Comments:

Allāh ﷺ is not in need of anyone’s praise but actually He wanted to bestow His favors and bounties on His servants, therefore, He taught His servants to praise Him.

Chapter 96. The Supplication:

“O Allāh, I Have Wronged Myself Much...”

3531. ‘Abdullāh bin ‘Amr narrated from Abū Bakr Aṣ-Ṣiddīq that he said: “O Messenger of Allāh ﷺ, teach me a supplication that I may supplicate with in my Ṣalāt.” He said: “Say: ‘O Allāh, I have wronged myself much, and none forgives sins except You. So forgive me with forgiveness from You, and have mercy upon me, indeed, You are the Forgiving, the Merciful (Allāhumma Inni Zalantu Nafsi Zulman Kathīran Wa Lā Yaghfirudh-Dhunūba Illā Anī Fāghfirli Maghfratan Min ‘Indika Wārḥamnī Innaka Antal-Ghafūrur-Rahīm.’” (Sahih)

\(^1\) A feeling of jealousy or fervent desire to jealously guard something. With respect to men, it refers to their feeling of jealousy regarding their wives and other close relatives, that they not be seen by other than a Mabrūm. With respect to Allāh, its meaning is explained in the Ḥadīth. See Tuhfat Al-Ahwādhi.
[Abū ‘Eisā said:] This Hadīth is Ḥasan Ṣaḥīh Gharīb, and it is a narration of Laīth bin Sa’d. Abū Al-Khair’s (a narrator in the chain) name is Mārthād bin ‘Abdullāh Al-Yazānī.

**Comments:**

This narration tells us that after offering prayers one should not think that he has performed his due duty, but should remain under the impression that he is at fault and should ask Allāh’s mercy and forgiveness.

3532. Al-Muṭṭalib bin Abī Wadā’ah said: “Al-‘Abbās came to the Messenger of Allāh ﷺ and it is as if he heard something, so the Prophet ﷺ stood upon the Minbar and said: ‘Who am I?’ They said: ‘You are the Messenger of Allāh, upon you be peace.’ He said: ‘I am Muḥammad bin ‘Abdullāh bin ‘Abdul-Muṭṭalib, indeed Allāh created the creation, and He put me in the best group of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of tribe, then He made them into houses, so He put me in the best of them in tribe and lineage.’” (Da’ūf)

[Abū ‘Eisā said:] This Hadīth is Ḥasan.
that the Prophet \( \text{ﷺ} \) passed by a tree with dry leaves, so he struck it with his staff, making the leaves fall. Then he said: “Indeed, all praise is due to Allāh, (Al-Ḥamdulillāh) ‘glory to Allāh, (Subhān Allāh)’ none has the right to be worshipped but Allāh, (La Ilāha Illallāh)’ and ‘Allāh is the greatest (Allāhu Akbar)’ cause the sins to fall from the worshipper, just as the leaves of this tree fall.” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Gharīb, and we do not know of Al-A’mash hearing from Anas except, that he saw him and looked at him.

تخريج: [حسن] وأخرجه أبو نعيم في الحلية: 55 من حديث الفضل بن موسى به الأعمش عن وللحديث شاهد حسن عند أحمد (٥٤) والبخاري في الأدب المفرد(١٦٣).

3534. ‘Umarah bin Shabīb As-Sabā’ī narrated that the Messenger of Allāh ﷺ said: “Whoever says: none has the right to be worshipped but Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, He gives life and causes death, and He is powerful over all things, (La Ilāha Illallāhu Wahdahū La Sharika Lahu, Lahul-Mulkah Wa Lahul-Hamdu, Yuhi Wa Yumūtu, Wa Huwa ‘Ala Kulli Shai’in Qadir)’ ten times at the end of Al-Maghrib – Allāh shall send for him protectors to guard him from Shaitān until he reaches morning, and Allāh writes for him ten good deeds, Mujībāt,\(^1\) and He wipes

[1] Obligating, or necessitating, that is they necessitate that he shall enter Jannah. See Tuhfat Al-Ahwadhi.
from him ten of the destructive evil deeds, and it shall be for him the equal of freeing ten believing slaves.” (Hasan)

[Abu 'Eisâ said:] This Hadith is Hasan Gharib, we do not know it except as a narration of Laith bin Sa'd, and we do not know of 'Umarah bin Shabib hearing from the Prophet ﷺ.

Chapter 98. What Has Been Related About The Virtue Of Repentance, And Seeking Forgiveness, And What Has Been Mentioned Of Allah's Mercy To His Slaves

3535. Zirr bin Ḥuṣaibah said: “I came to Ṣafwân bin 'Assâl Al-Murâdî to ask him about wiping over the Khuff, so he said: ‘What has brought you, 0 Zirr?’ So I said: ‘The desire for knowledge.’ So he said: ‘Indeed, the angels lower their wings for the seeker of knowledge, out of pleasure with what he is seeking.’ So I said: ‘Indeed there is some doubt in my chest concerning wiping over the Khuff after defecation and urination, and you were a man from the Companions of the Prophet ﷺ, so I came to you to ask you: Have you heard him (ﷺ) mention anything concerning that?’ He said: ‘Yes, he used to order us, that when we were travelers’ – or – ‘in travel, to not remove our Khuff for three days
and nights except, from sexual impurity, but not from defecation, urination, and sleep.” He said: “Have you heard him mention anything concerning love?” He said: “Yes. We were with the Messenger of Allâh ﷺ on a journey when a Bedouin with a loud voice called upon him (saying): ‘O Muhammad!’ So the Messenger of Allâh ﷺ responded to him with a voice similar to his (saying): ‘Come.’ So we said to him: ‘Lower your voice for you are with the Prophet ﷺ, and you have been prohibited from this.’ He said: ‘By Allâh, I will not lower (my voice).’ The Bedouin said: ‘A man loves a people but he has not reached them?’[1] He said: ‘A man is with whomever he loves on the Day of Judgment.’ So he did not cease talking with us,[2] until he mentioned a gate in the direction of the west with a width of seventy years journey - or a rider would travel its width - for forty or seventy years.” Sufyân (one of the narrators) said: “In the direction of Ash-Shâm, Allâh created it the Day He created the heavens and the earth, open - that is, for repentance. It shall not be locked until the sun rises through it.”

(Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Zirr bin Ḥubaisah said: “I came to Ṣafwān bin ‘Assāl Al-Murādī so he said to me: ‘What has brought you, O Zirr?’ So I said: ‘The desire for knowledge.’ So he said: ‘It has been conveyed to me that the angels lower their wings for the seeker of knowledge, out of pleasure with what he is doing.’”

He said: “So I said to him: ‘Indeed there is some wavering’ — or — “some doubt in my chest concerning wiping over the Khuff after defecation. So have you retained anything from the Messenger of Allāh concerning that?’” He said: ‘Yes, when we were travelers, he (ﷺ) used to order us not to remove our Khuff for three days and nights, except from sexual impurity, but not from defecation, urination, and sleep.”

He said: “So I said: ‘So have you memorized anything from the Messenger of Allāh concerning love?’” He said: ‘Yes, we were in one of our journeys with the Messenger of Allāh when a man, a harsh, foolish Bedouin, who had been at the end of the group, called him with a loud voice, saying: “O Muḥammad! O Muḥammad!” So the people said to him, “Mah!”[1] Indeed, you have been prohibited from this.” So the Messenger of Allāh responded

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to him with similar to his voice: “Come.” So he said: “A man loves a people but he has not reached them?” He said: ‘So the Messenger of Allāh (saw) said: “A man is with whomever he loves.”

Zirr said: “He did not cease reporting to me until he had reported that Allāh, the Mighty and Sublime, has appointed a gate in the west – its width is the distance of a seventy-year journey – for repentance; it shall not be locked until the sun rises from its direction, and that is the Statement of Allāh, Blessed be He and Most High, in the Ayah: The Day some of the signs of your Lord come, no soul shall be benefited by its believing.”

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Chapter (...) “Indeed Allāh Accepts the Repentance Of A Slave As Long As (His Soul Does Not Reach His Throat)”

3537. Ibn ‘Umar narrated that the Prophet (saw) said: “Indeed Allāh accepts the repentance of a slave as long as (his soul does not reach his throat).” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib.

(Another chain) with similar meaning.

Comments:

Because with the start of death the connection with the world is cut off and the link with the next world of the Hereafter begins, so at that moment, repentance from sins and infidelity is not accepted, and embracing of Islam will be of no benefit.

Chapter (...) “Allāh is More Delighted With The Repentance Of One Of You...”

3538. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh is more delighted with the repentance of one of you, than one of you is, when finding his lost animal.” (Ṣaḥīḥ)

[He said:] And there are narrations concerning this topic from Ibn Mas'ūd, Nu'mān bin Bashīr and Anas.

[He said:] This Ḥadīth is Hasan Ṣaḥīḥ Gharīb from this route [as a narration of Abū Az-Zinād. And this Ḥadīth has been related similarly by Makhūl, with a chain from him, from Abū Dharr, from the Prophet ﷺ.}
Comments:

It is mentioned in a narration that he was so overjoyed that he said, "O Allah, You are my slave and I am Your sustainer." The Prophet said that due to excessive happiness he made a mistake. Allah feels more happy than this man. (See for details Hadith 1190 to 1199 and 6960 to 6966) Sahih Muslim.)

Chapter (…) “If You Did Not Sin, Allah Would Create A Creation That Would Sin So He Will Forgive Them”

3539. Abū Širmah narrated from Abū Ayyūb, that when death reached him, he said: “I have concealed something I heard from the Messenger of Allah ﷺ from you. I heard the Messenger of Allah ﷺ saying: ‘If you did not sin, Allah would create a creation that would sin, so He will forgive them.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib and this has been related similarly from Muhammad bin Ka‘b, from Abū Ayyūb, from the Prophet ﷺ.

(A chain for that)

3540. Anas bin Mālik narrated that the Messenger of Allah ﷺ
said: “Alläh, Blessed is He and Most High, said: ‘O son of Ådam! Verily, as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Ådam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. O son of Ådam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.’” (Hasan)

[Abû `Eisâ said:] This Hadîth is Hasan Gharîb, we do not know it except through this route.

Comments:

Alläh’s forgiveness is so vast and extensive that if one believes in His Oneness and does not make anyone His partner nor associate anyone with Him, He will forgive all his sins.

Chapter 99. “Alläh Created a Hundred Mercies”

3541. Abû Hurairah narrated that the Messenger of Alläh ﷺ said: “Alläh created a hundred mercies, and He placed one mercy among his creation, they show mercy to one another by it, and there are ninety-nine mercies with Alläh.” (Sâhih)

There are narrations on this topic from Salmân and Jundab bin ‘Abdullah bin Sufyân Al-Bajâlî.

[Abû `Eisâ said:] This Hadîth is
The purpose of this narration is to show the vastness of Allâh's mercy.

Chapter (...) “If the Believer Knew What Is With Allâh of Punishment...”

3542. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “If the believer knew what is with Allâh of punishment, none would hope for Paradise, and if the disbeliever knew what is with Allâh of mercy, none would despair of (attaining) Paradise.” (Sahîh)

[Abû 'Eisâ said:] This Hadîth is Hasan, we do not know of it except as a narration of Al-'Alâ’ bin ‘Abdur-Rahmân, from his father, from Abû Hurairah.

Comments:
Allâh’s attributes of anger and wrath and forgiveness are boundless. If He starts calling into accounting, no one will be spared from punishment and if He wills to forgive, He can forgive all sins and faults, no one can dare to intervene.

Chapter (...) “Indeed, My Mercy Prevails Over My Wrath...”

3543. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “Verily, Allâh, when He created the creation, He wrote with His
Hand, concerning Himself, that:
‘My mercy prevails over My wrath.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih [Gharib].

Comments:
Allāh’s mercy and blessings over His creation are without any cause or reason whereas His wrath is not without any cause.

3544. Anas said that the Prophet ﷺ entered the Masjid and there was a man who had performed Salāt, and was supplicating. He was saying in his supplication: “O Allāh, none has the right to be worshipped but Allāh, You are the One Who gives blessings, Originator of the heavens and the earth, Possessor of glory and generosity (Allāhumma Lā Ilāha Illallah, Antal-Mannān, Badi‘-as-Samāwāti Wal-Ard, Dhal-Jalāli Wal-Ikram).” So the Prophet ﷺ said: “Do you know what he has supplicated Allāh with? He has supplicated to Allāh by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives.” (Sahih)[1]

[Abū ‘Eisā said:] This Hadith is Gharib from this route, and it has been reported through other routes from Anas.

[1] A discussion about Allāh’s greatest Name preceded in no. 3475, 3478.
Chapter 100. “Humiliated is a Man Before Whom I am Mentioned...”

3545. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

“May the man before whom I am mentioned – and he does not send ṣalāt upon me – be humiliated. And may a man upon whom Ramadān enters and then passes, before he is forgiven, be humiliated. And may a man whose parents reached old age in his presence, and they were not a cause for his entrance to Paradise, be humiliated.” (Hasan)

(One of the narrators) ‘Abdur-Rahmān said: “And I think he said: ‘Or one of them.”’

[He said:] There are narrations on this topic from Jābir and Anas. [And] this Ḥadīth is Hasan Gharib from this route. And Rabī’ bin Ibrāhīm is the brother of Ṣa‘īd bin Ibrāhīm, he is trustworthy, and he is Ibn ‘Ulayyah. It is related from one of the people of knowledge that he said: “When a man sends ṣalāt upon the Prophet ﷺ one time in a sitting, it suffices him against whatever took place in that sitting.”

Comments:

In this narration there is a curse for three types of people. Their common mistake is that they do not ask Allāh for forgiveness when He provides them ample time and chance to avail the opportunity. They miss the chance by their own negligence and carelessness.

3546. ‘Ali bin Abū Ṭalib narrated that the Messenger of Allāh (ﷺ) said: “The stingy person is the one before whom I am mentioned, and he does not send Salāt upon me.” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Gharib Ṣaḥīḥ.

Comments:

Usually a miser is a person who loves money and does not spend it even at the time of dire need, but the Prophet (ﷺ) counted as a stingy person whoever did not send Salāt on him when he is mentioned before him.

Chapter 101. The Supplication:

“O Allāh, Cool My Heart...”

3547. ‘Abdullāh bin [Abi] Awfā narrated that the Messenger of Allāh (ﷺ) used to say: “O Allāh, cool my heart with snow and hail and cold water. O Allāh, cleanse my heart of sins as You cleanse a white garment of filth (Allāhumma}
Barrid Qalbi Bith-Thalji Wal-Baradi Wal-Ma‘il-Barid. Allahumma Naqqi Qalbi Min Al-Khatayyam Kamá Naqaitath-Thawbal-Abyada Min Ad-Dannas.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib.

Comments:
Disobedience to Allāh and the heat of sins make the soul burn with the heat of guilt. In this narration disobedience and sins are akin to fire which burns the soul and hail, snow and cold water represent repentance and forgiveness and mercy of Allāh. As cold water, hail, and snow finish the burning the same way repentance and asking forgiveness wash away the sins.

Chapter (...) Whomsoever Of You The Door Of Supplication Is Opened For…”

3548. Ibn ‘Umar narrated that the Messenger of Allāh said: “Whomsoever of you the door of supplication is opened for, the doors of mercy have been opened for him. And Allāh is not asked for anything - meaning: - more beloved to Him, than being asked for Al-‘Afiyah.”

And the Messenger of Allāh said: “The supplication benefits against that which strikes[1] and that which does not strike, so hold fast, O worshippers of Allāh, to supplication.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it except through the narration of ‘Abdur-Rahmān bin Abī Bakr Al-

Qurashi and he is Al-Makkī Al-Mulaikī, and he is weak in Hadith. Some of the people of Hadith have criticized him due to his memory. Isrā'il reported this Hadith from ‘Abdur-Raḥmān bin Abū Bakr, from Mūsā bin ‘Uqbah, from Nafī‘, from Ibn ‘Umar, that Prophet ﷺ said: “Allāh is not asked for anything more beloved to Him than Al-‘Afiyah.”

Comments:

The meaning of ‘Afiyah’ has been discussed previously in no. 3515. This supplication is beneficial for every kind of trouble and calamity which has happened or may happen in future. This supplication is the best way of avoiding future calamities and afflictions.

3549. That was narrated to us by Al-Qāsim bin Dinār Al-Kūfī (who said): “Iṣāq bin Manṣūr narrated to us, from Isrā’il” with this.

(Another chain) Bilāl narrated that the Messenger of Allāh ﷺ said: “Hold fast to Qiyām Al-Lail, for it is the practice of the righteous before you, and indeed Qiyām Al-Lail is a means of nearness to Allāh, a means of prevention from sin, an expiation for bad deeds, and a barrier for the body against disease.” (Da‘īf)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know it as a narration of Bilāl except through this route, and it is not correct due to its chain.

[He said:] I heard Mūhammad bin Ismā‘īl say: “Mūhammad Al-Qurashi is Mūhammad bin Sa‘eed Ash-Shāmi, and he is Ibn Abī Qais, the ḥadīth is من قيل حفظه وقد روى إسحاق’s. This hadith is عَنْ الْمُحْرَمَةِ بْنِ آبي بَكْرَ أَبْنِ مُوسَى بْنِ عَقْبَةِ أَبْنِ نَافِعِ أَبْنِ الْبَنْيَانِ قالَ: مَا سَيِّدَ اللهُ سُنَّتًا أَحَبَّ إِلَيْهِ مِنَ الْغَافِلَةِ.”

تخريج: [إسناده ضعيف] تقدم: 3515.

and he is Muhammad bin Hassân, and his narrations are abandoned. And Mu‘awiyah bin Sâlih reported this Hadîth from Rabî‘ah bin Yazid, from Abû Idrîs Al-Khawlâni, from Abû Umâmah from the Prophet ﷺ.

(A chain for that) From Abû Idrîs Al-Khawlâni, from Abû Umâmah, from the Messenger of Allah ﷺ, that he said: “Hold fast to Qîyâm Al-Lail, for it is the practice of the righteous before you, it is a means of nearness to your Lord, an expiation for bad deeds, and a means of prevention from sin.”

(Hasan)

[Abû ‘Eisâ said:] And this is more correct than the narration of Abû Idrîs from Bilâl.

Comments:

In this narration four characteristics of ‘Qîyâm Al-Lail’ or ‘Tahâjjud’ have been given. 1) It is a practice of righteous predecessors. 2) It is a means of nearness to Allah ﷻ. 3) It is expiation of sins. 4) It protects from sins and a barrier for the body against diseases.
Chapter (. . .) “The Lifespan Of (The People In) My Nation Is Between Sixty to Seventy”

3550. Abū Hurairah narrates, saying: The Messenger of Allah ﷺ said: “The lifespan of my nation is between sixty to seventy, and the least of them are those who surpass that.”[1] (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharib Hasan as a narration of Mūḥammad bin ‘Amr from Abū Salamah, from Abū Hurairah from the Prophet ﷺ. We do not know of it except through this route. It has been reported from Abū Hurairah through other routes.

Comments:

Usually the natural age of Muslims is between sixty to seventy years as the age of the first two rightly-guided Caliphs, but the age of ‘Uthmān was seventy plus. The bottom line of this narration is that maximum benefit should be availed from one’s lifespan whatever it is.

Chapter 102. “My Lord, Aid Me And Do Not Aid Against Me...”

3551. Ibn ‘Abbās said: “The Prophet ﷺ used to supplicate, saying: “My Lord, aid me and do not aid against me, and grant me victory and do not grant victory

[1] Similar appeared under no. 2331.

Mahmûd bin Ghailân said: “And Muḥammd bin Bîshr Al-‘Abdî reported to us from Sufyân Ath-Thawrî” with this chain, and it is similar.

[Abû ‘Eisî said:] This Ḥadîth is Hasan Sâhih.

Comments:

In this comprehensive supplication the Prophet ﷺ has presented himself in a most obedient way, and has asked Allâh ﷻ to help him in every event of his
life, he himself is feeble and defenseless and needs His help and guidance in every single matter of life. This is also to teach the Muslims the way of begging from Allāh عٰ.

Chapter (...)

"Whoever Supplicates Against The One Who Wronged Him Has Triumphed"

3552. ‘Āishah narrates, saying: The Messenger of Allāh ﷺ said: “Whoever supplicates against the one who wronged him has triumphed.” (Da‘īf)

[Abū ‘Eisā said:] This Ḥadīth is Gharīb, we do not know of it except as a narration of Abū Hamzah. Some of the people of knowledge have criticized him due to his memory, and he is Maimūn Al-A‘war.

(Another route) with similar from Abū Ḥamzah, with this chain.

Supplicating against the enemy and antagonists and begging the wrath and anger of Allāh عٰ against the tyrants and scolding them is a sort of taking revenge from them, therefore, while supplicating against the foe it should be according to the intensity of his tyranny.

Chapter 103. Whoever Pronounces The Detailed Statement Of Tawḥīd Ten Times

3553. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: “Whoever says ten times: ‘None has the right to be worshipped but Allāh, Alone,
without partner, to Him belongs all that exists, and to Him belongs the praise, [He gives life and causes death] and He has power over all things, (Lā Ilāha Illallah, Wahdahu Lā Sharīka Lahu, Lahul-Mulkū Wa Lahul-Hamdu, [Yūhiy Wa Yumītu,] Wa Huwa ‘Alā Kulli Shai’in Qadīr) it is for him equal to freeing four slaves among the offspring of Ismā‘il.” (Sahih)

(He said:) This Ḥadīth has been reported from Abū Ayyūb in Mawqūf form.

Comments:
The explanation and significance of these words and the cause of the superiority of the children of Ismā‘il has already been mentioned.

Chapter (…) The Reward Of:
“Glory Is To Allāh According To The Number Of His Creation…”

3554. Ṣafiyyah narrated: “The Messenger of Allāh ﷺ entered upon me and before me were four thousand date pits, I was making Tasbīḥ with them. He said: ‘You have made Tasbīḥ with these? Should I not teach you that which is more than what you have made Tasbīḥ with?’ So I said: ‘Indeed, teach me.’ So he said: ‘Say: Glory is to Allāh, according to the number of His creation. (Subḥān Allāhi ‘Adada Khalqihi)” (Da‘f)

[Abū ‘Eisā said:] This Ḥadīth is Gharib, we do not know it as a narration of Ṣafiyyah except through this route, as a narration of Ḥāshim bin Sa‘eed Al-Kūfī, and
its chain is not known. There is something on this topic from Ibn ‘Abbās.


3555. Ibn ‘Abbās narrated from Juwairiyah bint Al-Hārith, that the Prophet ﷺ passed by her while she was in her place of prayer, then the Prophet ﷺ passed by her near midday, so he said to her: “You have not ceased to be in this state?” She said: “Yes.” He said: “Should I not teach you words to say: ‘Glory to Allāh according to the number of His creation, Glory to Allāh according to the number of His creation, Glory to Allāh according to the number of His creation (Subhān Allāhi ‘Adada Khalqihi, Subhān Allāhi ‘Adada Khalqihi, Subhān Allāhi ‘Adada Khalqihi). Glory to Allāh according to what pleases Him, Glory to Allāh according to what pleases Him (Subhān Allāhi ‘Adada Khalqihi, Subhān Allāhi ‘Adada Khalqihi). Glory to Allāh according to the weight of His Throne, Glory to Allāh according to the weight of His Throne (Subhān Allāhi Zinata ‘Arshihi, Subhān Allāhi Zinata ‘Arshihi, Subhān Allāhi Zinata ‘Arshihi). Glory to Allāh according to the amount of His Words, Glory
to Allāh according to the amount of His Words, Glory to Allāh according to the amount of His Words. (*Subhān Allāhi Midāda Kalimāthī, Subhān Allāhi Midāda Kalimāthī, Subhān Allāhi Midāda Kalimāthī)* (Ṣāḥīh)

[Abū 'Eisā said:] This Ḥadīth is Ḥasan Ṣāḥīh.

Muḥammad bin ‘Abdur-Rahmān is the freed slave of the family of Ṭalḥah, and he is a trustworthy Shaikh from Al-Madīnah. Al-Mas'ūdī and [Sufyan] Ath-Thawrī have reported this Ḥadīth from him.

Comments:
This narration proves that as excessive remembrance of Allāh is always a cause of getting more reward, similarly adding such words in remembrance that show the greater number or greater weight and importance of remembrance is also approved, but those additions should only be of approved and recommended words of the Prophet.

Chapter 104. “Indeed Allāh Is Ḥayy, Generous...”

3556. Salmān Al-Farīṣī narrated that the Prophet said: “Indeed, Allāh, is Ḥayy,[1] Generous, when a man raises his hands to Him, He feels to shy to return them to him empty and rejected.” (Da'īf)

[Abū 'Eisā said:] This Ḥadīth is Ḥasan Gharīb. Some of them narrated without in being Marfū‘.

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[1] Shy, in the manner that is fitting His Majesty. See *Tuhfat Al-Ahwadhī*. 

Comments:
He who raises his hands before Allāh with trust and confidence in Him with sincerity, Allāh responds to him and never leaves him empty handed because He feels shy to return His slave empty handed and rejected.

3557. Abu Hurairah narrated that a man was supplicating with his two fingers so the Messenger of Allāh ﷺ said: “Make it one, make it one.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan [Sahih] Gharib. And the meaning of this Hadith is that when a man gestures with his two fingers in supplication at the time of the Shahādah, he should only gesture with one finger.


Comments:
Because this is an indication of Allāh’s Unity, so it should be with one finger only. To gesture with two fingers is not correct.
Various Narrations On Supplications

Comments:
The Prophet ﷺ taught supplications in the best words and it is impossible to find better words than those of the Prophet ﷺ, therefore supplicating in the words taught by the Messenger of Allāh ﷺ is best way of asking Allāh’s favors.

Chapter 105. “Ask Allāh For Pardon And Al-‘Āfiyah...”

3558. Mu‘ādh bin Rifa‘ah narrated from his father, that he said: “Abū Bakr stood upon the Minbar, then wept, and said: ‘The Messenger of Allāh ﷺ stood upon the Minbar the first year (of Hijrah), then wept, and said: “Ask Allāh for pardon and Al-‘Āfiyah, for verily, none has been given anything better than Al-‘Āfiyah.”’ (Sahih)

[Abü 'Eisā said:] This Hadith is Hasan Gharib through this route from Abū Bakr [may Allāh be pleased with him].

Comments:
Abū Bakr wept while standing on the Minbar (pulpit) recalling the weeping of the Prophet ﷺ while standing on the same Minbar. The Prophet wept for the sake of his Ummah’s sins and foreseeing the worsening conditions of Ummah.
Chapter 106. “He Who Seeks Forgiveness Has Not Been Persistent In Sin…”

3559. Abū Bakr narrated that the Messenger of Allah Ṭ said: “He who seeks forgiveness has not been persistent in sin, even if he does it seventy times in a day.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharib, we only know of it as a narration of Abū Nuṣairah, and its chain is not strong (a narration in the chain).

Comments:
Persistence in doing sins and never thinking about asking forgiveness from Allāh Ṭ is misfortunate and a sign of great wretchedness. But whoever seeks Allāh’s forgiveness sincerely after doing a sin, he is not persistent in doing sins, even if he commits the sin again and asks forgiveness. Allāh Ṭ may forgive him.

Chapter 107.

3560. Abū Umāmah narrated that ‘Umar bin Al-Khaṭṭāb [may Allāh Ṭ be pleased with him] wore a new garment and said: “All praise is due to Allāh who clothed me with what I may cover my ‘Awrah, and what I may beautify myself with in my life (Al-Ḥamdulillāh, Alladhī Kasānī Mā Uwārī Bihi ‘Awratī, Wa Atajāmmalū Bihi Fi Ḥayātī).” Then he said: “I heard the Messenger of Allāh Ṭ saying: ‘Whoever wears a new garment and then says: “All
praise is due to Allāh who clothed me with what I may cover my ‘Awrah, and what I may beautify myself with in my life (Al-Hamdu'llah, Alladhi Kasânî Mâ Uwârî Bihi ‘Awratî, Wa Atajammalu Bihi Fi Hayâti)” and then he takes the garment that has worn out and gives it in charity, he shall be under Allāh’s guard, Allāh’s protection, and Allāh’s covering, alive and dead.”” (Pa‘āf)

[Abū ‘Eisā said:] This Hadith is Gharīb. Yahyā bin Ayyūb reported it from ‘Ubaidullah bin Zahr, from ‘Ali bin Yazīd, from Al-Qāsim from Abū Umāmah.

Comments:

Clothing is also a basic need of man like food and shelter. When Allāhazo provides new clothing to one of His servant, he should praise and thank Him. If the servant gives the old garment in charity Allāhazo provides him security and protects him from the humiliation before the people.

Chapter 108.

3561. ‘Umar bin Al-Khaṭṭāb narrated that the Prophet ﷺ sent an expedition in the direction of Najd. They gained many spoils of war and returned quickly. A man among those who did not go out said: “We have not seen an expedition quicker in return or greater in spoils than this expedition.” So the Messenger of Allāh ﷺ said: “Should I not direct
you to a group greater in spoils and quicker in return? A group who attended Salāt Aṣ-Ṣubh, then sat remembering Allāh until the sun rose, for these are quicker in return and greater in spoils.” (Daʿīf)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it except through this route. Ḥammād bin Abī Ḥumaid is Muḥammad bin Abī Ḥumaid, and he is Abī Ibrāhīm Al-Anṣārī Al-Madani, and he is weak in Hadīth.

Comments:

He who participates in the Salāt Al-Fajr with the congregation and sits in the Masjid for the remembrance of Allāh ٰ until the sun rises, though he spends a small portion of time in remembrance of Allāh ٰ, yet he gets a large quantity of everlasting reward.

Chapter 109.

3562. Ibn ‘Umar narrated from ‘Umar, that he sought permission from the Prophet ٰ concerning ‘Umrah, so he said: “O my little brother, include us in your supplication and do not forget us.” (Daʿīf)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih.

Comments:

This narration shows that asking someone who is proceeding to virtuous cause, even though he is less in status and younger in age, to remember one during his supplications is recommended. No doubt everyone, pious person or sinner, is in need of prayers for forgiveness.
Chapter 110.

3563. ‘Ali [may Allah be pleased with him] narrated that a Mukātib[1] came to him and said: “Indeed I am not capable of my Kitābah[2] so aid me.” He said: “Should I not teach you words that the Messenger of Allah taught me? If you had a debt upon you similar to the mountain of Sir,[3] Allah would fulfill it for you. He said: ‘Say: O Allah, suffice me with Your lawful against Your prohibited, and make me independent of all those besides You (Allahumma kāfini bi-shakā, wāqin bi-fadlika amman siwāka).” (Hasan) [Abū 'Eisā said:] This Hadith is Hasan Gharib.

Comments:
This narration shows that if it is not possible to help a needy person with money, he may be helped by giving him useful advise or a suitable supplication which could be beneficial for him in his distress.

Chapter 111. Concerning The Supplication Of The Sick

3564. ‘Ali said: “I was ill and the Messenger of Allāh passed by me while I was saying: ‘O Allāh, if
my term has come, then give me relief, and if it is coming later, then make my life more bountiful, and if it is a trial, then make me patient (Allâhumma, In Kâna Ajali Qad Haḍara Fa’arîhî, Wa In Kâna Muta’akh-khiran Fa’arfîghî, Wa In Kâna Balâ’an Faṣabbîmî).’ So the Messenger of Allâh ﷺ said: ‘What did you say?’” He said: “So he repeated to him what he said.” He (one of the narrators) said: So he struck him with his foot and said: “O Allâh, grant him health (Allâhumma ‘Afîhi)” – or – “heal him (Afihi).” – Shu’bah is the one who doubted. He said: “So I did not suffer from my ailment again.” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:
This narration shows that a sick person should ask Allâh to give him health and a happy life, and if someone goes to visit a sick person he should pray for the good health and happy life of the patient.
Various Narrations On Supplications

"Abū ‘Eisā said:" This Hadith is Hasan.

Comments:

Though illness is expiation for the sins and a means of getting reward, it also provides an opportunity to think over one’s attitude and conduct towards life. Sometimes one gets a chance to have rest from continuous physical exertion of life. In spite of all these benefits of illness one must beg Allāh for health.

Chapter 112. About The Supplication Of Al-Witr

3566. ‘Ali bin Abī Ṭalīb narrated that the Prophet used to say in his Witr: “O Allāh, I seek refuge in Your pleasure from Your anger, and I seek refuge in Your pardon from Your punishment, and I seek refuge in You from You, I am not capable of extolling You as You have extolled Yourself (Allāhumma Inni A‘ūdu Bi-Ridâka Min Sakhatika, Wa A‘ūdu Bi-Mu‘âfitika Min ‘Uqubatika, Wa A‘ūdu Bika Minka Lâ Uhṣī Thanā’an ‘Alaika Anta Kamā Aţhna’a ‘Alâ Nafsik).” (Ṣahīh)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib [as a narration of ‘Ali,] we do not know of it except through this route from the narration of Ḥammād bin Salamah.

Transliteration

[Abū ‘Eisā said:] This Hadith is Hasan Gharib [as a narration of ‘Ali,] we do not know of it except through this route from the narration of Ḥammād bin Salamah.

Comments:

Though illness is expiation for the sins and a means of getting reward, it also provides an opportunity to think over one’s attitude and conduct towards life. Sometimes one gets a chance to have rest from continuous physical exertion of life. In spite of all these benefits of illness one must beg Allāh for health.

Chapter 112. About The Supplication Of Al-Witr

3566. ‘Ali bin Abī Ṭalīb narrated that the Prophet used to say in his Witr: “O Allāh, I seek refuge in Your pleasure from Your anger, and I seek refuge in Your pardon from Your punishment, and I seek refuge in You from You, I am not capable of extolling You as You have extolled Yourself (Allāhumma Inni A‘ūdu Bi-Ridâka Min Sakhatika, Wa A‘ūdu Bi-Mu‘âfitika Min ‘Uqubatika, Wa A‘ūdu Bika Minka Lâ Uhṣī Thanā’an ‘Alaika Anta Kamā Aţhna’a ‘Alâ Nafsik).” (Ṣahīh)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib [as a narration of ‘Ali,] we do not know of it except through this route from the narration of Ḥammād bin Salamah.

Transliteration

[Abū ‘Eisā said:] This Hadith is Hasan Gharib [as a narration of ‘Ali,] we do not know of it except through this route from the narration of Ḥammād bin Salamah.
Chapter 113. About The Supplication Of The Prophet, And His Seeking Refuge At The End Of Every Salāt

3567. Mus'ab bin Sa'd and 'Amr bin Maimūn narrated: “Sa'd used to teach his children these words just as the Muktib[1] teaches children, he would say: ‘Indeed, the Messenger of Allāh used to seek refuge by saying them at the end of (every) Salāt: O Allāh I seek refuge in You from cowardliness, I seek refuge in You from miserliness, I seek refuge in You from feeble old age, and I seek refuge in You from the trial of the world, and the punishment of the grave (Allāhumma Inni A'udhu Bika Minal-Jubn, Wa A'udhu Bika Minal-Bukhl, Wa A'udhu Bika Min Ardhalil-'Umur, Wa A'udhu Bika Min Fitnatid-Dunyā Wa 'Adhābil-Qabr).’” (Saḥīḥ)

'Aḍullāh [bin 'Abdur-Rahmān] said: Abū Ishaq Al-Hāmdānī commits Iḥtirāb in this Ijtīḥād, he says: “From ‘Amr bin Maimūn,” and he says it is from other than him, and he mixes up in it.

[Abū 'Elsā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ from this route.

3568. 'Aishah bint Sa'd bin Abī Waqqās narrated from her father, that he entered with the Messenger of Allāh upon a woman, and before her was a date-seed – or he

said—stone—that she would make \textit{Tasbih} with. So he said: “Should I not inform you of what is easier for you than this, and better? Glory to Allâh according to the number of what He created in the sky, and glory to Allâh according to the number of what He created in the earth, and glory to Allâh according to the number of what is between that, and glory to Allâh according to the number of what he is going to create, and Allâh is great, in similar amount to that, and all praise is due to Allâh, in similar amount to that, and there is no might or power except by Allâh, in similar amount to that (\textit{Subhân Allâhi 'Adada Ma Khalaqa Fis-Sama'}, \textit{Wa Subhân Allâhi 'Adada Mâ Khalaqa Fil-Ard}, \textit{Wa Subhân Allâhi 'Adada Mâ Baina Dhalik}, \textit{Wa Subhân Allâhi 'Adada Mâ Huwa Khâliq}, \textit{Wa Allâhu Akbaru Mithla Dhalik}, \textit{Wal-Hamdu'llâhi Mithla Dhalik}, \textit{Wa Lâ Hawla Wa Lâ Quwwata Illâ Billâhi Mithla Dhalik}).” (\textit{Hasan})

\textit{[Abû 'Elsa said:] This Hadîth is Hasan Gharib as a narration of Sa'd.}

\textit{[Az-Zubair bin Al-'Awwâm narrated that the Prophet \textit{said:}} “There is not a morning that the slave of Allâh reaches, except that a caller calls out: ‘Glorify the King, the Free of Deficiencies. (\textit{Sabbihûl-Malikal-Quddus})’” (\textit{Da'if})
Chapter 114. About The Supplication Of Memorization

3570. ‘Ikrimah, the freed slave of Ibn ‘Abbâs, narrated that Ibn ‘Abbâs said: “We were with the Messenger of Allah when ‘Alî bin Abî Ţâlib came to him, and he said: ‘May my father and mother be ransomed for you! This Qur’ân has suddenly left my heart, and I do not find myself capable of it.’ So the Messenger of Allah said to him: ‘0 Abul-Hasan! Should I not teach you words that Allah shall benefit you with, and benefit whomever you teach, and they will make whatever you have learned in your chest firm?’ He said: ‘Of course, 0 Messenger of Allah, so teach me.’ He said: ‘When it is the night of (before) Friday, then if you are able to stand in the last third of the night, then verily, it is a witnessed hour, and supplication is answered in it. And my brother Ya’qûb did say to his sons: I shall seek forgiveness for you from my Lord.’[1] He said:[2] “Until the night of Friday comes.” So if you


are not able, then stand in the middle of it, and if you are not able, then stand in the first of it. And pray four Rak‘ah. Recite Fātiḥatul-Kitāb (the Opening of the Book) and Sūrat Yā-Sīn in the first Rak‘ah, and Fātiḥatul-Kitāb and Ḥā-Mīm Ad-Dukhān in the second Rak‘ah, and Fātiḥatul-Kitāb and Alif Lām Mīm Tanzil As-Sajdah in the third Rak‘ah, and Fātiḥatul-Kitāb and Tabārak Al-Mufassal in the fourth Rak‘ah. So when you have finished with the Tashah-hud, then praise Allāh and mention Allāh’s greatness in an excellent manner, and send Ṣalāt upon me – and be excellent in it – and upon the rest of the Prophets. And seek forgiveness for the believing men and the believing women, and for your brothers who have preceded you in faith. Then say in the end of that: “O Allāh, have mercy on me by abandonment of sins forever, so long as You keep me remaining. And have mercy on me from taking upon myself what does not concern me, and provide me good sight for what will make You pleased with me. O Allāh, Originator of the heavens and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allāh, O Rahmān, by Your glory and the light of Your Face, to make my heart constant in remembering Your Book as You taught me, and grant me that I recite it in the manner that will make You pleased with me. O Allāh, Originator of the heavens
and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allah, O Rahmân, by Your glory and the light of Your Face, to enlighten my sight with Your Book, and make my tongue free with it, and to relieve my heart with it, and to expand my chest with it, and to wash my body with it. For indeed, none aids me upon the truth other than You, and none gives it except You, and there is no might or power except by Allah, the High, the Magnificent.

by the will of Allāh – by the One Who sent me with the Truth, it has not failed a believer once.”

‘Abdullāh bin ‘Abbas said: “So, by Allāh, ‘Alī did not wait but five or seven until ['Alī][1] came to the Messenger of Allāh ﷺ in a gathering similar to that and said: ‘O Messenger of Allāh, indeed I was [a man] in the time that passed, who used to not take except four Āyāt or about that much, so when I would recite them to myself they would suddenly depart from me, and today I learn forty Āyāt or about that much, and when I recite them to myself, then it is as if the Book of Allāh is before my eyes. I used to hear a Hadīth and when I would repeat it, it would suddenly depart from me, and today I hear Ahadīth, and when I report them, I do not err in a single letter.’ So the Messenger of Allāh ﷺ said at that point: ‘A believer, by the Lord of the Ka’bah, O Abul-Ḥasan.” (Da’īf)

[Abū ‘Eisā said:] This Hadīth is Hasan Ḥarīb, we do not know of it except through the narration of Al-Walid bin Muslim.

[1] If the word ‘Alī is not in the text it would be understood as “he came.”
Chapter 115. About Waiting For Relief And Other Than That

3571. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Ask Allāh of His bounty. For verily, Allāh the Mighty and Sublime, loves to be asked, and the best of worship is awaiting relief.” (Dā’if)

[Abū ‘Eisā said:] This is how Hammād bin Wāqīd (a narrator in the chain) reported this Ḥadīth. [And he has been contradicted in his narration.] And [this] Hammād [is Aṣ-Ṣaffār], he is not a Ḥafiz, [and he is, in our view, a Shaikh from Al-Baṣrah.] Abū Nu‘aim reported this Ḥadīth from Isrā’īl, from Hakīm bin Ḥubair, from a man from the Prophet ﷺ [in Mursal form], and the narration of Abū Nu‘aim is more likely to be more correct.

3572. Zaid bin Arqam [may Allāh be pleased with him] said that the Prophet ﷺ used to say: “O Allāh, indeed I seek refuge in You from laziness, helpless old age, and stinginess (Allāhumma Inni A‘ūdhu Bika Minal-Kasali Wal-Ajzi Wal-Bukhl).” And with this chain, from the Prophet ﷺ, that he used to

Comments:

Concealing one’s miseries, distresses and hardships from others and supplicating to Al-Mighty Allāh ﷺ for help and favors is also a great form of worship.
seek refuge from senility and the punishment of the grave. (Sahih)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahîh.

[Abû ‘Eisâ said:] This Hadith is Hasan Sahîh.

3573. Jubair bin Nufair narrated that ‘Ubâdah bin Aṣ-Ṣâmit narrated to them that, the Messenger of Allâh ﷺ said: “There is not a Muslim upon the earth who calls upon Allâh with any supplication, except that Allâh grants it to him, or he turns away from him the like of it in evil; as long as he does not supplicate for something sinful, or the severing of the ties of kinship.” So a man from the people said: “What if we should increase (in it).” He said: “(With) Allâh is more.”[1] (Hasan)

Chapter 116. The Supplication At The Time Of Sleep

3574. Al-Barâ’ bin ‘Azib narrated that the Prophet ﷺ said: “When you go to your bed, perform the Wudû’ as you would perform for Salât. Then lie on your right side, then say: ‘O Allâh, I submit my face to You,

[1] Allâh shall grant more than what you ask for, and His bounty is greater than what He grants you for your supplication. See Tuhfat Al-Ahwadhi (4/280).
and I entrust my affair to You, and I lay myself down relying upon You, hoping in You and fearing You. There is no refuge nor escape from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (Allâhumma Aslamtu Wajhi Ilaika Wa Fawwadtu Amri Ilaika, Wa Alja'tu Zahri Ilaika, Raghbatan Wa Rahbatan Ilaika, Lâ Malja'a Wa Lâ Manjâ Minka Illâ Ilaika, Amantu Bikitaikalladhi Anzalta Wa Bi-Nabyykalladhi Arsalit).

And if you die that night, you shall die upon the Fitrah” – Al-Barâ’ said: I repeated it to retain it in memory, “So I said: ‘I believe in Your Messenger whom You have sent.’” He said: “So he struck with his hand upon my chest, then said: ‘And in Your Prophet whom You have sent.’”[1] (Sahih)

[Abû ‘Elsa said:] This Hadith is Hasan Sahîh, and it has been reported through more than one route from Al-Barâ’, and we do not know of the mention of Wudâ’ in any of the narrations, except in this narration.

3575. Mu‘âdh bin ‘Abdullâh bin Khubaib, narrated from his father, who said: “We went out on a rainy and extremely dark night, looking for the Messenger of Allâh ﷺ, so that he could lead us in Salât.” He

[1] Similar preceded under no. 3394.
said: "So I met him and he said: 'Speak' but I did not say anything. Then he said: 'Speak.' But I did not say anything. He said: 'Speak.' So I said: 'What should I say?' He said: 'Say: He is Allah, the One' and Al-Mu‘awwidhatain, when you reach evening, and when you reach morning, three times, they will suffice you against everything.'" (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣaḥḥ Gharib from this route. Abū Sa‘īd Al-Barrād (a narrator) is Asīd bin Abī Asīd [from Al-Madīnah].

Comments:
The Prophet ﷺ again and again said ‘say’ so that he could remember it and the Companion kept quiet so that the Prophet ﷺ himself tell him what to say.

Chapter 117. About The Supplication Of The Guest

3576. ‘Abdullāh bin Busr narrated: "The Messenger of Allāh ﷺ stayed with my father." So he said: "We brought some food near him, so he ate from it, then he was brought dates, so he would eat it and cast the pit with his two fingers" – he joined between his forefinger and middle finger – Shu‘bāh said: "And that is what I think concerning it, if Allāh wills," – "and he cast the pit between two fingers, then he was brought drink, so he drank it and then passed it to the one on his right." He said: "So my father said – as he took hold of the reign of his beast: 'Supplicate for us.' So he
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said: 'O Allah, bless for them what You have provided them, and forgive them, and have mercy on them (Allâhuma Bârak Lahum Fî Mâ Raazaqtahum Wâghfir Lahum Wârhamhum)’” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh [and it has been reported through other routes from ‘Abdullâh bin Busr.]

Comments:
This narration shows that a guest should be treated warmly and honorably. He should be given respect and the best food available with the host. At the time of his departure, he should be bade farewell in an honorable way and he should be requested to supplicate for them. The Prophet ﷺ summed up all the benefits and prosperities of this world and the Hereafter in this supplication.

3577. Bilâl bin Yasâr bin Zaid [the freed slave of the Prophet ﷺ] narrated: “My father narrated to me, from my grandfather, that he heard the Prophet ﷺ say: ‘Whoever says: “I seek forgiveness from Allah, the Magnificent, whom there is none worthy of worship but Him, the Living, Al-Qayyûm, and I repent to him,” (Astaghfirullâh-‘Azîmâl-ladhî Lâ Ilâha Illâ Huwal-Hayyul-Qayyûmu Wa Atîbu Ilaih) then Allah will forgive him, even if he fled from battle.”’ (Hasan)

[Abû ‘Eisâ said:] This Hadîth, we do not know of it except through this route.

تخريج: وأخرجه أبو عيسى: هذا حديث خرّبي لا يُعرَفُ إِلَّا مِن هذَا الْوَجْهُ.
Chapter 118.

3578. ‘Uthmân bin Ḥunaif narrated that a blind man came to the Prophet ﷺ and said: “Supplicate to Allâh to heal me.” He said: “If you wish I will supplicate for you, and if you wish, you can be patient, for that is better for you.” He said: “Then supplicate to Him.” He said: “So he ordered him to perform Wudâ‘ and to make his Wudâ‘ complete, and to supplicate with this supplication: ‘O Allâh, I ask You and turn towards You by Your Prophet Muḥammad, the Prophet of Mercy. Indeed, I have turned to my Lord, by means of You, concerning this need of mine, so that it can be resolved, so O Allâh so accept his intercession for me (Allâhumma Inni As‘aluka Wa Atawajjahu Ilaika Binabiyyka Muḥammadin Nabî-Ir-Raḥmati Tawajjahtu Bika Ilâa Rabbi Fi Ḥâjatī Hadhihi Lituqda Li, Allâhumma Fashaffi‘hu Fiya).” [Sahîh]  

[He said:] This Hadîth is Hasan Sahîh Gharîb, we do not know of it except through this route, as a narration of Abû Ja‘far, and he is someone other than Al-Khatmi, [and ‘Uthmân bin Ḥunaif is the brother of Sahl bin Ḥunaif.]

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[1] See At-Tawassuṭ Anwâ’uhu wa Ahkâmuhu by Muḥammad Nâsiruddin Al-Albâni.

[2] This Hadîth does not mean that we can ask Allâh to grant us something for the sake of the Prophet ﷺ or anything along those lines. Rather, what is intended is that he was asking Allâh to accept the Prophet’s supplicating for him, as indicated by his statement, “so accept his intercession for me.”
3579. Abū Umāmah [may Allah be pleased with him] said: ‘Amr bin ‘Abasah reported to me that he heard the Prophet ﷺ say: “The closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allah in that hour, then do so.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib from this route.

Comments

In the last part of the night, Allah ﷻ descends to the Nearest Heaven and asks His worshippers to make supplications to Him, and He bestows His favors and bounties to His worshippers. In the state of prostration man is nearest to Allah ﷻ, therefore, in the last part of the night the supplications made in the state of prostration are answered.

3580. ‘Umārah bin Za‘karah said: “I heard the Messenger of Allah ﷺ saying: ‘Indeed, Allah, the Mighty and Sublime, says: “Indeed My worshipper who is entirely My slave is the one who remembers Me when he is about to meet his enemy.” That is: “At the time of fighting.”’ (Da‘īf)

[He said:] This Hadith is Gharib, we do not know of it except through this route, and its chain is
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not strong.

[And we do not know of ‘Umārah bin Za‘karah hearing anything from the Prophet except for this one Hādith. And the meaning of his saying: “When he is about to meet his enemy,” only means at the time of fighting. That is: That he remembers Allāh in that time.

Comments

In the Qur’ān, in Sūrat Al-Anfāl Verse 45 it has been commanded to supplicate for success and triumph. “When you meet a force be firm and call Allāh in remembrance much and often.” He who remembers Allāh during combat carries out the orders and proves himself as His true servant.

Chapter 119. About The Virtue Of: “There Is No Might Or Power Except With Allāh”

3581. Qais bin Sa‘d bin ‘Ubadah narrated, that his father offered him to the Prophet to serve him. He said: “So the Prophet passed by me, and I had just performed Salāt, so he poked me with his foot and said: ‘Should I not direct you to a gate from the gates of Paradise?’ I said: ‘Of course.’ He said: ‘There is no might or power except with Allāh (Lā Ḥawla Wa Lā Quwwata lillā Billāh).’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣaḥīh Gharib from this route.

أحاديث شهيرة من أئمة السُلُوُّات

[قله: هذا حديث عصيب لا نعرفه إلا من هذا الوجه ليس إسناده بالقوي]

ولنا تعرف لعمرة بن زعرقة عن النبي ﷺ ﴿إلا هذا الحديث الواضح، ومَعَني قوله: ﴿وَهُوَ مُلَقِّبٌ ٍفَرْحٌ﴾ ﴿يَعْمَنْ عَنْ دَعَائِهِ، يَعْمَنْ أَنَّ يَذْكُرَ اللهُ فِي كِلَّ لَيْلٍ وَشَهْرٍ﴾

تخريج: [إسناده ضعيف] وأخرجه ابن أبي عاصم في الآحاد والمنهاني ١٥١/٥، ح ٢٦٨٩، من الحديث الأول ابن مسلم به ١٨٤: ضعيف وأبو دوس: مجهول الحال وله طريق آخر مظلم.

ب: في فضلى لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ (التحفة ١٢٨)

٣٥٨١ - حُدِّثَتَا أبَو مُوسَى مُحَمَّدُ بْنُ الْمُّتَقَهِ: حَدَّثَنَا وَهَبُ بْنُ جَبَرِيرْ حَدَّثَنِي أبَيٌ قَالَ: سَمِعْتُ مَتَّعْرَثَ بْنَ رَأْيَةَ يُحَدَّثُ عَنْ مُسْبُونَ بْنَ أَبِي شَيْبَةَ عَنْ قَيْسِ بْنِ سَعْدِ بْنِ عَبْدِ الْعَزَّازَةَ أَنَّ أَبَاهُ دَفَعَهُ إِلَى النَّبِيِّ ﷺ ﴿يَدْعُمُهُ﴾ قَالَ: فَسِّرْ لِي ﰲِبي ﷺ ﴿وَقَدْ صَلَّيْتُ فَضْرَبَتِي بِعَرْجُجٍ ﴿وَقَالَ: ﴿أَلَا أَتْلُكُ عَلَى بَابِ مِنْ أَبْوَابِ الْجَنَّةِ﴾ ﴿قُلْ: ﴿أَلَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللهِ﴾

[قله: أبو عيسى] هذا حديث حسن

صحيح عصيب من هذا الوجه.

تخريج: [إسنادة حسن] وأخرجه النسائي في عم اليوم، ح ٣٥٥ عن محمد بن مثنى، وأحمد: ٣٢٣ عن وهب بن جرير به وصحبه الحاكم على شرط الشيخين وواقته الذهبي ٤٤/٤، ٢٧٠ للحديث شاهد.
3582. [Safwân bin Sulaim said:
“No angel has risen from the earth
until he said: ‘There is no might or
power except with Allâh (Lâ Hawla
Wa Lâ Quwwata illâ Billâh).’”]
(Şâhiḥ)

Chapter 120. Concerning The
Virtue Of Tasbih, Tahâlî, And
Taqdis

3583. Humaidâh bint Yâsir
narrated from her grandmother
Yusairah – and she was one of
those who emigrated – she said:
“The Messenger of Allâh ﷺ said
to us: ‘Hold fast to At-Tasbih, At-
Tahâlî, and Taqdis[,] and count
them upon the fingertips, for
indeed they shall be questioned,
and they will be made to speak.
And do not become heedless, so
that you forget about the Mercy
(of Allâh).” (Hasan)

[Abû ‘Eisâ said:] This Hadith [is
Gharîb], we only know of it
through the narration of Hânî’ bin
‘Uthmân, and Muhammad bin
Râbi‘ah reported it from Hânî’ bin
‘Uthmân.

[Tahrij: [Esnâd: Sahih].] And
Ahkâm ibn Sîdîq: [8/280]
ain Muhammad ibn Shîr, and
Abû Dâwûd,

ج: 1501 من حديث هاني بن عنان به وصحبه النجفي في تلخيص المستدرك: 1/42 و1
ح: 1332 وحسنها ابن حجر والنووي في الأذكار، ص: 14.

[Saying “Subhân Al-Malik, Al-Quddîs” (Glory to the King, the Free of Deficiencies) or
“Rabbul Malaikî War-Râh” (Glorified, the Free of Deficiencies, the Lord of the angels
and the spirit.” See Tuhfat Al-Ahwadhi.]}
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**Chapter 121. About The Supplication When Going Out For An Expedition**

3584. Anas narrated that when the Prophet would go out for an expedition, he would say: “O Allah, You are my ʿAdud and You are my Helper, and by You do I fight (Allâhumma Anta ʿAdudi, Wa Anta Naṣīrī, Wa Bika Uqatī).” (Daʿīf)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb [and the meaning of his statement “my ʿAdud” is “my support”].

**Chapter 122. Concerning The Supplication Of The Day Of ‘Arafah**

3585. ‘Amr bin Shuʿaib narrated from his father, from his grandfather, that the Prophet said: “The best of supplications is the supplication of the Day of ‘Arafah. And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the...”

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Praise, and He is powerful over all things. (La ilaha illallah, Waahdahu Lä Shanika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa 'Ala Kulli Shai'in Qadir)."

[He said:] This Hadith is Hasan Gharib from this route. And Hammad bin Abü Humaid (a narrator) he is Muhammed bin Abü Humaid and he is Ibrāhîm Al-Anşârî Al-Madani, and he is not regarded as strong (in his narrations) according to the people of Hadith. (Pa'îf)

Chapter 123. The Supplication: "O Allâh Make My Secret Better Than My Apparent Condition"


[Abû ‘Eisâ said:] This Hadith is Gharib, we do not know of it

"[He said:] This Hadith is Hasan Gharib from this route. And Hammad bin Abü Humaid (a narrator) he is Muhammed bin Abü Humaid and he is Ibrâhîm Al-Anşârî Al-Madani, and he is not regarded as strong (in his narrations) according to the people of Hadith. (Pa’îf)"
except through this route, and its chain is not strong.

Chapter 124. The Supplication:
"O Changer Of The Hearts, Make My Heart Firm..."

3587. ‘Āṣim bin Kulaib Al-Jarmī narrated from his father, from his grandfather, who said: “I entered upon the Prophet while he was praying and he had placed his left hand on his left thigh, and he had placed his right hand on his right thigh, and clasped his fingers, and extended his index finger, and he was saying: ‘O changer of the hearts, make my heart firm upon Your religion (Yā Muqallibal-Qulūbi Thabbit Qalbī ‘Ala Dinik).”’

(Hasan)

[Abū ‘Eisa said:] This Hadith is Gharib from this route.

Chapter 125. Concerning Ar-Ruqyah When Suffering An Ailment

3588. Muḥammad bin Sālim narrated: “Thabit Al-Bunānī narrated to me, he said to me: ‘O Muḥammad, when you suffer from some ailment, then place your hand at the place of the ailment, then say: “In the Name of Allāh, I seek refuge in Allāh’s might and...”
power from the evil of this pain I feel (Bismillah, A‘ūdhu Bi-‘Izzatillahi Wa Qudratihi Min Sharri Mā Ajidu Min Waja‘i Hādhā).” Then lift your hand and repeat that an odd number of times. For indeed, Anas bin Mālik narrated to me, that the Messenger of Allah ﷺ narrated that to him.” (Hasan)

[Abū ‘Eisa said:] This Hadīth is Hasan Gharīb from this route. [And this Muḥammad bin Sālim is a Šaikh from Al-Basrah].

Comments

In the report of Uthmān bin Abī Al-‘Aṣ ‘Bismillah’ is repeated three times and the rest of the supplication with a slight variation of words is repeated seven times. It has already been mentioned in Kitāb Al-Tibb.

Chapter 126. The Supplication Of Umm Salamah

3589. Umm Salamah said: “The Messenger of Allāh ﷺ taught me, saying: ‘O Allāh, this is the coming of Your night, and the departing of Your day, the voices of those calling to You, and the time of prayers to You, I ask You to forgive me (Allāhumma Hādhāsiqbalu Lailika, Wastidbaru Nahārika, Wa Aswātu Du‘ātika Wa Hūdāru Salwātika, As’aluka An Taghfi‘ala Lī).” (Hasan)

[Abū ‘Eisa said:] This Hadīth is Gharīb, we only know of it through this route. And (as for) Ḥafṣah bint Abī Kāthīr (a narrator in the chain), we do not know her, nor her father.
Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “No worshipper has ever said: None has the right to be worshipped but Allāh (La Ilãha Illallah) sincerely, except that the gates of heaven are opened for it, until it reaches to the Throne, so long as he avoids the major sins.” (Hasan)

[Abū 'Eisā said:] This Hadīth is Hasan Gharīb from this route.

Ziyād bin ‘Ilaqah narrated from his uncle, that he said: “[The Prophet] used to say: ‘O Allāh, I seek refuge in You from evil character, evil actions, and evil desires (Allāuhamma Inni A‘ūdhu Bika Min Munkaratil-Akhlaqi Wa!-Amãli Wal-Ahwã’).’” (Sahīh)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb, and the uncle of Ziyād bin ‘Ilaqah is Qutbah bin Mālik, the Companion of the Prophet ﷺ.

[1] Without the phrase “the Prophet,” it would read “He used to say”. 
3592. Ibn ‘Umar [may Allah be pleased with them] said: “We were with the Messenger of Allah when a man among the people said: ‘Allah is most exceedingly great, and praise is due to Allah, abundantly, and glory to Allah morning and night (Allâhu Akbaru Kabîran Wa-Hamdulillahi Kathîran, Wa Subhân Allâhi Bukratan Wa Asîlā).’ So the Messenger of Allah said: ‘Who is the one who said such and such?’ So a man among the people said: ‘Me, 0 Messenger of Allah.’ He said: ‘I was amazed at it. The gates of heaven opened up for it.’” Ibn ‘Umar said: “I have not abandoned them since I heard [them] from the Messenger of Allah.” (Sahih)

[Abū ‘Eisā said:] This Hadîth is Gharib Hasan Sahîh from this route. Hajjāj bin Abī ‘Uthmān (a narrator) is Hajjāj bin Maisarah Aṣ-Ṣâwâf. His Kunyâ is Abū Aṣ-Ṣâlt, and he is trustworthy according to the people of Hadîth.

Comments

In the commentary of Sahîh Muslim, Imâm Nawawî writes that these words are uttered after Takbîr Tahrimah (First Takbîr to begin the Prayer) and before the beginning of the recitation of the Qur’ân. This supplication is for winning the favors of Allâh.

Chapter 127. Which Speech Is Most Beloved to Allâh?

3593. Abū Dharr narrated that the Messenger of Allâh visited him, or that Abū Dharr visited the
Messenger of Allah, ﷺ and said: “May my father and my mother be ransomed for you, O Messenger of Allah! Which speech is most beloved to Allah [the Mighty and Sublime]?” So he said: “That which Allah selected for His angels (to say): ‘Glory to my Lord, and with His praise. Glory to my Lord, and with His praise (Subhāna Rabbi Wa Bihamdihī, Wa Subhāna Rabbi Wa Bihamdihī).’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

Chapter 128. Concerning Pardon And Al-‘Afiyah

3594. Anas bin Mālik narrated that the Messenger of Allah ﷺ said: “The supplication is not rejected between the Adhān and the Iqāmah.” They said: “So what should we say, O Messenger of Allah?” He said: “Ask Allah for Al-‘Afiyah in the world and in the Hereafter.” (Daʿīf)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan. And Yahyā bin Yāmān added this wording in this Ḥadīth: “So what should we say?” He said: “Ask Allah for Al-‘Afiyah in the world and in the Hereafter.”

"أَخْرَجَنَا الْجُرُوْضِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ الْجُرُوْضِيَّ، عَنْ عَبْدِ اللَّهِ، عَنِ الصَّامِّيَةَ، عَنْ أَبِي دُرُّ أَنَّ رَسُولَ اللَّهِ ﷺ عَادَةً أَوْ أَنَّ أَبَا دُرُّ عَادَ رَسُولَ اللَّهِ ﷺ قَالَ: يَبْنِي أَنْتِ وَأَمْيَّى يَا رَسُولَ اللَّهِ أَيُّ الكَلَامَ أَحْبَبَ إِلَى اللَّهِ (عَزَّ وَجَلَّ)? قَالَ: فَمَا أَضْفَقَتْهُ اللَّهُ لِمُلَائِكَتُهُ: سُبْحَانَ رَبِّي وَبَحْضَهُ كُلْهُمْ.
[قَالَ أَبُو جَيْشٍ] هَذَا حَدِيثُ حَسَنُ صَحِيحٌ.

تَحْرِيقٌ: وَأَخْرِجَ مَسْلِمَ، النَّذَارُ وَالدُّعَاءُ، بَابُ فَضْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، ح:٢٧٣١ مِنْ حَدِيثِ الْجَرِيْرِيِّ بِهِ.
Anas (bin Malik) narrated that the Prophet ﷺ said: “The supplication is not rejected between the Adhân and the Iqâmah.” (Sahîh)

[Abû ‘Eisâ said:] This is how Abû Isḥâq Al-Hamdânî reported this Hadith; from Buraid bin Abî Mariam A1-Kûfî, from the Prophet ﷺ. It is similar to this, and this is more correct.

Chapter. “The Mufarridûn Have Preceded...”

Abû Hurairah narrated that the Messenger of Allah ﷺ said: “The Mufarridûn have preceded.” They said: “And who are the Mufarridûn, O Messenger of Allah?” He said: “Those who absorb themselves in the remembrance of Allah, and remembrance removes their heavy burdens from them, until they will come on the Day of Judgment being light (in weight of their burdens).” (Da’îf)

[Abû ‘Eisâ said:] This Hadith is Hasan Gharib.
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Mufarridun’ are those who avoid the people and attractions of the world in order to focus on worship and remembrance of Allah and sometimes this aloofness adds to their concentration on worship. The remembrance of Allah also removes the heavy burden of worldly affairs and lessens their needs.

3597. Abū Hurairah [may Allah be pleased with him] narrated that the Messenger of Allah said: “That I should say: ‘Glory is to Allah, Subhān Allah,’ ‘All praise is due to Allah, Al-Hamdu lillāh,’ ‘None has the right to be worshipped but Allah, La ilāha illā lāh,’ ‘Allah is the greatest, Allāhu Akbar,’ is more beloved to me than all that the sun has risen over.” (Ṣahīh)

3598. Abū Hurairah narrated that the Messenger of Allah said: “There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: ‘By My might, I shall surely aid you, even if it should be after a while.’” (Ṣahīh)

[Abū ‘Eisā said:] This Ḥadīth is Ṣahīḥ. And Sa’dān [Al-Qubbi] is Sa’dān bin Bishr and ‘Eisā bin Yūnus, Abū ‘Āsim, and more than one of the major scholars of the
People of Hadith have reported from him. Abū Mujahid is Sa'd At-Ta'i. Abū Mudillah is the freed slave of the Mother of the Believers, A'ishah. And we only know him by this Hadith. This Hadith has been reported from him in longer and more complete form.


3599. Abū Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah ﷺ said: "O Allah, benefit me with that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. All praise is due to Allah in every condition and circumstances. I seek refuge in Allah from the condition of the people of the Fire (Allāhumma naffa'ni Bimā 'Allamtani Wa 'Allimni Mā Yanfa'uni, Wa Zidnī 'Ilmā, Al-'Hamdu'llāhi 'Ala Kulli Ḥālin Wa A'ūdhu Billahi Min Ḥāli Ahlin-Nār)." (Da'if)

[He said:] This Hadith is [Hasan] Gharib from this route.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح: ۲۵۱ من حديث عبد الله بن نمير بن موسى بن عبيدة ومحمد بن ثابت: ضعيفان ولحديث اللهم انفعلي بما علمتني وعلمني ما ينفعني. شاهد عند الحاكم: ۱/۵۱۰ وسنده حسن.

Comments

The knowledge which is useful for both the worlds — here and the Hereafter — is the real and beneficial knowledge. Knowledge is beneficial only when it is acted upon. Enhancement of knowledge is its prerequisite condition. It is essential to be thankful to Allah ﷺ in every condition and circumstances.
Chapter 129. What Has Been Related About: Allah Has Angels Who Go About On The Earth

3600. Abū Hurairah, or Abū Sa'eed Al-Khudrī narrated that the Messenger of Allah  said:

"Indeed, Allah has angels who go about on the earth in addition to the Kuttab[1] of the people. So when they find groups of people remembering Allah, they call to one another: 'Come to that which you have been seeking.' They will come and cover them up to the lowest heaven. Allah will say: 'What were My worshippers doing when you left them?' They will say: 'We left them as they were praising You, glorifying You, and remembering You.'" He said: "So He will say: 'Have they seen Me?' They say: 'No.'" He said: "So He will say: 'So how would it be had they seen Me?'" He said: "So they will say: 'Had they seen You, they would have been more ardent in praise of You, more ardent in glorification of You, more ardent in remembrance of You.'" He said: "So He will say: 'And what do they seek?'" He said: "They will say: 'They seek Paradise.'" He said: "So He will say: 'So have they seen it?" He said: "So they will say: 'No.'" He said: "So He will say: 'So how would it be had they seen it?"" He said: "They will say: 'Had they seen

[1] The angels who write down the deeds of people as well as others who are appointed to them. See Tuhfat Al-Ahwadhi (4/288).
it, they would be more ardent in seeking it, and more eager for it.’”

He said: “So He will say: ‘So from what thing do they seek refuge?’ They will say: ‘They seek refuge from the Fire.’” He said: “So He will say: ‘And have they seen it?’ So they will say: ‘No.’” He said: “So He will say: ‘So how would it be had they seen it?’ So they will say: ‘Had they seen it, they would be more ardent in flight from it, more ardent in fear of it, and more ardent in seeking refuge from it.’”

He said: “So He will say: ‘So I do call You to witness that I have forgiven them.’ So they will say: ‘Indeed among them is so-and-so, a sinner, he did not intend them, he only came to them for some need.’ So He will say: ‘They are the people, that none who sits with them shall be miserable.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih, and it has been reported from Abū Hurairah from other than this route.

Comments
This narration shows the noble aspect of the assembly of the people who gather to remember Allāh  and this narration also shows the liking and affection of Allāh  and His angels for such gatherings.

Chapter 130. The Virtue Of:
“There Is No Might Or Power Except By Allāh”

3601. Abū Hurairah said: “The Messenger of Allāh  said to me: ‘Be frequent in saying: “There is no...
might or power except by Allâh, 
(Lâ Hawla Wa Lâ Quwwata Illâ Billâh).” For verily, it is a treasure 
from the treasures of Paradise.””
(Sahih)

Makhûl said: “So whoever says: ‘There is no might or power except 
by Allâh, and there is no place of 
refuge from Allâh except to Him, 
(Lâ Hawla Wa Lâ Quwwata Illâ 
Billâh, Wa Lâ Manjâ Min Allâh ìlîa 
Ilâhi)’ seventy types of harm shall 
be removed from him, the least of 
them being poverty.”

[Abû 'Eisâ said:] This chain for 
this Hadîth, is not connected. 
Makhûl did not hear from Abû 
Hurairah.

**Comments**

Allâh ﷺ has granted every Prophet one special supplication which is definitely 
accepted and responded to by Allâh ﷺ. Regarding other supplications, it is 
Allâh’s Will to accept it or not. The Prophet ﷺ has saved his special 
supplication for the intercession of his Ummah.
Chapter 131. Concerning Having Good Thoughts About Allah The Mighty And Sublime

3603. Abū Hurairah [may Allah be pleased with him] narrated that the Messenger of Allah ﷺ said: “Allah, the Most High said: ‘I am as My slave of Me, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself, and if he remembers Me in a gathering, I remember him in a gathering better than that. And if he seeks to draw nearer to Me by a hand span, I draw nearer to him by a forearm’s length, and if he comes to Me by a forearm’s length, I draw nearer to him by an arm’s length. And if he comes to Me walking, I come to him quickly.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. And it has been related that Al-A’mash explained this Hadith: “Whoever draws nearer to me by a hand span, I draw nearer to him by a forearm’s length.” That is: “With forgiveness and mercy.” And in this manner did some of the people of knowledge explain this Hadith. They said: “Indeed its meaning is only that He says: ‘When the servant seeks to draw nearer to Me through obedience to Me, and with what I have ordered, My forgiveness and My mercy rush to him.’”

[And it is related that Sa’eed bin Jubair said concerning this Ayah: ‘So remember Me, I shall
remember You. He said: 
"Remember Me by obedience of Me, and I shall remember you with My forgiveness." (Pa'īf) 
(A chain for that) from Sa'eed bin Jabir, with this.]

Comments

Allah’s concern with His slave is according to his trust and belief in Him. If the slave believes that He will treat him with His favors, he will find Allah Most Merciful and Most Kind. Therefore one should always aspire favorable expectations.

Chapter 132. About Seeking Refuge

3604. Abû Hurairah narrated that the Messenger of Allahﷺ said: “Seek refuge with Allah from the punishment of Hell, and seek refuge in Allah from the punishment of the grave. Seek refuge in Allah from the trial of Al-Masihid-Dajjal, and seek refuge in Allah from the trials of life and death.” (Sahih)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahih.


Chapter (...) The Supplication: “I Seek Refuge in Allah’s Perfect Words From The Evil Of What He Created”

(1). 3604. Abû Hurairah narrated
that the Prophet ﷺ said: “Whoever says three times when he reaches the evening: ‘I seek refuge in Allah’s Perfect Words from the evil of what he created, (A‘idhu Bikalimatāhi Tammāti Min Sharri Mā Khałaq)’ no poisonous sting shall harm him that night.”

(One of the narrators) Suhail said: “So our family used to learn it and they used to say it every night. A girl among them was stung, and she did not feel any pain.” (Sahih)

This Hadith is Hasan. Mālik bin Anas related this Hadith from Suhail bin Abī Šālih, from his father, from Abū Hurairah from the Prophet ﷺ. ‘Ubaidullāh bin ‘Umar, and more than one narrator related this Hadith from Suhail, and they did not mention: “from Abū Hurairah” in it.

**Chapter. The Supplication: “O Allah Make Me Revere Gratitude To You ...”**

(2). 3604. Abū Hurairah said: “There is a supplication that I memorized from the Messenger of Allah which I do not leave off: ‘O Allah, make me revere gratitude to You, make me increase in remembrance of You, make me follow Your advice, and (make me) guard over that which you have commanded (Allāhumma j‘alni...).”
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U’azzimu Shukraka Wa Ukthiru
Dhikraka Wa Attabi’u Naşihataka
Wa Ahfazu Wasiyatak).

This Hadith is Gharib.

تخريج: [إسناده ضعيف] وأخرجه أحمد: 0/11 من حديث الفرج بن فضالة، وهما ضعيف (ترب) وأبو سعيد مجحول (ترب) وقال: أبو سعد الحمصي رواه أحمد: 0/477 عن ورك بن فراج بن.

Chapter (...) “There Is Not A Man Who Calls Upon Allâh With A Supplication Except That He Is Answered”

(3). 3604. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “There is not a man who calls upon Allâh with a supplication, except that he is answered. Either it shall be granted to him in the world, or reserved for him in the Hereafter, or, his sins shall be expiated for it according to the extent that he supplicated – as long as he does not supplicate for some sin, or for the severing of the ties of kinship, and he does not become hasty.” They said: “O Messenger of Allâh, and how would he be hasty?” He said: “He says: ‘I called upon my Lord, but He did not answer me.’” (Da’îf)

[Abû ‘Eisâ said:] This Hadith is Gharib from this route.

تخريج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: 0/11 من حديث الليث بن أبي سليم عن زياد بن أبي المغيرة أو زياد بن المغيرة به الليث بن أبي سليم ضعيف وزياد غير منسوب كما في تحققه الآثرين: 0/454.

Comments

Reverence and glorifying may mean increase in remembrance and praising Allâh ﷻ always seeking His guidance and always following His advice.
(4). 3604. Abū Hurairah narrated that the Messenger of Allāh صلی الله علیه وآله وسلم said: “There is not a worshipper who raises his hands, such that his armpit becomes visible, asking Allāh for something, except that He shall grant it to him – as long as he does not become hasty.” They said: “O Messenger of Allāh, and how is haste made concerning it?” He said: “He says: ‘I did ask and ask, and I was not given a thing.’”[1] (Da‘if)

Az-Zuhrî reported this Ḥadîth from Abū ‘Ubaid, the freed slave of Ibn Azhar, from Abū Hurairah from the Prophet صلی الله علیه وآله وسلم, saying: “One of you will be answered as long as he does not become hasty; he says: ‘I supplicated but was not answered.’”

تخريج: [إسناده ضعيف] يحيى بن عبد الله وأبو ضعيفان، وحديث: "يستجاب لأحادكم إنك متوف على تقدم: ٣٨٧ unlocks more... Comments

There are some principals and manners for the acceptance of supplications, and there are some prohibitions regarding supplications, and there are some special times for making supplications, all these should be observed and hope that Allāh صلی الله علیه وآله وسلم will accept the supplication.

Chapter (...) “Indeed, Having Good Thoughts Concerning Allāh Is From The Perfection Of The Worship Of Allāh”

(5). 3604. Abū Hurairah narrated that the Messenger of Allāh صلی الله علیه وآله وسلم said: “Indeed, having good thoughts concerning Allāh is from the perfection of the worship of Allāh.” (Hasan)

This Hadith is Gharib from this route.

Chapter (...) “Let One Of You Look At What It Is That He Wishes For...”

(6). 3604. ‘Umar bin Abī Salamah narrated from his father, who said: “The Messenger of Allah ﷺ said: ‘Let one of you look at what it is that he wishes for. For verily, he does not know what of his wish shall be recorded.’” (Da‘f)

[Abū ‘Eisā said:] This Hadith is Hasan.

Comments

Man’s “trust” or “doubt” is relevant to his deeds. Whose deeds are according to Allah’s Commands, he will have good expectation and whose deeds are against the Commands, how he can expect favors of Allah (ﷻ).

Chapter (...) The Supplication: “O Allah, Give Me Pleasure In My Hearing And My Sight...”

(7). 3604. Abū Hurairah narrated that the Messenger of Allah ﷺ used to supplicate, saying: “O Allah, give me pleasure in my hearing and my sight, and make it the inheritor from me, and aid me against whoever oppresses me, and take vengeance from him for me (Allāhumma Matti‘nī Bismi‘l Wa Baṣarī Waj‘alhumal-Wāriḥa Minnī, مَعْنَى بِسْمِي وَبَصْرِي وَالْمَهْلَكُ وَالْمَهْلَكُ الْمَهْلَكُ).” (Da‘f)

[“O Allah, give me pleasure in my hearing and my sight, and make it the inheritor from me, and aid me against whoever oppresses me, and take vengeance from him for me.” (Allāhumma Matti‘nī Bismi‘l Wa Baṣarī Waj‘alhumal-Wāriḥa Minnī, مَعْنَى بِسْمِي وَبَصْرِي وَالْمَهْلَكُ وَالْمَهْلَكُ الْمَهْلَكُ)]
Various Narrations on Supplications

Wânûrûnî ‘Alâ Man Yazlimûni, Wa Khudh Minhu Biha’rî” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb from this route.

تخريج: [حسن] وأخرجه البخاري في الأدب المفرد، ح: ۶۰۰ من حديث محمد بن عمر، به وصحبه الحاكم: ۱/۱۴۲/۲، على شرط مسلم ووافقه الدهلي، ورواه جماعة عن محمد ابن عمر، به.

Comments

One should always have good hope from Allah ﷻ and should always desire something good which is beneficial for both worlds. (Abu Salamah was a Tābi‘î).

Chapter (...) “Let One Of You Ask His Lord For His Every Need…”

(8). 3604. Thâbit narrated from Anas, who said “The Messenger of Allah ﷻ said: ‘Let one of you ask his Lord for his every need, even until he asks Him for the strap of his sandal when it breaks.’”

(Hasan)

This Hadîth is Gharîb. More than one narrator reported this Hadîth from Ja‘far bin Sulaimân, from Thâbit Al-Bunânî from the Prophet ﷺ, and they did not mention “from Anas” in it.

(9). 3604. Thâbit Al-Bunânî narrated that the Messenger of Allah ﷺ said: “Let one of you ask his Lord for his every need, until he asks Him for salt, and asks Him for the strap of his sandal when it breaks.” (Hasan)

And this is more correct than the (previous) narration of Qaṭân from
Comments

Everything large or small belongs to Allāh ﷻ and He has control over everything, and He only can give. None can have anything without His permission; therefore, everything, large or small, should be begged from Him.
In the Name of Allah, the Most Beneficent the Most Merciful

46. Chapters On Al-Manaqib (Virtues) From The Messenger Of Allah

Chapter 1. What Has Been Related About The Virtue Of The Prophet

3605. Wathilah bin Al-Asqa' narrated that the Messenger of Allah said: "Indeed Allah has chosen Ismã'il from the children of Ibrâhim, and He chose Banû Kinãnah from the children of Ismã'il, and He chose Quraish from Banû Kinãnah, and He chose Banû Hâshim from Quraish, and He chose me from Banû Hâshim."

(Šahih)

[Abû 'Eisâ said:] This Hadîth is Hasan Šahîh.

Comments

The family lineage of the Prophet is correct up to 'Adnân and prior to 'Adnân there is a difference of opinion among the genealogists. They agreed upon genealogy of the Prophet as: Abul-Qasim Muḥammad bin 'Abdullãh bin Abdul-Muttalib bin Hashim bin Abd Munãf bin Qusa bin Kalab bin Murrah bin Ka'b bin Lu'ai bin Ghâlib bin Fîhr bin Mâlik bin Naqr bin Kinannah bin Khâzimah bin Mudrikah bin Ilyãs bin Muḍar bin Nizãr bin Ma'd bin 'Adnân.
3606. Wāthilah bin Al-Asqā’ narrated that the Messenger of Allāh ﷺ said: “Indeed, Allāh chose Kinānah from the children of Ismā’il, and He chose Quraish from Kinānah, and He chose Hāshim from Quraish, and He chose me from Banū Hāshim.”

(Saḥīḥ)

[Abū ‘Eisā said:] This Hadith is Hasan Saḥīḥ Gharib.

3607. Al-‘Abbās bin ‘Abdul-Muṭṭalib said: “I said: ‘O Messenger of Allāh! Indeed the Quraish have sat and spoken between themselves about the best of them, and they made your likeness as that of a palm tree in a wasteland.’ So the Prophet ﷺ said: ‘Indeed, Allāh created the creation and made me [from the best of them,] from the best of their categories, and the best of the two categories,[1] then He chose between the tribes and made me from the best tribe, then He chose between the houses and made be from the best house. So I am the best of them in person and the best of them in house.’” (Da’if)

[Abū ‘Eisā said:] This Hadith is Hasan. And ‘Abdullāh bin Al-Hārīth is Ibn Nawfal (a narrator in the chain).

Man has superiority over all the creation. Humanity is divided into two groups of Arabs and non-Arabs. The group of Arabs is superior among these two. Among the Arabs the tribe of Quraish is superior and still among the Quraish, the House of Banu Hashim is superior. The Noble Prophet is the most superior individual of the House of Banu Hashim, therefore, he is the best of all humans.

3608. Al-Muttalib bin Abi Wadã'ah said: “Al-'Abbãs came to the Messenger of Allah, and it is as if he heard something, so the Prophet stood upon the Minbar and said: ‘Who am I?’ They said: ‘You are the Messenger of Allah, upon you be peace.’ He said: ‘I am Muhammad bin ‘Abdulâh bin Abdul-Muttalib, indeed Allah created the creation, and He put me in the best [group] of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of them in tribe, then He made them into houses, so He put me in the best of them in tribe and lineage.”[1] (Da'if)

Abû 'Eisâ said: This Hadith is Hasan [Sahîh Gharîb]. It has been related from Sufyân Ath-Thawrî, from Yazîd bin Abî Ziyâd, similar to the narration of Ismâ‘îl bin Abî Khâlid, from Yazîd bin Abî Ziyâd, from ‘Abdulâh bin Al-Hârîth, from Al-'Abbâs bin ‘Abdul-Muttalib.

[1] This preceded under no. 3532.
3609. Abū Hurairah narrated: “They said: ‘O Messenger of Allāh! When was the Prophethood established for you?’ He said: ‘While Ādam was between (being) soul and body.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib as a narration of Abū Hurairah, we do not know if it except through this route.

[And there is a narration on this topic from Maisarah Al-Fajr.]

Comments

The whole creation of Allāh including man, everything, had been written in the “Guarded Tablet” before the creation of the Universe. The creation of Ādam was much later than the creation of the Universe. The period of the Prophet’s Prophethood in the cycle of time, and he being the last of the Prophets had been written much before.

Chapter (...) “I Am The First Of The People To Appear Upon Their Being Resurrected...”

3610. Anas bin Mālik narrated that the Messenger of Allāh said: “I am the first of the people to appear upon their being resurrected, and I am their spokesman whenever they gather, and I am the one that gives them glad tidings whenever they give up hope. And the Banner of Praise will be in my hand that day, and I am the most noble of the children of Ādam with my Lord, and I am not boasting.” (Da‘f)
[Abû ‘Eisâ said:] This Hadîth is Hasan Gharib.

Comments

“I am not boasting” means that I got this place and status with the mercy and favor of Allah. My personal efforts have nothing to do with it. I am talking this as an acknowledgement of mercy and favors of Allah and not as pride and self importance.

3611. Abû Hurairah [may Allah be pleased with him] narrated that the Messenger of Allah said: “I am the first for whom the earth will be split, and then I will be adorned with garments from the garments of Paradise. Then I will stand at the right of the Throne. No one from the creation will stand in that place other than I.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharib Sahîh.

Comments

The Prophet will be the first person who will rise from his grave, and then be adorned with a garment from the garments of the Paradise. Before this, Ibrâhîm would have been dressed up. The Prophet will stand at the right of the Throne and no one from the creation stands at that place other then the Prophet.

Chapter (...) “Ask Allâh To Grant Me Al-Wasilah...”

3612. Abû Hurairah narrated that the Messenger of Allah said: “Ask Allâh to grant me Al-Wasilah.” They said: “O Messenger
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He said: “The highest level of Paradise. No one will attain it except for one man, and I hope that I am him.” (Sahih)

[Abū ‘Eisā said:] The chain for this Hadith is Gharib, and it is not strong. Ka’b is not well-known, and we do not know that anyone narrated from him except for Laith bin Abī Sulaim.

Comments

Al-Wasilah is a special place and status of Allāh’s favors and affection. This is a high status in Paradise which will be given only to one person. This is also known as ‘Al-Faḍilah’ and ‘Lofty Station’ in Paradise. He who is given this place and status will be the most honored person. Allāh has promised to bestow this place and status to the Prophet so we have the right to beg for this place and status for the Prophet.

3613. At-Tufail bin Ubayy bin Ka’b narrated from his father that the Messenger of Allāh said: “The parable of me and the Prophets is that of a man who built a house, and he built it well, completing it, and beautifying it, but he left a space for one brick. So the people began going around the house amazed at it, saying: ‘If only the space for that brick was filled.’ And I am, with regards to the Prophets, in the position of that brick.”

And with this chain, from the Prophet, that he said: “Upon the Day of Judgment I will be the leader of the Prophets and their
spokesman, and the bearer of their intercession, without bragging."

(Hasan)

[Abū 'Eisā said:] This Hadith is Hasan Sahih Gharib.


والحديث شهد انظر ح: 2816.

3614. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "If you hear the Mu'ādh-dhin then say as he says. Then send Salāt upon me, because whoever sends Salāt upon me, Allāh will send Salāt upon him ten times due to it. Then ask Allāh that He gives me Al-Wasilah, because it is a place in Paradise which is not for anyone except for a slave from the slaves of Allāh, and I hope that I am him. And whoever asks that I have Al-Wasilah, then (my) intercession will be made lawful for him." (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. Muḥammad said: “This ‘Abdur-Rahmān bin Jubair is Qurashi, and he is Mīṣrī and Madāni. And ‘Abdur-Rahmān bin Jubair bin Nufair is from Ash-Shām.”

Comments

This narration shows that the time and occasion of sending Salāt and begging 'Al-Wasilah for the Prophet ﷺ is after the Adhān not before it. Breaking the sequence is not correct.
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3615. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “I am the master of the children of Ādām on the Day of Judgment, and I am not boasting. The Banner of Praise will be in my hand, and I am not boasting. There will not be a Prophet on that day, not Ādām nor anyone other than him, except that he will be under my banner. And I am the first one for whom the earth will be opened for, and I am not bragging.” (Hasan)

[Abū ‘Eisā said:] And there is a story along with this Ḥadīth. This Ḥadīth is Ḥasan Ṣaḥīḥ.

[And it has been related with this chain from Abū Naḍrah, from Ibn ‘Abbās from the Prophet ﷺ.]

3616. Ibn ‘Abbās narrated that a group of people from the Companions of the Messenger of Allāh ﷺ sat waiting for him. He said: “Then he came out, such that when he came close to them, he heard them talking, and he heard what they were saying. So some of them said: ‘Its amazing that Allāh, the Mighty and Sublime, has taken a Khālit (close friend) from His creation. He took Ibrāhím as a Khālit.’ And some of them said: ‘That is not more amazing than speaking to Mūsā. He spoke to him with real speech.’ And some said: ‘And ‘Eisā is the word of Allāh and His spirit.’ And some said: ‘Ādām was chosen by Allāh.’ So he (ﷺ) came out upon them and said his Ṣalām, and said: ‘I have heard your words, and your amazement that
Ibrahîm is the Khalîl of Allah, and he is such, and that Mûsâ is the one spoken to by Allah, and he is such, and that 'Eisâ is the spirit of Allah and His Word, and he is such, and that 'Adâm was chosen by Allah, and he is such. Indeed I am the beloved of Allah and I am not boasting, and I am the carrier of the Banner of Praise on the Day of Judgment, and I am not boasting, and I am the first intercessor, and the first to have intercession accepted from him on the Day of Judgment, and I am not boasting. And I am the first to shake the rings of Paradise and so Allah will open it for me and admit me into it. And with me will be the poor people from the believers, and I am not boasting. And I am the most noble among the first ones and the last ones, and I am not boasting.” (Da’if)

[Abû 'Eisâ said:] This Hadîth is Gharîb.

3617. 'Abdullâh bin Salâm said: “The description of Muḥammad is written in the Tawrâh, [and the description that] 'Eisâ will be buried next to him.” (One of the narrators) Abû Mawdûd said: “[And] there is a place for a grave left in the house.” (Hasan)

[Abû 'Eisâ said:] This Hadîth is Hasan Gharîb. This is what he (the

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narrator) said: “‘Uthmân bin Aq-Dâh-hâk.” And that which is popular is that he is Aq-Dâh-hâk bin ‘Uthmân Al-Madâni.

Comments
This narration shows that the description of the Prophet Muhammad ﷺ is written in the ‘Tawrah’ and ‘Eisâ ibn Mariam will be buried next to the Prophet ﷺ. Till now ‘Eisâ has not been buried, this is a fact and known to everyone. It means that he is still alive and after his death will be buried by the side of the Prophet ﷺ.

3618. Anas bin Mâlik said: “On the day in which the Messenger of Allâh ﷺ entered Al-Madînah, everything in it was illuminated. Then, on the day in which he died, everything in it was dark. And we did not remove our hands from the Messenger of Allâh ﷺ, while we were burying him because our hearts felt so estranged.” (Hasan)
[Abû ‘Eisâ said:] This Hadith is Sahîh Gharîb.

Comments
With the arrival of the Prophet ﷺ in Al-Madînah, everything in it illuminated due to the Divine Revelation and the guidance of the Prophet ﷺ. After the death of the Messenger of Allâh ﷺ the Divine Revelation stopped and the personal guidance and instructions ended, therefore, the conduct and behaviour of the people also changed, and they themselves felt this declining change in their lives.
Chapter 2. What Has Been Related About The Birth Of The Prophet

3619. Al-Mu'talib bin 'Abdullāh bin Qais bin Makhrāmah narrated from his father, from his grandfather, that he said: "I and the Messenger of Allāh, were born in the Year of the Elephant" - he said: "And 'Uthmān bin 'Affān asked Qubāth bin Asjyam, the brother of Banū Ya'mar bin Laith - 'Are you greater (in age), or the Messenger of Allāh?'" He said: "The Messenger of Allāh is greater than me, but I have an earlier birthday." He said: "And I saw the defecation of the birds turning green." (Sahih)

[Abū 'Eisā said:] This Hadith is Hasan Gharīb. We do not know if it except through the narration of Muhammad bin Ishaq.

Chapter 3. What Has Been Related About The Beginning Of The Prophet's Prophethood

3620. Abū Mūsā Al-Asha'īrī said: "Abū Ṭalib departed to Ash-Shām, and the Prophet left with him, along with some older men from the Quraish. When they came across the monk they stopped there and began setting up their camp, and the monk, came out to them. Before that they used to pass by..."
him and he wouldn't come out nor pay attention to them.” He said: “They were setting up their camp when the monk was walking amidst them, until he came and took the hand of the Messenger of Allāh ﷺ. Then he said: ‘This is the master of the men and jinn, this is the Messenger of the Lord of the worlds. Allāh will raise him as a mercy to the men and jinn.’ So some of the older people from the Quraish said: ‘What do you know?’ He said: ‘When you people came along from the road, not a rock nor a tree was left, except that it prostrated, and they do not prostrate except for a Prophet. And I can recognize him by the seal of the Prophethood which is below his shoulder blade, like an apple.’ Then he went back, and made them some food, and when he brought it to them, he (the Prophet ﷺ) was tending to the camels. So he said: ‘Send for him.’ So he came, and there was a cloud over him that was shading him. When he came close to the people, he found that they had beaten him to the tree’s shade. So when he sat down, the shade of the tree leaned towards him. He (the monk) said: ‘Look at the shade of the tree leaning towards him.’” He said: “So while he was standing over them, telling them not to take him to Rome with him – because if the Romans were to see him, they would recognize him by his description, and they would kill him – he turned, and there were
seven people who had come from Rome. So he faced them and said: ‘Why have you come?’ They said: ‘We came because this Prophet is going to appear during this month, and there isn’t a road left except that people have been sent to it, and we have been informed of him, and we have been sent to this road of yours.’ So he said: ‘Is there anyone better than you behind you?’ They said: ‘We only have news of him from this road of yours.’ He said: ‘Do you think that if there is a matter which Allâh wishes to bring about, there is anyone among the people who can turn it away?’ They said: ‘No.’ He said: ‘So they gave him their pledge, and they stayed with him. And he said: ‘I ask you by Allâh, which of you is his guardian?’ They said: ‘Abû Talib.’ So he kept adjuring him until Abû Talib returned him, (back to Makkah) and he sent Abû Bakr and Bilâl with him. And the monk gave him provisions of Ka’k (a type of bread) and olive oil.” (Dâ’î)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb. We do not know of it except from this route.

تخرج: [إسناد ضعيف] وأخرج الحاكم: 2/166، والطبراني في تاريخه: 278 من حديث عبدالله بن عثمان بن غزوان به وصحبه الحاكم على شرط الشيخين فقال الد pii: "أظهر موضوعاً فيفضه بالطلب* ابن أبي إسحاق مدنو وعنهم وله شاهد ضعيف عند ابن عائذ (السيرة النبوية للمهني، ص: 57).
Chapter 4. What Has Been Related About The Prophet’s Advent And How Old He Was When He Was Sent

3621. Ibn ‘Abbas said: “The Messenger of Allâh received Revelation when he was forty years old. So he stayed in Makkah for thirteen years and in Al-Madînah for ten. And he died when he was sixty-three years old.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahih.

3622. Ibn ‘Abbas said: “The Prophet died when he was sixty-five years old.” (Da’if)

This is how Muhammad bin Bashshân narrated it to us, and Muhammad bin Ismã’il narrated similar to that from him.

Comments

The Prophet Muhammad was born in Makkah in Shu‘b Banû Hâshim, on Monday in the Year of Elephant, that is 2 or 22 April 571 C. E. The lunar month is not precisely known for various reasons. It is believed that it was Rabî’ Al-Awwal. There is difference of opinion in the date of the month but some scholars say that it was the 12th of Rabî’ Al-Awwal. According to correct research it was the 9th Rabî’ Al-Awwal.

3623. Anas bin Malik said: “The Messenger of Allâh was not very tall nor was he [very] short, nor was he pale white, nor was he brown, nor was the wave of his hair
completely curly nor straight. Allāh sent him at the beginning of his forties and he stayed in Makkah for ten years, and in Al-Madīnah for ten years. And Allāh took him at the beginning of his sixties, and there were not more than twenty white hairs on his head or in his beard.” (Saḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth Ḥasan Saḥīḥ.

Chapter 5. What Has Been Related About The Signs Of The Prophet’s Prophethood, and What Allāh [The Mighty And Sublime] Distinguished Him With

3624. Simāk bin Harb narrated from Jābir bin Samurah, that the Messenger of Allāh said:

"Indeed in Makkah there is a rock that used to give me Salām during the nights of my advent, and I know it even now.” (Saḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Gharīb.

Comments

Every creature praises and prostrates to Allāh and the creation is aware of it. Therefore, saying Salām of a stone to the Prophet is not against the natural phenomena of wisdom.
3625. Abū Al-‘Alā’ narrated from Samurah bin Jundab that he said: “We were with the Prophet ﷺ and we would take turns (eating) from a bowl from the morning till the evening. Ten would stand and ten would sit.” We said: “So what was filling it up?” He said: 1 “What are you amazed at? It wasn’t filled up from anywhere but here, and he pointed with his hand towards the sky.” (Ṣaḥīḥ)

[Abū ‘Eīsā said:] This Hadith is Ḥasan Ṣaḥīḥ. And Abū Al-‘Alā’s name is Yazīd bin ‘Abdullāh bin Ash-Shikh-khīr.

Comments

The increase in food is not astonishing; Allāh ﷻ has control over everything and can do anything He wishes.

Chapter 6. Regarding The Statement Of ‘Ālī About Every Mountain And Tree Presenting Ṣalām To The Prophet ﷺ

3626. ‘Ālī bin Abī Ṭālib said: “I was with the Prophet ﷺ in Makkah. We departed to one of its suburbs, and no mountain or tree was before him, except that it said: ‘Peace be upon you O Messenger of Allāh.’” (Daʿf)

[Abū ‘Eīsā said:] This Hadith is Ḥasan Gharīb, more than one narrator reported it from Al-Walīd

1 “That is, Samurah was replying to Abū Al-‘Alā’.” (Tuhfat Al-Ahwadhi).
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bin Abī Thawr, and they said: “From ‘Abbād bin Abī Yazīd.” Among them was Farwah bin Abī Al-Maghra’. From ‘Abbād bin Abī Yazīd.’

Comments

‘Abbād bin Abī Yazīd is also known as ‘Abbād bin Yazīd, so Imam At-Tirmidhi has made it clear that many of the reporters have called him Abbād bin Abī Yazīd.

Chapter (...): Regarding The Whimpering Of The Tree

3627. Anas bin Malik narrated: “The Messenger of Allāh used to give *Khutbah* next to a tree, and then they made a *Minbar* for him, so he gave *Khutbahs* on it, so the tree whimpered like a camel. So the Prophet rubbed it, and it quieted.” *(Hasan)*

[Abū ‘Eisā said:] There are narrations on this topic from Ubayy, Jābir, Ibn ‘Umar, Sahil bin Sa‘d, Ibn ‘Abbās and Umm Salamah. And this Hadith of Anas is a *Hasan Sahīh Gharib Hadith* from this route.

3628. Ibn ‘Abbās said: “A Bedouin came to the Messenger of Allāh and said: ‘How shall I know that you are a Prophet?’ He said: ‘If I were to call this date cluster from this palm tree, would you bear...”
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witness that I am the Messenger of Allah? So the Messenger of Allah called it and they started to fall from the tree, until they fell towards the Prophet, then he said: ‘Go back,’ and it went back. So the Bedouin accepted Islam.”

(Da'if)

[Abū 'Eisā said:] This Hadith is Hasan Gharib Šaḥīḥ.

Chapter (...) Regarding The Long Life Of Abū Zaid ‘Amr Bin Akhtab, And That His Hair Were Scarcely Grey Due To The Blessings Of His Supplication

3629. Abū Zaid bin Akhtab said: “The Messenger of Allah wiped his hand over my face and supplicated for me.” ‘Azrah (one of the narrators) said: “Indeed he lived for one-hundred and twenty years, and there weren’t upon his head except for a few small grey hairs.” (Šaḥīḥ)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, and Abū Zaid’s name is ‘Amr bin Akhtab.
Chapter (...) Regarding Some Loaves Of Wheat Bread That Sufficed For Seventy Or Eighty Men

3630. Anas bin Mālik said: “Abū Ṭalḥah said to Umm Sulaim: ‘I heard the voice of the Messenger of Allāh sounding weak and I sensed some hunger in it. Do you have anything? She said: ‘Yes.’ So she got some loaves of wheat bread, then she took out a Khimār of hers, and put the bread in it. Then she put it under my arm, and wrapped my upper body with part of it, and she sent me to the Messenger of Allāh.” He said: “So I brought it to him, and I found the Messenger of Allāh sitting in the Masjid, and there were people with him. So I stood among them, and the Messenger of Allāh said: ‘Has Abū Ṭalḥah sent you?’ I said: ‘Yes.’ He said: ‘With food?’ I said: ‘Yes.’ So the Messenger of Allāh said to those with him: ‘Stand up.’” So they left, and I left in front of them, until I came to Abū Ṭalḥah, and I told him (that they were coming). Abū Ṭalḥah said: ‘O Umm Sulaim! The Messenger of Allāh is coming with people, and we don’t have anything to feed them.’ Umm Sulaim said: ‘Allāh and His Messenger know best.’” He said: “So Abū Ṭalḥah departed until he met up with the Messenger of Allāh. The Messenger of Allāh came, while Abū Ṭalḥah was with him, until they entered, when
the Messenger of Allâh ﷺ said: 'Come O Umm Sulaim! What do you have?' So she brought him that bread, and he ﷺ ordered that it be broken into pieces. Umm Sulaim poured some butter from an oil-skin upon them, then the Messenger of Allâh ﷺ recited whatever Allâh willed for him to say over it. Then he said: 'Let ten come.' So ten were admitted, and they ate until they were full, and then they left. Then he said: 'Let ten come.' So ten were admitted, and they ate until they were full, and then they left. Then he said: 'Let ten come.' So ten were admitted, and they ate until they were full, and then they left. So all of the people ate until they were full, and there were seventy or eighty men.’ (ṣâhih)

[Abû ‘Eisâ said:] This Hadîth is Ḥasan Sahîh.

Comments

It was the blessing of the invocation of the Prophet ﷺ that only a few pieces of bread became sufficient for the large number of seventy or eighty people, and still the food was enough for more people. The Prophet ﷺ ate himself and also gave it to the neighbors as well. See Tuhfat Al-Ahwadî. The blessing of the supplication of the Prophet ﷺ has no concern or link with today's 'Khatam'. This Khatam is a particular type of ceremony which is an innovation. Some verses of the Qur'ân are recited and blown over the food, and first of all the Qârî takes his share and vanishes from the scene where as the Prophet ﷺ distributed the food among the Companions, and in the end, he ate with the members of the house.
Chapter (...) Regarding Water Gushing Out From Under His Fingers

3631. Anas bin Malik narrated: “I saw the Messenger of Allâh at the time when the ‘Asr prayer had drawn near, and the people were searching for water for Wudu’, but they did not find any. So the Messenger of Allâh was brought some water for Wudu’, and the Messenger of Allâh put his hand in the container and ordered that the people make Wudu’ from it.” He said: “So I saw water springing out from under his fingers. The people performed Wudu’ until the last of them made Wudu’.” (Sahih)

[Abû ‘Eisâ said:] There are narrations on this topic from ‘Imrân bin Husâin, Ibn Ma’sûd, Jâbir, [and Ziyâd bin Al-Hârith As-Sudâ’î and] the Hadith of Anas is a Hasan Sahîh Hadith.

Comments

The miracle of increase in water happened at various occasions and in different forms.

Chapter (...) Regarding The Mention Of True Visions At The Beginning Of The Prophethood

3632. ‘Aishah said: “The first of what the Messenger of Allâh was initiated with of Prophethood,
when Allâh wanted to honor him and grant His mercy upon His creatures, was that he would not see anything (in a dream) except that it would occur like the break of dawn. So he continued upon that for as long as Allâh willed for him to continue, and seclusion was made beloved to him, such that there was not anything more beloved to him than being alone.”

(Sâhih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sâhih Gharîb.

**Comments**

According to ʿAllâmâ Şâfiʿur-Rahmân, three years before the Divine Mission of the Prophethood, the Prophet ﷺ preferred to remain in seclusion. In the last phase of this period of solitude, he started seeing dreams which were clear and lucid in nature. This continued for six months.

**Chapter (...) Regarding The Mention Of The Food’s Tasbih And The Springing Up Of Water For Wuḍū’**

3633. ʿAbdullâh said: “You consider the signs to be punishment, whereas we used to think of them as a blessing during the time of the Messenger of Allâh ﷺ. We used to eat food with the Prophet ﷺ and we would hear the food’s Tasbih.” He said: “And the Prophet ﷺ was brought a container, so he put his hand it in, and the water began to spring from between his fingers. So the Prophet ﷺ said: ‘Hasten to the blessed Wuḍū’ and the blessing from the heavens’ until all of us had performed Wuḍū’.” (Sâhih)
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[Abū ‘Eisā said:] This Hadith is Hasan Šāhīh.

Comments

The signs and miracles that solved the problems and difficulties of the Muslims were surely blessings, and those that on the demand of disbelievers to prove the power and control of Allāh over His creation, were cause of fear and punishment.

Chapter 7. What Has Been Related About How The Revelation Would Descend Upon The Prophet ﷺ

3634. ‘Aishah narrated that Al-Hārith bin Hishām asked the Prophet ﷺ: ‘How does the Revelation come to you?’ The Messenger of Allāh ﷺ said: ‘Sometimes it comes to me like the ringing of a bell and that is the hardest upon me, and sometimes the angel will appear to me like a man, and he will speak to me such that I understand what he says.’” ‘Aishah said: “I saw the Messenger of Allāh while the Revelation was descending upon him on an extremely cold day. Then it ceased and his forehead was flooded with sweat.” (Šāhīh)

[Abū ‘Eisā said:] This Hadith is Hasan Šāhīh.

Comments

When the Revelation came in the form of ringing of bell to the Prophet ﷺ, it was extremely hard on him. Sometimes the angel appeared in the form of a human being. This form of Revelation was easy. In this type of Revelation the
angel was transformed into the form of a man. The Prophet ﷺ perspired due to the gravity of the Revelation, and his complexion also changed.

Chapter 8. What Has Been Related About The Description Of The Prophet ﷺ

3635. Al-Bara’ said: “I have not seen anyone with hair past his shoulders in a red Hullah more handsome than the Messenger of Allah ﷺ. He had hair that would flow on his shoulders, having broad shoulders, not too short and not too tall.” (Sahih)

[Abū ‘EIsā said:] This Hadīth is Hasan Sahih.

Chapter (…) Regarding His ﷺ Face Being Like The Moon

3636. Abū Ishaq said: “A man asked Al-Bara’: ‘Was the face of the Messenger of Allah ﷺ like a sword?’ He said: ‘No, like the moon.’” (Sahih)

[Abū ‘EIsā said:] This Hadīth is Hasan Sahih.

Comments

There is a shine in the sword too, but it is long in shape, therefore, Bara’ answered that the shine was like the shine of moon which has soothing effect.
Chapter (...) ‘Ali’s Description Of The Prophet ﷺ

3637. ‘Ali said: “The Prophet ﷺ was not tall nor was he short, his hands and feet were thick, his head was large, he was big-boned, he had a long Masrubah,” and whenever he walked, he leaned forward as if he was going down an decline. I have not seen anyone before him nor after him that resembled him ﷺ.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

(Another route) for similar narration with this chain.

Chapter (...) Another Description From ‘Ali

3638. Ibrāhīm bin Muḥammad, one of the offspring of ‘Ali bin Abī Ṭālib said: “When ‘Ali [may Allāh be pleased with him] described the Prophet ﷺ he would say: ‘He was not extremely tall (Mummaghāt), nor was he extremely short (Mutaraddid), and he was of medium height in relation to the people. The wave of his hair was

[1] The line of hair from the chest to the navel.
not completely curly (Qatat), nor straight, but it was in between. He did not have a large head, nor a small head (Mukaltham), his face was round and a blended-white color (Mushrab), his eyes were dark black (Adaj), his eye-lashes were long (Ahdab). He was big-boned and broad shouldered (Al-Katad), his body hair was well-placed, and he had a Masraba, his hands and feet were thick (Shuhn). When he walked he walked briskly (Taqalla), he leaned forward as if he was walking on a decline (Sabab). And if he turned his head, his body turned as well, between his two shoulders was the seal of Prophethood, and he was the seal of the Prophets. He was the most generous of people [in hand, and the most big-hearted of them] in breast. He was the most truthful of people in speech, the softest of them in nature, and the most noble of them in his relations (Ishrah). Whoever saw him for the first time (Badihah) would fear him, and whoever got to know him, loved him. The one who tried to describe him would have to say: 'I have not seen before him or after him anyone who resembles him.'”

(Daif)

[Abu ‘Eisā said:] This Hadith [is Hasan Gharib], its chain is not connected. Abu Ja’far said: “I heard Al-Asma’ī say, explaining the description of the Prophetː ‘Al-Mummaghat: is one who is extremely tall.’ He said: ‘I heard a Bedouin say while speaking:
“Tamaghqaţ Fi Nushâbatihi” meaning: he made it (his arrow) extremely long. And as for Mutaraddid then it is, that part of it enters into other parts, due to its shortness. Al-Qataţ is extremely curly. And the man who has Ḥujūnah in his hair has a bit of henna in it. And as for Al-Mutahham, then it is the body with a lot of flesh. And as for Al-Mukalîtham, then it is to have a round face. And as for Al-Mushrab, then it is the one who has some redness to his whiteness. And Al-Ad‘aj: is extreme darkness of the eyes. And Al-Ahdab means long eye-lashes. And Al-Katad: means the place where the shoulders meet, and it is Al-Kāhil. And Al-Masrubah is the faint hair which appears as a line from the chest to the navel. And Ash-Shaithn is thick appendages on the hands and feet. And At-Taqallu‘ is to walk with force. And As-Sabab: is a decline. We say: ‘We descended from declines and a decline.’ And his statement: ‘Jalīlul Mashâsh: means the tips of his shoulders. And Al-‘Ishrah is companionship. And Al-‘Ashir is the companion. And Al-Badīhah is an unexpected occurance. It is said: ‘Badahtuhu Bi-Amr’ meaning: ‘I surprised him.’”

تخريج: [إسنادة ضعيف] وأخرجه ابن سعد: 411، 412 من حديث عيسى بن يونس به

* عمر بن عبد الله: ضعيف (تقريب) وإبراهيم بن محمد لم يدرك عالياً (تحفة الأشراف: 7/347).
Chapter 9. Regarding The Statement Of 'Aishah: “He Would Speak So Clearly, Unmistakably...”

3639. 'Urwah narrated that 'Aishah said: “The Messenger of Allâh did not speak quickly like you do now, rather he would speak so clearly, unmistakably, that those who sat with him would memorize it.”

(Ṣâhîh)

[Abû 'Eisâ said:] This Ḥadîth is Ḥasan Ṣâhîh. We do not know of it except as a narration of Az-Zuhri, and Yûnus bin Yazîd reported it from Az-Zuhri.

Comments

It means that the Prophet ﷺ would talk slowly and softly, making every word clear for the listener. It was easy to understand and remember his talk.

Chapter (…) Regarding The Statement Of Anas: “He Would Repeat A Statement Three Times...”

3640. Anas bin Mâlik narrated that: The Messenger of Allâh ﷺ would repeat a statement three times so that it could be understood. (Ṣâhîh)

[Abû ‘Eisâ said:] This Ḥadîth is Ḥasan Ṣâhîh Gharîb, we only know of it as a narration of 'Abdullâh bin Al-Muthanna.

Comments

According to the situation, the Prophet ﷺ would repeat his words to make it understood by the listeners. It depends on what he was talking about.
Sometimes he discussed delicate topics and repeated for the people, so that they could understand the significance and depth of the issue.


3641. Ibn Jaz' said: “I have not seen anyone who smiled more than the Messenger of Allah (Hasan)

(Hasan) S. [Abū 'Eisā said:] This Hadīth is Ḥasan Gharīb. And it has been narrated, similar to this, by Yazīd bin Abī Ḥabīb from ‘Abdullāh bin Al-Ḥārith bin Jaz’.

3642. Ibn Jaz’ said: “The laughter of the Messenger of Allah was not but smiling.” (Sahīh)

[Sahīh] S. [Abū ‘Eisā said:] This Hadīth is Sahīh Gharīb. We do not know of it as a narration of Laith bin Sa’ād except through this route.

Comments:
The Prophet would receive the people with a smile and happy gestures. Usually he would not laugh but instead, smile.

Chapter 11. What Has Been Related About The Seal Of Prophethood

3643. As-Sā‘ib bin Yazīd said: “My maternal aunt took me to the
Prophet, and said: ‘O Messenger of Allâh! Indeed my nephew is in pain.’ So he wiped over my head and supplicated for blessings for me. And he performed Wudû’ and I drank from the water of his Wudû’. Then I stood behind his back, and I looked at the seal between his two shoulder blades, and it resembled the egg of a partridge.” (Sahîh)

[Abû ‘Eisâ said:] There are narrations on this topic from Salmân, Qurrah bin Iyâs Al-Muzani, Jâbir bin Samurah, Abû Rimthah, Buraidah Al-Aslami, ‘Abdullâh bin Sarjis, ‘Amr bin Akhtab and Abû Sa’eed. And This Hadîth is Hasan Sahîh Gharîb from this route.

Comments:
Different Companions have described the ‘Seal of Prophethood’ differently, and everyone has given his own description according to his own understanding and views. Some described it like an egg of a partridge, others said it was like the egg of the pigeon, and still some others say that it was like “Zirril-Hajalah” meaning the button of a canopy.

3644. Jâbir bin Samurah said: “The Seal of the Messenger of Allâh” – meaning the one which was between his two shoulder blades – “was fleshy and red, resembling the egg of a pigeon.” (Sahîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.
Chapter 12. Regarding The Statement Of Ibn Samurah:
“The Shin Of the Messenger of Allah Was Thin...”

3645. Jābir bin Samurah said:
“The two shins of the Messenger of Allah were thin, and he would not laugh except as a smile, and whenever I looked at him I would say: ‘He put kohl on his eyes,’ but he did not use kohl.” (Da‘īf)
[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib [from this route.]

Chapter (...). Regarding The Statement Of Ibn Samurah:
“He Had A Wide Mouth (Dali‘ Al-Fam) And His Eyes Were Ashkal...

3646. Jābir bin Samurah said:
“The Messenger of Allah had a wide mouth (Dali‘ Al-Fam), his eyes were Ashkal, and he had thin heels (Manhús Al-‘Aqib). (Sahih)
[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

3647. Jābir bin Samurah said:
“The Messenger of Allah had a wide mouth (Dali‘ Al-Fam), his...
eyes were *Ashkal,* and he had thin heels (*Manhus Al-'Aqib*).

Shu'bah (one of the narrators) said: “I said to Simak: ‘What is ‘Dalt Al-Fam?’” He said: ‘A wide mouth.’ I said: ‘What is ‘Ashkal Al-Ainain?’” He said: ‘Having long eyes.’” [He said:] “I said: ‘What is ‘Manhus Al-'Aqib?’” He said: ‘Little flesh.’” (Ṣaḥīḥ)

[Abū ‘Eisa said:] This Hadith is Ḥasan Ṣaḥīḥ.

Chapter (...) Regarding The Statement Of Abu Hurairah: “I Have Not Seen Anything More Beautiful Than the Messenger of Allah...”

Abū Hurairah said: “I have not seen anything more beautiful than the Messenger of Allah. It was as if the sun flowed upon his face. And I have not seen anyone quicker in his walking than the Messenger of Allah. It was as if the earth was made easy for him. We would be exerting ourselves while he would not be struggling.” (Ṣaḥīḥ)

[Abū ‘Eisa said:] This Hadith is Gharib.

Comments:

The Noble Prophet walked with grace, dignity and firmness. He walked faster than others which put them in exertion to cope up with him.
Chapter 3649. Jābir narrated that the Messenger of Allāh ﷺ said: “The Prophets were presented to me, and Mūsā was a thin man, it was as if he was from the men of Ṣhanū‘ah. And I saw ‘Eısā bin Mariam, and the closest of the people in resemblance to him, from those I have seen, is ‘Urwah bin Mas‘ūd. And I saw Ibrāhīm, and the closest of the people in resemblance to him, from those I have seen, is your companion” — meaning himself — “And I saw Jibril, and the closest of the people in resemblance to him, from those I have seen, is Dihyah.” [And he is Ibn Khalīfah Al-Kalbi.] (Sahih)

[Abū ‘Eısā said:] This Hadith is Hasan Sahih Gharib.

Chapter 13. What Has Been Related About The Age Of The Prophet ﷺ, And How Old He Was When He Died

3650. Ibn ‘Abbās narrated: “The Prophet ﷺ died when he was sixty-five years old.” (Hasan)
3651. Ibn ‘Abbas narrated: “The Prophet died when he was sixty-five years old.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Sahih, the chain is Hasan.

3652. Ibn ‘Abbas said: “The Prophet stayed in Makkah for thirteen years – meaning while he was receiving Revelation – and he died when he was sixty-three years old.” (Sahih)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Aishah, Anas bin Mālik, and Daghfal bin Hanzalah. It is not verified that Daghfal heard from the Prophet [nor saw him]. The Hadith of Ibn ‘Abbas is Hasan Gharib as a narration of ‘Amr bin Dinar.

Chapter (...) Regarding The Statement Of Ibn ‘Abbās: “He Stayed In Makkah For Thirteen Years...”
Chapter (...) Regarding The Statement Of Mu‘awiyah: “The Messenger of Allah Died When He Was Sixty-Three Years Old...”

3653. Jarir [bin ‘Abdullâh] narrated that he heard Mu‘awiyah bin Abî Sufyân giving a Khuṭbah, saying: “The Messenger of Allah died when he was sixty-three years old, and so did Abû Bakr and ‘Umar, and I am sixty-three years old.” (Sahih)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahîh.

Comments:
Mu‘awiyah wished to die at the age of sixty-three but his wish was not fulfilled. When he died, he was eighty years of age. (Tuhfat Al-Ahwâdhi v.4 p.307.)

Chapter (...) Regarding The Statement Of ‘Aishah: “He Died When He Was Sixty-Three Years Old”

3654. ‘Aishah [may Allah be pleased with her] said: “The Prophet died when he was sixty-three years old.” (Sahîh)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahîh. And the nephew of Az-Zuhîr reported it, similar to this, from Az-Zuhîr, from ‘Urwah from ‘Aishah.
Chapter 14. Regarding The Virtues Of Abü Bakr As-Şiddiq, May Allâh Be Pleased With Him, And That His Name Is ‘Abdullâh bin ‘Uthmân, And That His Nickname Is ‘Atîq

3655. ‘Abdullâh narrated that the Messenger of Allâh ﷺ said: “I free myself of the friendship of every Khalîl, and if I were to take a Khalîl then I would have taken Ibn Abî Quhâfah as a Khalîl. And indeed your companion is Allâh’s Khalîl.” (Sahîh)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahîh. There are narrations on this topic from Abû Sa‘eed, Abû Hurairah, Ibn Az-Zubair and Ibn ‘Abbâs.

Comments:
As the Prophet ﷺ had attained the status of being Allâh’s Khalîl, therefore, it was not possible for him to give this status to anyone of his Companions, but every one of them could make him his friend. In this friendship, the status of Abû Bakr was above others.

3656. ‘Umar bin Al-Khattâb said: “Abû Bakr is our chief, and the best of us, and the most beloved of
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us to the Messenger of Allāh.

(Sahih)

[Abū ‘Eisā said:] This Hadīth is Sahīh Gharīb.

Abū 'Elsa said:

This Hadīth is Saheef Gharīb.

3657. ‘Abdullāh bin Shaqīq said: “I said to ‘Āishah: ‘Which of the Companions of the Prophet were the most beloved to the Messenger of Allāh?’ She said: ‘Abū Bakr.’ I said: ‘Then who?’ She said: ‘Umar.’ I said: ‘Then who?’ She said: ‘Then Abū Ubaidah bin Al-Jarrāḥ.” He said: “I said: ‘Then who?’” He said: “Then she was silent.” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahīh.

Comments:

It is unanimously agreed upon by Ahl Sunnat Wal Jama’ā that Abū Bakr, Umar bin Al-Khaṭṭāb, ‘Uthmān bin ‘Affān, ‘Alī ibn Abī Ṭalīb were dear to the Prophet respectively. Being a father, he loved Fatimah more than he loved anyone else. The Prophet loved Abū ‘Ubaidah bin Al-Jarrāḥ. Abū ‘Ubaidah conquered many land in the period of first two Caliphs.

3658. Abū Sa’eed narrated that the Messenger of Allāh said:

“Indeed the people of the higher levels, will be seen by those who are beneath them like the stars which appear far off in the sky. And indeed Abū Bakr and ‘Umar are among them, and they have done well.” (Da’f)
Chapter 15. “If I Was To Take A Khalil, Then I Would Take Abū Bakr As A Khalil.”

3659. Ibn Abi Mu’alla narrated from his father: “The Messenger of Allah ﷺ gave a Ḳuṭbāh one day and said: ‘Indeed there is a man whose Lord has given him the choice between living in this life as long as he wishes to live, and eating from this life as much as he wishes to eat, and between meeting his Lord. So he chose meeting his Lord.’” He said: “So Abū Bakr cried. The Companions of the Prophet ﷺ said: ‘Are you not amazed at this old man, when the Messenger of Allah ﷺ mentioned a righteous man whose Lord gave him the choice between this life or meeting his Lord, and he chose meeting his Lord.’” He said: “But Abū Bakr was the most knowledgeable one of them regarding what the Messenger of Allah ﷺ had said. So Abū Bakr said: ‘Rather we will ransom our fathers and our wealth for you.’ So the Messenger of Allah ﷺ said: *الطمُّلَغُ في أَفْقِ الشَّيَاءِ، وَإِنَّ أَبَاهَا بِكَرْرٍ وَعَمَرَُّ وَنُعْمِنُّا.*

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan, and it has been reported through other routes from ‘Atiyyah from Abū Sa’eed.
There is no one among people more beneficial to us (Amanna Ilaíná) in his companionship, or generous with his wealth than Ibn Abi Quĥáfah. And, if I were to take a Khalil, I would have taken Ibn Abi Quĥáfah as a Khalil. But rather love and the brotherhood of faith’ – saying that two or three times – ‘Indeed your companion is the Khalil of Alláh.’” (Da‘if)

[He said:] And there is something on this topic from Abú Sa‘eed.

[Abú ‘Eisá said:] This Hadith is [Hasan] Gharib. This Hadith has been related from Abú ‘Awánah, from ‘Abdul-Malik bin ‘Umair with another chain. And the meaning of his saying: “Amanna Ilaíná” is: “Amanna ‘Alainá”.

[Translation:] [Exegesis Subtle] And He said: 478/3:44 from Abi ‘Awánah bin ‘Abd-Alláh on the door of Abú ‘Awan. And Abú ‘Awan said: ‘We would ransom our fathers and mothers for you O Messenger of Alláh!’ He said: “And we were amazed. Then the people said: ‘Look at this old man. The Messenger of Alláh informs about a worshipper whom Alláh gave the choice, between Him giving him from the bounty of this
life as much as he wishes, and between that which is with Allah, and he says: ‘We will ransom our fathers and mothers for you?’ But the Messenger of Allah was the one given the choice, and Abu Bakr was the one most knowledgeable of it among them. So the Prophet said: ‘From those who were most beneficial to me among the people in their companionship and their wealth was Abu Bakr. And if I were to take a Khalil, I would have taken Abu Bakr as a Khalil. But rather, the brotherhood of Islam. Let there not remain a door in the Masjid except the door of Abu Bakr.” (Sahih)

[Abu ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:
Other Companions could not comprehend the real meaning of the Prophet’s statement but Abu Bakr instantly understood the real meaning and started weeping, upon which the other Companions were amazed.

Chapter (...) “There Is No Favor For Anyone Except That We Have Repaid Him, Except For That Of Abu Bakr”

3661. Abu Hurairah narrated that the Messenger of Allah said: “There is no favor due upon us from anyone, except that we have repaid him, with the exception of Abu Bakr. Verily upon us, there is a favor due to him, which Allah will repay him on the Day of
Judgment. No one’s wealth has benefited me as Abū Bakr’s wealth has benefited me. And if I were to take a Khalil, then I would have taken Abū Bakr as a Khalil, and indeed your companion is Allāh’s Khalil.” (Da'f)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib from this route.

Comments:
Abū Bakr sacrificed his family, his wealth, and his life for the Prophet that is why the Prophet said that Allāh will repay Abū Bakr on the Day of Judgment. Only such Companions can continue the Mission, and he deserved it rightly. The second place was given to ‘Umar as mentioned in the next narration.

Chapter 16. “Stick To The Two After Me, Abū Bakr and ‘Umar”

3662. Hudhaifah narrated that the Messenger of Allāh said: “Stick to the two after me, Abū Bakr and ‘Umar.” (Ḥasan)

There is something on this topic from Ibn Mas’ūd.

[Abū ‘Eisā said:] This Hadith is Ḥasan. Sufyān Ath-Thawrī reported this Hadith from ‘Abdul-Malik bin ‘Umar, from a freed slave of Ribi’i, from Ribi’i, from Hudhaifah from the Prophet. Ahmad bin Mani’ and more than one narrator narrated to us, they said: “Sufyān bin ‘Uyainah narrated to us from ‘Abdul-Malik bin ‘Umar” similarly. And Sufyān bin ‘Uyainah would commit Tadlis with this Hadith. Sometimes he would
mention it from Zā’idah from ‘Abdul-Malik bin ‘Umair, and sometimes he wouldn’t mention Zā’idah in it.

Ibrāhīm bin Sa’d reported this Ḥadīth from Sufyān Ath-Thawrī, from ‘Abdul-Malik bin ‘Umair, from Hilāl, the freed slave of Ribi’ī, from Ribi’ī, from Ḥudhaifah, from the Prophet ﷺ.

This Ḥadīth has also been reported from other than this route, from Ribi’ī, from Ḥudhaifah from the Prophet. [Ṣalīm Al-An’umī who is from Al-Kūfah, reported it from Ribi’ī bin Ḥirāsh, from Ḥudhaifah].

3663. Ḥudhaifah [may Allāh be pleased with him] said: “We were sitting with the Prophet ﷺ and he said: ‘I do not know how long I will be with you, so stick to the two after me,’ and he signaled towards Abū Bakr and ‘Umar.” (Ḥasan)

Comments:
There is a clear indication in this narration that Abū Bakr and ‘Umar will lead the Ummah after the Prophet ﷺ. Their character is spotless, and the people should follow them, and their example will guide others to come after them.

3664. Anas narrated that the Messenger of Allāh ﷺ said about Abū Bakr and ‘Umar: “These two are the masters of the elder people
among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers. But do not inform them O ‘Ali.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb from this route.

Chapter (...)

“Abū Bakr and ‘Umar Are The Masters Of The Elder People Among The Inhabitants Of Paradise, Not Including The Prophets”

3665. ‘Ali bin Abī Ṭalīb said: “I was with the Messenger of Allah, and Abū Bakr and ‘Umar came up (in discussion), so the Messenger of Allah said: ‘These two are the masters of the elder people among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers. But do not inform them O ‘Ali.’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharīb from this route. Al-Walīd bin Muḥammad Al-Muqarī was graded weak in Hadith. [And ‘Alī bin Al-Ḥusayn did not hear from

Comments:

Elderly age is a period when a person is mature and wise. In this period, knowledge and power of acting upon knowledge, both are fully developed. Logically, when they are leaders of the elderly people in the Paradise, they are also leaders of the grown up people. Ḥasan and Ḥusayn will be the leaders of the young people. (Tuhfat Al-‘Alwādī)
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‘Alī bin Abī Ṭalīb] And this Hadith has been reported from ‘Alī through routes other than this. And there are narrations on this topic from Anas and Ibn ‘Abbas.

٣٦٦٦. ‘Alī narrated that the Prophet said: “Abū Bakr and ‘Umar are the masters of the elder people among the inhabitants of Paradise, from the first ones and the last ones, not including the Prophets and the Messengers. Do not inform them O ‘Ali.” (Hasan)

Chapter (...) Abū Bakr’s Statement: “Am I Not The Most Deserving Of It Among The People...”

٣٦٦٧. Abū Sa‘eed Al-Khudrī narrated that Abū Bakr said: “Am I not the most deserving of it among the people, am I not the first to become Muslim, am I not the person of such and such, am I not the person of such and such.” (Sahih)
(Another chain) from Abū Nadrah that he said: “Abū Bakr said.” Then he mentioned similar to it in meaning, and he did not mention: ‘From Abū Sa‘eed’ in it, and this is more correct.

Comments:
He is the only true and real successor of the Prophet ﷺ who is first to acknowledge his call and follow him, and remain steadfast throughout his life, and spend all his skills and efforts to make his mission successful. It is obvious that Abū Bakr was the only person who had these qualities.

Chapter (…) The Virtue Of Abū Bakr And ‘Umar Over The Rest Of The Companions Before The Prophet ﷺ

3668. Anas narrated that the Messenger of Allāh ﷺ used to go out to his Companions from the Muhājirīn and the Anṣār while they were sitting, and Abū Bakr and ‘Umar would be with them. No one would lift their sight towards him except Abū Bakr and ‘Umar, because they used to look at him, and he would look at them, and they would smile at him, and he would smile at them. (Da‘īf)

[Abū ‘Eisā said:] This Hadith is Gharīb, and we do not know of it except as a narration of Al-Ḥakam bin ‘Atiyyah, and some of them have criticized Al-Ḥakam bin ‘Atiyyah.
Comments:

While sitting in a gathering, turning towards a person, and looking at them with appreciation and exchange of smiles is a sign of love and fondness. The Prophet's attitude towards Abū Bakr and 'Umar in gatherings shows his love for them.

Chapter (...) His Statement To Abū Bakr And 'Umar: “This Is How We Will Be Resurrected On The Day Of Judgment...”

3669. Ibn ‘Umar narrated that the Messenger of Allah departed one day and entered the Masjid, along with Abū Bakr and 'Umar. One was on his right and the other was on his left, and he was holding their hands, and he said: ‘This is how we will be resurrected on the Day of Judgment.” (Da'f)

[Abū ‘Eisā said:] This Hadith is Gharib, and Sa‘eed bin Maslamah is not strong according to them (the scholars of Hadith). This Hadith has also been reported from routes other than this from Nāfi‘ from Ibn ‘Umar.

Comments:

Resurrecting together from the graves on the Day of Judgment means to live together with mutual love and affection in this world till the last breath.

3670. Ibn ‘Umar narrated that the Messenger of Allah said to Abū Bakr: “You are my companion at the Hawd, and my companion in the cave.” (Da'f)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib Sahih.
Comments:
Being a companion of “Hawd” and a companion to the Cave means to be a companion of both the worlds, here in this world and in the Hereafter. Abū Bakr has the distinction of being “the companion of the Cave at the time of emigration from Makkah to Al-Madinah.

Chapter (…) His Statement About Them: “These Two Are The Hearing And The Seeing”

3671. ‘Abdullāh bin Ḥantāb narrated that the Prophet saw Abū Bakr and ‘Umar and said:

“The two are the hearing and the seeing.” (Hasan)

He said: There is a narration on this topic from ‘Abdullāh bin ‘Amr and this Hadith is Mursal. ‘Abdullāh bin Ḥantāb did not see the Prophet.

Comments: It means that Abū Bakr and ‘Umar are very close to me and they have the same status as my eyes and ears have on my body. It may also mean that they have the same status among the Muslims and in Religion as the two organs have in the body.

Chapter (…) “Order Abū Bakr To Lead the People In Šalāt…”

3672. ‘Aishah narrated that the Prophet said: “Order Abū Bakr to lead the people in Šalāt.”
'Aishah said: “O Messenger of Allah! If Abū Bakr takes your place, the people will not be able to hear due to his crying, so order ‘Umar to lead the people in Salāt.”

She said: “So he said: ‘Order Abū Bakr to lead the people in Salāt.’”

'Aishah said: “So I said to Hafṣah: ‘Tell him that if Abū Bakr takes your place, then the people will not be able to hear due to his crying, so order ‘Umar to lead the people in Salāt.’” Upon this Hafṣah did it. So the Messenger of Allah said: “Indeed you are but like the companions of Yūsuf! Order Abū Bakr to lead the people in Salāt.” So Hafṣah said to 'Aishah: “I never received any good from you.”

(Sahih)

[Abū 'Eisā said:] This Hadith is Hasan Šahīh. There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Abū Mūsa, Ibn ‘Abbās, Sālim bin ‘Ubaid [and ‘Abdullāh bin Zam‘ah].

Comments:
On hearing about the beauty of Yūsuf the women of the city deliberately talked to Zulaikhah in a critical way, so that she would let them admire the beauty of Yūsuf. It may also mean that they were bothering him as the women of the city had bothered Yūsuf.
Chapter (...) “It Is Not Befitting That A Group, Among Whom Is Abū Bakr, Be Led By Other Than Him”

3673. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “It is not befitting that a group, among whom is Abū Bakr, be led by other than him.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is [Hasan] Gharib.

Comments:
This narration shows that in the presence of a superior scholar or learned personality, leading the prayer is not valid without some genuine reason.

Chapter (...) His Wish That Abū Bakr Be Among Those Who Are Called From All Of The Gates Of Paradise...

3674. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever spends a pair of things in the path of Allāh, he will be called in Paradise: ‘O worshipper of Allāh, this is good.’ And whoever is among the people of Ṣalāt, he will be called from the gate of Ṣalāt, and whoever was among the people of Jihād, he will be called from the gate of Jihād. And whoever was among the people of charity, then he will be called from the gate of charity, and
whoever was from the people of fasting, then he will be called from the gate of \textit{Ar-Rayyân.}” So Abü Bakr said: “May my father and mother be ransomed for you! The one who is called from these gates will be free of all worries. But will anyone be called from all of those gates?” He (ﷺ) said: “Yes, and I hope that you are among them.”

\textit{(Sahih)}

\textbf{\textit{[Abü ‘Eisā said:] This Hadīth is Hasan Sahih.}}

\textbf{\textit{Comments:}}

The explanation of a “pair of things” in some narrations is two animals, two goats, two cows or two donkeys. The purpose of this is to give a pair out of every thing in way of Allāh. Some of the scholars say it suggests giving of things in abundance in the path of Allāh because sometimes the word ‘pair’ in Arabic language is used to show plurality.

\textbf{3675.} Zaid bin Aslam said: “I heard ‘Umar bin Al-Khaṭṭāb saying: ‘We were ordered by the Messenger of Allāh \(\text{ﷺ}\) to give in charity, and that coincided with a time in which I had some wealth, so I said, “Today I will beat Abü Bakr, if ever I beat him.” So I came with half of my wealth, and the Messenger of Allāh \(\text{ﷺ}\) said: “What did you leave for your family?” I said: “The like of it.” And Abü Bakr came with everything he had, so he said: “O Abü Bakr! What did you leave for your family?” He said: “I left Allāh and His Messenger for them.” I said: [By Allāh] I will never be able to beat him to something.” \textit{(Hasan)}

\textbf{\textit{[Abü ‘Eisā said:] This Hadīth is Hasan Sahih.}}
‘Umar thought that today he has lot of things and wealth for donation and Abū Bakr cannot surpass him today in his donation. It proved only to be wishful thinking from ‘Umar. Abū Bakr brought the entire property of his house and left nothing for himself, whereas ‘Umar brought only half of his property.

Chapter (...) His Statement To A Woman: “And If You Do Not Find Me Then Go To Abū Bakr”

3676. Jubair bin Mut‘im narrated, that a woman came to the Messenger of Allāh to speak to him about something. Then he ordered her with something, and she said: “What should I do 0 Messenger of Allāh if I do not find you?” He said: “If you do not find me, then go to Abū Bakr.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Sahih [Gharib from this route].

Comments:
It seems from this narration, that the Prophet had promised to the woman to give her something. She asked him that if she could not find him or he dies before the promise is fulfilled, what should she do? The Prophet told her to go to Abū Bakr. This is a clear indication that Abū Bakr will be Caliph and he will fulfill his promise.

Chapter (...)
"While a man was riding a cow it said: 'I was not created for this, I was only created to till.'" So the Messenger of Allâh ﷺ said: "I believe in that, myself, and Abû Bakr, and 'Umar." Abû Salamah said: "And the two of them were not among the people that day [and Allâh knows best]." 

(Another route) with this chain, similarly. (Sahîh)

[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:
This event proves that the Prophet ﷺ had complete trust in Abû Bakr and 'Umar, and be believed that they both will second him.

Chapter (...) His ﷺ Order To Close The Gates Except For The Gate Of Abû Bakr

3678. 'Aishah narrated that the Prophet ﷺ ordered the closing of all the gates, except for the gate of Abû Bakr.

And there is a narration on this topic from Abû Sa'eed. (Sahîh)

[Abû 'Eisâ said:] This Hadîth is Gharîb from this route.

Comments:
In this narration 'gate' means the window opening in the Masjid because the gates had already been closed.
Chapter (...) That He Was Called ‘Atiq (Freed Person)...

3679. ‘Aishah narrated that Abū Bakr entered upon the Messenger of Allah, so he said: “You are Allah’s ‘Atiq from the Fire.” From that day on he was called ‘Atiq.

This Hadith is Gharib, and some of them reported this Hadith from Ma’n and said: “From Mūsā bin Ṭalḥah, from ‘Aishah.”

3680. Abū Sa’eed Al-Khudrī narrated that the Messenger of Allah ῥ said: “There is no Prophet except that he has two ministers among the inhabitants of the heavens, and two ministers among the inhabitants of the earth. As for my two ministers from the inhabitants of the heavens, then they are Jibrīl and Mikā’il, and as for my two ministers from the inhabitants of the earth, then they are Abū Bakr and ‘Umar.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib.

Abū Al-Jaḥḥāf’s (a narrator in the chain) name is Dāwūd bin Abī
And it is related from Sufyān Ath-Thawrī, that he said: “Abū Al-Jahhāf narrated to us – and he was acceptable.”

[And Talīd bin Sulaimān’s Kunyah is Abū Idrīs and he is Shīʿī].

Comments:
Those are appointed ministers who are trusted, able and competent because they have to render their advice in every important matter.

Chapter 17. Regarding The Virtues Of Abū Ḥafṣ ‘Umar bin Al-Khaṭṭāb, May Allāh Be Pleased With Him

Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “O Allāh! Honor Islam through the most dear of these two men to you: Through Abū Jahl or through ‘Umar bin Al-Khaṭṭāb.” He said: “And the most dear of them to Him was ‘Umar.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib as a narration of Ibn ‘Umar.

Comments:
Of the gifts of Allāh to ‘Umar is determination, ability, maturity, and the power of decision making. What was right in his opinion, he guarded it and faced every kind of obstructions in its way. When he embraced Islam, the Muslims got a new spirit and new power, and they started praying in the premises of the Ka‘bah.
Chapter (...) “Indeed Allah Has Put The Truth Upon The Tongue And In The Heart Of ‘Umar”

3682. Nāfī' narrated from Ibn ‘Umar, that the Messenger of Allah ﷺ said: “Indeed Allah has put truth upon the tongue and in the heart of ‘Umar.”

He said: “And Ibn ‘Umar said: ‘No affair occurred among the people, except that they said something about it, and ‘Umar said something about it’” or he said – “Ibn Al-Khaṭṭāb” – Khārijah (one of the narrators) had a doubt about it – “except that the Qur’ān was revealed in line with what ‘Umar had said.” (Sahih)

[Abū ‘Eīsā said:] There are narrations on this topic from Al-Faḍl bin ‘Abbās, Abū Dharr and Abū Hurairah. This Hadith is Hasan Sahih Gharib from this route. [Khārijah bin ‘Abdullāh Al-Anṣārī is Ibn Sulaimān bin Zaid bin Thābit, and he is trustworthy].

Comments:
This narration proves ‘Umar’s maturity of opinion and power of deduction, therefore, the number of his statements confirmed in the Qur’ān are more than twenty. But this does not prove ‘Umar’s superiority over Abū Bakr.

Chapter (...) ‘Umar Accepted Islam Due To The Affect Of His Supplication...

3683. Ibn ‘Abbās narrated that the Prophet ﷺ said: “O Allah honor
Islam through Abū Jahl bin Hishām or through 'Umar bin Al-Khaṭṭāb.” He said: “So it happened that ‘Umar came the next day to the Messenger of Allāh ﷺ and accepted Islam.” (Daʾīf)

[Abū ‘Eisā said:] This Hadith is Gharīb from this route. Some of them criticized An-Nāḍr Abī ‘Umar, and he narrates Manākīr (oddities) [due to his memory].

Comments:
Abū Jahl’s name is ‘Umar bin Hishām but embracing Islam was not to be for him. The supplication of the Prophet ﷺ proves that apparent causes do help to bring Allāh’s support.

Chapter (….) ‘Umar’s Statement To Abū Bakr: ‘O Best Of People After The Messenger Of Allāh ﷺ...’

3684. Jābir bin ‘Abdullāh narrated that ‘Umar said to Abū Bakr: “O best of people after the Messenger of Allāh ﷺ!” So Abū Bakr said: “If you say that, then I have heard the Messenger of Allāh ﷺ say: ‘The sun has not risen upon a man better than ‘Umar.”” (Daʾīf)

Abū ‘Eisā said: This Hadith is Gharīb, and we do not know of it except through this route, and its chain is not that strong.

[He said:] There is something on this topic from Abū Ad-Dardāʾ.
Comments:

Superiority depends on various causes, reasons and justifications. Sometimes one man is superior to others for some particular reason, and another person is superior in totality. Abū Bakr, during his caliphate was superior due to his justice, politics, conquests, and establishment of government. In view of Abū Bakr, 'Umar was a man of solid thinking and firm personality.

3685. Muhammad bin Sirīn said: “I don’t think that a man who degrades Abū Bakr and ‘Umar loves the Prophet” (Da‘f)

[Abū ‘Eisā said:] This Hadith is Gharīb Ḥasan.

Comments:

He who loves someone high in dignity, he also loves his companions and associates. It can be inferred that whoever degrades Abū Bakr and ‘Umar then he is an enemy of the Prophet.

Chapter (...) His Statement:

“If There Was To Have A Prophet After Me It Would Have Been ‘Umar”

3686. ‘Uqbah bin ‘Amir narrated that the Messenger of Allāh said: “If there was to have a Prophet after me, it would have been ‘Umar bin Al-Khaṭṭāb.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb. We do not know of it except through the narration of Mishrāḥ bin Ḥā’ān.
Comments:
This saying of the Prophet is proof manifest of the caliber and status of ‘Umar.

Chapter (...) The Dream Of
The Prophet: About Him
Drinking From A Cup Of Milk
And Giving ‘Umar The
Remainder Of It

3687. Ibn ‘Umar said: “The Messenger of Allah said: ‘I saw that I was brought a cup of milk, so I drank from it, and I gave my leftover to ‘Umar bin Al-Khattāb.’ They said: ‘So what did you interpret it as O Messenger of Allah?’ He said: ‘(It is) Knowledge.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib.

Comments:
The common attribute of milk and knowledge is usefulness and rectification of spirit and body. Both are beneficial for the humanity. Milk is food for the body and its growth, and knowledge is a source of a healthy mind and spirit. ‘Umar’s long period of Caliphate was a period of peace and unity of the Muslim Ummah, but after him, the conditions changed, and the needed peace and unity faded away. The period of Abū Bakr was a short one which he spent quelling and curbing the internal revolt and the settlement of other problems.

3688. Anas narrated that the Prophet said: “I entered Paradise and it was as if I was in a palace of gold. So I said: ‘Whose palace is this?’ They said: ‘A youth’s, from the Quraish.’ So I thought that I was him. I said: ‘And who is he?’ They said: ‘‘Umar bin Al-Khattāb.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.
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Comments:
This narration is a proof that 'Umar bin Al-Khaṭṭāb, during his life, heard the good news of living in Paradise and having a palace of gold to live in.

Chapter (…) “I Came Upon A Square Palace With Golden Balconies For ‘Umar In Paradise”

3689. Abū Buraidah said: “The Messenger of Allāh ﷺ awoke in the morning and called for Bilāl, then said: ‘O Bilāl! By what have you preceded me to Paradise? I have not entered Paradise at all, except that I heard your footsteps before me. I entered Paradise last night, and I heard your footsteps before me, and I came upon a square palace having balconies made of gold. So I said: ‘Whose palace is this?’ They said: ‘A man among the Arabs.’ So I said: ‘I am an Arab, whose palace is this?’ They said: ‘A man among the Quraysh.’ So I said: ‘I am from the Quraysh, whose palace is this?’ They said: ‘A man from the Ummah of Muḥammad ﷺ.’ So I said: ‘I am Muḥammad, whose palace is this?’ They said: ‘‘Umar bin Al-Khaṭṭāb’s.’ So Bilāl said: ‘O Allah’s Messenger! I have never called the Adhān except that I prayed two Rak‘ah, and I never committed Hadath except that I
performed *Wudū* upon that, and I considered that I owed Allāh two Rak'āh. So the Messenger of Allāh ﷺ said: ‘For those two.’” *(Hasan)*

[Abū ‘Eīsā said:] There are narrations on this topic from Jābir, Mu‘ādh, Anas, and Abū Hurairah; that the Prophet ﷺ said: “I saw a palace of gold in Paradise, so I said: ‘Whose is this?’ So it was said: ‘‘Umar bin Al-Khattāb’s’”

[Abū ‘Eīsā said:] This *Hadith* is *Hasan Sahih Gharib*. And the meaning of this *Hadith*, that “I entered Paradise last night,” means: “I saw in my dream that I entered Paradise.” This is how it was related in some of the *Ahādith*, and was related from Ibn ‘Abbās that he said: “The dreams of the Prophets are revelation.”

Comments:

1. As a guard or candle bearer walks ahead of a dignitary, Bilāl in the same capacity was ahead of the Prophet (ﷺ) in the Paradise.

2. The angles did not tell the name of ‘Umar bin Al-Khaṭṭāb upon enquiry, it was just to prove the superiority and nobleness of Arabs, Quraish and the Prophet Muḥammad’s *Ummah*. 
Chapter (...)

His Statement:
"Indeed Ash-Shaitān Is Afraid Of You O 'Umar."

3690. Buraidah said: “The Messenger of Allāh went out for one of his expeditions, then when he came back, a black slave girl came to him and said: ‘O Messenger of Allāh! I took an oath that if Allāh returned you safely, I would beat the Duff before you and sing.’ So the Messenger of Allāh said to her: ‘If you have taken an oath, then beat it, and if you have not then do not.’ So she started to beat the Duff, and Abū Bakr entered while she was beating it. Then 'Ali entered while she was beating it, then 'Uthmān entered while she was beating it. Then 'Umar entered, so she put the Duff under her, and sat upon it. So the Messenger of Allāh said: ‘Indeed Ash-Shaitān is afraid of you O 'Umar! I was sitting while she beat it, and then Abū Bakr entered while she was beating it, then 'Ali entered while she was beating it, then 'Uthmān entered while she was beating it, then when you entered O 'Umar and she put away the Duff.’ (Hasan)

[Abū 'Eisā said:] This Hadith is Hasan Sahih Gharib as a narration of Buraidah. There are narrations on this topic from 'Umar, [Sa'd bin Abī Waqqās] and 'Āishah.
Comments:
Allah ἀ had given ‘Umar the distinction that even Satan was afraid of him, and diverted his way wherever he saw him. She was only a slave girl and she was so afraid of ‘Umar that she hid her Duff.

3691. ‘Āishah narrated that the Messenger of Allah ﷺ was sitting and we heard a scream and the voices of children. So the Messenger of Allah ﷺ arose, and it was an Ethiopian woman, prancing around while the children played around her. So he said: ‘O ‘Āishah, come (and) see.’ So I came, and I put my chin upon the shoulder of the Messenger of Allah ﷺ and I began to watch her from between his shoulder and his head, and he said to me: ‘Have you had enough, have you had enough?’” She said: “So I kept saying: ‘No,’ to see my status with him. Then ‘Umar appeared.” She said: “So they dispersed.” She said: “So the Messenger of Allah ﷺ said: ‘Indeed I see the Shayātīn among men and jinn have run from ‘Umar.’ She said: ‘So I returned.”’

(Hasan)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Ṣaḥīḥ Gharib from this route.

Chapter (...) Regarding: ‘I Am The First For Whom The Earth Will Be Split, Then Abū Bakr Then ‘Umar’

3692. Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “I am the first for whom the earth will
split, then Abū Bakr, then ‘Umar. Then the people of Al-Baqi’; they will be gathered with me. Then I will await the people of Makkah until they are resurrected between the Two Sacred areas.” (Da’if)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib. And ‘Āsim bin ‘Umar Al-‘Umarī (a narrator in the chain) is not a Hāfiz to me, [or] according to the people of Hadith.

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Chapter (...) “In The Nations There Were Muḥaddathūn...”

3693. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “Among the nations, there used to be Muḥaddathūn, and if there were one in my nation, it would be ‘Umar bin Al-Khaṭṭāb.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. [He said:] And some of the companions of Ibn ‘Uyainah informed me that Sufyān bin ‘Uyainah said: “Muḥaddathūn meaning: those who were given understanding.”

(المعجم ...) – باب: [قد كان يكونُ في الأمم مُحَدّثُونَ... ] (التحفة ۵۷)
Chapter (...) His Informing About The Appearance Of A Man Among The Inhabitants Of Paradise, Then ‘Umar Appeared

Abdullāh Ibn Mas‘ūd narrated that the Prophet ﷺ said: “A man among the inhabitants of Paradise will appear before you.” So Abū Bakr appeared. Then he said: “A man among the inhabitants of Paradise will appear before you.” So ‘Umar appeared.

There are narrations on this topic from Abū Müsā and Jābir.

[Abū ‘Eisā said:] This Hadīth is Gharīb as a narration of Ibn Mas‘ūd.

Abū Hurairah narrated that the Prophet ﷺ said: “While a man was tending some of his sheep, a wolf came and took a sheep. So its owner came and retrieved it. The wolf said: ‘What will you do for it on the Day of the Predator, the Day when there will be no shepherd for it other than me?’” The Messenger of Allāh ﷺ said: “So I believe in that, I and Abū Bakr, and ‘Umar.”

(One of the narrators) Abū Salamah said: “And the two of them were (present) not among the people that day.” (Sahih)
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(Another chain) with similar narration.

[Abū 'Eisā said:] This Hadīth is Hasan Ṣāḥīḥ.

Chapter 18. About The Virtues Of 'Uthmān bin 'Affān, And That He Has Two Kunyah; He Is Called Abū 'Amr and Abū 'Abdullāh

Abū Hurairah [may Allah be pleased with him] narrated that the Messenger of Allah was at Hirā', him, Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ṭalhah and Az-Zubair, and the boulder[1] shook. So the Prophet said: “Be calm, for there is none upon you except a Prophet, or a Ṣiddīq, or a martyr.” (Ṣahīḥ)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Uthmān, Sa‘eed bin Zaid, Ibn ‘Abbās, Sahl bin Sa‘d, Anas bin Mālik and Buraidah Al-Aslāmī, and this Hadīth is Sahīḥ.

3696. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh was at Hirā’, him, Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalhah and Az-Zubair, and the boulder[1] shook. So the Prophet said: “Be calm, for there is none upon you except a Prophet, or a Ṣiddīq, or a martyr.” (Ṣahīḥ)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Uthmān, Sa‘eed bin Zaid, Ibn ‘Abbās, Sahl bin Sa‘d, Anas bin Mālik and Buraidah Al-Aslāmī, and this Hadīth is Sahīḥ.

3697. Anas narrated that the Messenger of Allâh ﷺ, Abû Bakr, 'Umar, and 'Uthmân climbed Uîhud (mountain) and it shook them, so the Prophet of Allâh ﷺ said: "Be firm O Uhud! For there is none upon you except a Prophet, a Siddîq, and two martyrs." (Sahîh)

[Abû 'Eisâ said:] This Hadîth is Hasan Sahîh.

Chapter (...) “And My Friend (Rafiq) In Paradise Is 'Uthmân”

3698. Talhah bin 'Ubaidullâh narrated that the Messenger of Allâh ﷺ said: “For every Prophet there is a friend (Rafiq), and my friend” – meaning in Paradise – “is 'Uthmân.” (Da'îf)

[Abû 'Eisâ said:] This Hadîth is Gharîb, its chain is not strong, and it is disconnected.
Chapter (...) Regarding 'Uthmân Recounting That He Was Called A Martyr, And That He Prepared The Army Of Distress (Al-'Usrah)...

3699. Ābu 'Ābdur-Rahmān As-Sulāmī said: "When 'Uthmān was besieged, he looked out over them from atop his house and said: 'I remind you by Allāh. Do you know that when (mount) Hirā' shook, the Messenger of Allāh ﷺ said: "Be firm O Hirā'! For there is none upon you except a Prophet, a Siddiq, and a martyr'?" They said: 'Yes.' He said: 'I remind you by Allāh. Do you know that the Messenger of Allāh ﷺ said, about the army of distress (Al-'Usrah):[1] "Who will spend something which shall be accepted (by Allāh)?" And the people were struggling during difficult times, so I prepared that army?' They said: 'Yes.' Then he said: 'I remind you by Allāh. Do you know that no one drank from the well of Rūmah but have to pay for it, then I bought it and made it for the rich, the poor, and the wayfarer?' They said: 'O Allāh! Yes!'"] And he listed other things.

This Ḥadith is Ḥasan Ṣaḥīḥ Gharīb from this route; as a narration of Ābu 'Ābdur-Rahmān As-Sulāmī from 'Uthmān. (Ṣaḥīḥ)


Comments:

The owner of the well of Rūmah was a Jew and he sold the water of the well. ‘Uthman 鏊 bought this well from him for twenty thousand Dinār. He spent more money to renovate and widen it, and reserved it for public use. He also donated money for the expansion of Al-Masjid An-Nabawi.

3700. ęż Abdur-Rahmān bin Khaḍbah narrated: ‘I witnessed the Prophet ﷺ while he was exhorting support for the ‘army of distress.’ ‘Uthmān bin Affān stood and said: ‘O Messenger of Allāh! I will take the responsibility of one-hundred camels, including their saddles and water-skins, in the path of Allāh.’ Then he (again) urged support for the army. So ‘Uthmān [bin ‘Affān] stood and said: ‘O Messenger of Allāh! I will take the responsibility of two-hundred camels, including their saddles and water-skins, in the path of Allāh.’ Then he (again) urged support for the army. So ‘Uthmān bin ‘Affān stood and said: ‘[O Messenger of Allāh] I will take the responsibility of three-hundred camels, including their saddles and water-skins, in the path of Allāh.’ So I saw the Messenger of Allāh ﷺ descend from the Minbar while he was saying: ‘It does not matter what ‘Uthmān does after this, it does not matter what ‘Uthmān does after this.’” (Da’if)

[Abū ‘Eisā said:] This Hadith is Gharīb from this route [we do not know of it except as a narration of As-Sakan bin Al-Mughirah]. And there is something on this topic from ‘Abdur-Rahmān bin Samūrah.

تخريج: [إسناده ضعيف] وأخرجه عبد بن حميم، ح: 311 عن أبي داود الطالبي به وهو
Comments:
This narration shows that on the occasion of preparing the "Army of Distress" the Prophet encouraged people three times to give donation for raising an army, and every time 'Uthmän gave one-hundred camels including their saddles and water-skins. It has been explained in Musnad Ahmad that 'Uthmän gave three-hundred camels. In some other reports it is stated that 'Uthmän donated nine-hundred camels, one-hundred horses, and plenty of cash on this call. The Prophet gave him the happy news of forgiveness from all previous and future sins.

3701. 'Abdur-Rahmân bin Samurah narrated that 'Uthmän went to the Prophet with one-thousand Dinãr" – Al-Hasan bin Wâqi' (one of the narrators) said: "And in another place in my book: ‘In his garment when the ‘army of distress’ was being prepared. So he poured them into his lap.’" – 'Abdur-Rahmân said: “So I saw the Prophet turning them over in his lap, saying: ‘Whatever ‘Uthmàn does after today will not harm him,’ two times.” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb from this route.

3702. Anas bin Mãlik narrated that when the Messenger of Allâh ordered the pledge of Ridwân, ‘Uthmân bin ‘Affân was the messenger of the Messenger of Allâh to the people of Makkah. He said: “So the
Messenger of Allâh ﷺ said: ‘Indeed ‘Uthmân is busy with the affair of Allâh and the affair of His Messenger’ then he (ﷺ) put one of his hands on the other. The hand of the Messenger of Allâh ﷺ on behalf of ‘Uthmân, was better than their own hands for themselves.”

(Da‘îf)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh Gharîb.

Comments:

This pledge was named “The Pledge of Ridwân” because Allâh ﷺ approved it. The Prophet ﷺ put his right hand on the left hand on behalf of ‘Uthmân. This is a great honor for ‘Uthmân.

3703. Thumâmah bin Hazn Al-Qushairî narrated: “I was present at the house when ‘Uthmân appeared above them saying: ‘Bring me your two companions who have gathered you against me.’” He said: “So they were brought as if they were two camels, or as if they were two donkeys.” He said: “‘Uthmân appeared above them and said: ‘I ask you by Allâh and Islam! Do you know that the Messenger of Allâh ﷺ came to Al-Madinah and there was no water in it that was sweet except the well of Rûmah, so the Messenger of Allâh ﷺ came to Al-Madinah and there was no water in it that was sweet except the well of Rûmah, so the Messenger of Allâh ﷺ said: ‘Who will purchase the well of Rûmah and place his bucket alongside the buckets of the Muslims, in exchange for better than that in Paradise?’ So I bought it with the core of my wealth, and today you prevent me from drinking from it, so that I would...
have to drink from the water of the sea?' They said: 'O Allah! Yes!' He said: 'I ask you by Allah and Islam! Do you know that the Masjid, was insufficient for its people, so the Messenger of Allah said: 'Who will purchase the land of the family of so-and-so, and add it to the Masjid in exchange for better than that in Paradise?' So I bought it with the core of my wealth, and today you prevent me from praying two Rak'ah in it?' They said: 'O Allah! Yes.' He said: 'I ask you by Allah and Islam! Do you know that I prepared the 'army of distress' from my wealth?' They said: 'O Allah! Yes!' Then he said: 'I ask you by Allah and Islam! Do you know that the Messenger of Allah was on (mount) Thabir of Makkah, and with him was Abū Bakr, and 'Umar, and myself. The mountain began shaking until its rocks fell to its bottom.' He said: 'So he stomped it with his foot and said: "Be still O Thabir! For there is none upon except a Prophet, a Siddiq and two martyrs?"' They said: 'O Allah! Yes!' He said: 'Allah is Great! Bear witness by the Lord of the Ka'bah that I am a martyr!" – three times." (Hasan)

Abū 'Eisa said: This Hadith is Hasan, and it has been reported through other routes from 'Uthmān.

Comments:

Has the world ever seen a person who is a head of a great state, who is
member of great and powerful tribe, who has the status of “Dhun-Nūrān”, who is soft in nature and extremely tolerant, who accepted martyrdom and wished not to shed the blood of innocent people for his own safety? He never asked any one to guard him against the tyrants. O Allāh ṣaw have countless mercy and Your blessings on him.

3704. Abū Al-Askāth As-Sānānī narrated: “Some people were delivering Khutbah in Ash-Shām, and among them were Companions of the Prophet صل الله عليه وسلم. So the last of them, a man called Murrah bin Ka‘b, stood, and he said: ‘If it were not for a Hadith I heard from the Messenger of Allāh صل الله عليه وسلم, I would not have stood (to address you). He (صل الله عليه وسلم) mentioned the tribulations, and that they would be coming soon. Then a man who was concealed by a garment passed by. So he said: “This one will be upon guidance that day.” So I went towards him, and it was ‘Uthmān bin Affān. I turned, facing him, and I said: “This one?” He said: “Yes.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. There are narrations on this topic from Ibn ‘Umar, ‘Abdullāh bin Ḥawālāh, and Ka‘b bin ‘Ujrah.

Comments:
The narration proves that ‘Uthmān bin Affān was right and he supported the truth and his action was correct. It is proven by this narration that objections against him were just false accusations.
Chapter (...) The Prophet’s Preventing ‘Uthmân From Removing The Shirt Which Allâh Gave To Him

3705. ‘Aishah narrated that the Prophet said: “O ‘Uthmân! Indeed Allâh may give you a shirt, and if they wish that you take it off, do not take it off for them.”

(Saḥîh)

[Abû ‘Eisâ said:] There is a long story with this Hadîth. [He said:] This Hadîth is Hasan Gharib.

Comments:

In this narration ‘shirt’ is a symbol of Caliphate. It serves the basis for ‘Uthmân’s rejection of the option of the “thugs” to abdicate the Khilafah which was conferred to him by Allâh.

Chapter (...) The Three Objections Of The Egyptian...

3706. ‘Uthmân bin ‘Abdullâh bin Mawhab narrated: “A man among the people of Egypt performed Hajj to the House, and saw a group sitting, so he said: ‘Who are these?’ They said: ‘The Quraish.’ He said: ‘So who is this old man?’ They said: ‘Ibn ‘Umar.’ So he went to him and said: ‘I will ask you about something, so inform me. I ask you by Allâh! By the sanctity of this House! Do you know that ‘Uthmân fled on the Day of (the battle of)
Uhud?’ He said: ‘Yes.’ He said: ‘Do you know that he was absent from the Pledge of Ar-Ridwān, that he did not witness it?’ He said: ‘Yes.’ He said: ‘Do you know that he was absent on the Day of (the battle of) Badr and did not participate in it?’ He said: ‘Yes.’ So he said: ‘Allāh is Great.’ So Ibn ‘Umar said to him: ‘Come, so I can clarify to you what you have asked about. As for his fleeing on the Day of (the battle of) Uhud, then I bear witness that Allāh has pardoned him and forgiven him. As for his being absent on the Day of (the battle of) Badr, then he was married to the daughter of the Messenger of Allāh. So the Messenger of Allāh said to him: “You have the reward of a man who participated in (the battle of) Badr, and his share.”[1] [And he ordered him to stay behind with her, as she was ill]. As for his being absent from the Pledge of Ar-Ridwān, then if there was anyone more revered in Makkah than ‘Uthmān, then the Messenger of Allāh would have sent him instead of ‘Uthmān. The Messenger of Allāh sent ‘Uthmān [to Makkah], and the Pledge of Ar-Ridwān was after ‘Uthmān had departed for Makkah.” He said: “So the Messenger of Allāh said with his right hand: ‘This is the hand of ‘Uthmān,’ and he put it upon his own hand, and said: “This is for

[1] That is, of the spoils of war.
‘Uthmān.” He said to him: “Go now, and take this (clarification) with you.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Sahih.

Comments:
Three accusations of the Egyptian which were put against ‘Uthmān as proof were answered and cleared by Ibn ‘Umar in an excellent way. If they had good intentions, these answers would be quite enough to snub the matter, but their intention was malicious, and they wanted to create chaos in the Ummah.

On the basis of such idle claims they besieged the house of ‘Uthmān.

Chapter (...) Their Saying: “We Would Say: ‘Abū Bakr, And (Then) ‘Umar, And (Then) ‘Uthmān”

3707. Ibn ‘Umar narrated: “While the Messenger of Allāh was alive, we used to say: ‘Abū Bakr, and (then) ‘Umar, and (then) ‘Uthmān.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib from th’s route. It is Gharib as a narration of ‘Ubaidullāh bin ‘Umar. And this Hadith has been related through other routes from Ibn ‘Umar.

Comments:
During the lifetime of the Prophet in the sequence of superiority, the first position was of Abū Bakr, the second of ‘Umar and the third of ‘Uthmān. Aḥl Sunnah Wal Jamā‘ah have the same view.

3708. Ibn ‘Umar narrated that the Messenger of Allāh mentioned...
the Fitnah and said: “This one will be wrongfully killed during it,” about ‘Uthmān bin ‘Affān [may Allāh be pleased with him].

[Abū ‘Eisā said:] This Hadith is Hasan Gharib from this route [as a narration of Ibn ‘Umar].

Chapter (...) A Gharib Hadith
About Him Prohibiting Prayer Behind A Man That Hates ‘Uthmān

3709. Jābir narrated that the Prophet was brought the body of a deceased man, to perform Salāt for him, but he did not pray over him. It was said: “O Messenger of Allāh! We have not seen you avoiding praying over anyone before this?” He said: “He used to hate ‘Uthmān, so Allāh hates him.” (Maudū’)

[Abū ‘Eisā said:] This Hadith is Gharib. We do not know of it except from this route. This Muhammad bin Ziyād (a narrator in the chain) is the companion of Maimūn bin Mihrān and he is very weak in Hadith. Whereas Muḥammad bin Ziyād, the companion of Abū Hurairah, from Al-Baṣrah, is trustworthy, and his Kunyah is Abū Al-Ilarith. And Muḥammad bin Ziyād Al-Alhānī the companion of Abū Umāmah is trustworthy, and his Kunyah is Abū Sufyān [and he is from Ash-Shām].
Chapter (...) The Hadith About
His Giving Glad Tidings Of
Paradise To 'Uthmân Due To A
Calamity That Will Befall Him

3710. Abû Mûsä Al-Ash'ârî said:
“I went with the Prophet ﷺ and he
erented a garden of the Ansâr, and
he relived himself. He said to me:
‘O Abû Mûsâ! Watch the gate for
me, and do not let anyone enter
except with permission.’ Then a
man came and knocked at the gate,
so I said: ‘Who is it?’ He said: ‘Abû
Bakr.’ So I said: ‘O Messenger of
Allâh ﷺ! It is Abû Bakr asking
permission?’ He said: ‘Give him
permission and give him the glad
tidings of Paradise.’ So he entered,
and I gave him the glad tidings of
Paradise. Another man came and
knocked at the gate. I said: ‘Who is
it?’ He said: ‘Umar.’ So I said: ‘O
Messenger of Allâh ﷺ! It is
‘Umar asking permission?’ He
said: ‘Open it for him, and give him
the glad tidings of Paradise.’ I
opened the gate, he entered, and
I gave him the glad tidings of
Paradise. Then another man
knocked at the gate. I said: ‘Who is
it?’ So he said: ‘Uthmân.’ I said:
‘O Messenger of Allâh ﷺ! It is
‘Uthmân asking permission.’ He
said: ‘Open it for him, and give him
the glad tidings of Paradise due to
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a calamity that will befall him.””

(Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. And it has been related through other routes from Abū ‘Uthmān An-Nahdi. And there are narrations on this topic from Jābir and Ibn ‘Umar.

تخريج: منافق عليه، وأخرجه ابن بخarie، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو الفرشي رضي الله عنه، ح: 369 وململ، فضل الصحابة، باب فضائل عثمان ابن عفان رضي الله عنه، ح: 240 من حديث حماد بن زيد به وففي الباب عن جابر [أحمد: 13254].

Comments:

As the Prophet ﷺ had predicted, ‘Uthmān ﷺ had to face trials and troubles. These three persons will surely enter Paradise.

3711. Abū Sahlah said: “The day of the house,[1] ‘Uthmān said to me: ‘Indeed the Messenger of Allah ﷺ took a covenant from me, and I will abide by it.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih [Gharib]. We do not know of it except as a narration of Ismā‘il bin Abī Khālid.

تخريج: منافق عليه، وأخرجه ابن بخarie، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو الفرشي رضي الله عنه، ح: 369 وململ، فضل الصحابة، باب فضائل عثمان ابن عفان رضي الله عنه، ح: 240 من حديث حماد بن زيد به وففي الباب عن جابر [أحمد: 13254].

Comments:

This means not to leave the seat of Caliphate. Allāh ﷺ will give you the robe of honor of Caliphate. Some people will demand from you to leave the Caliphate but you must not leave it. ‘Uthmān ﷺ accepted the martyrdom according to the advice of the Prophet ﷺ and rejected the demand of leaving the seat of Caliphate.

[1] When he was besieged.

3712. ‘Imrān bin Ḥusayn narrated that the Messenger of Allāh ﷺ dispatched an army and he put ‘Alī bin Abi Tālib in charge of it. He left on the expedition and he entered upon a female slave. So four of the Companions of the Messenger of Allāh ﷺ scolded him, and they made a pact saying: “[If] we meet the Messenger of Allāh ﷺ we will inform him of what ‘Alī did.” When the Muslims returned from the journey, they would begin with the Messenger of Allāh ﷺ and give him Salām, then they would go to their homes. So when the expedition arrived, they gave Salām to the Prophet ﷺ, and one of the four stood saying: “O Messenger of Allāh! Do you see that ‘Alī bin Abi Tālib did such and such.” The Messenger of Allāh ﷺ turned away from him. Then the second one stood and said as he said, and he turned away from him. Then the third stood before him, and said as he said, and he turned away from him. Then the fourth stood and said as they had said. The Messenger of Allāh ﷺ faced him, and the anger was visible on his face, he said: “What do you want from ‘Alī?! What do you want from ‘Alī?! Indeed ‘Alī is from me, and I am from him, and he is the ally of
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every believer after me.” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Gharib, and we do not know of it except as a narration of Ja‘far bin Sulaimān.

Comments:

“‘Ali is from me and I am from him”, is not only an indication of family link and relationship of son-in-law and father-in-law, but it is also to emphasize that his conduct and character resembles him. The Prophet ﷺ said the same thing for Julaibib Al-As‘āri the member of the tribe of Banū Najiyah.

3713. Abū Sarihah, or Zaid bin Arqam – Shu‘bah had doubt – narrated, from the Prophet ﷺ:

“For whomever I am his Mawla then ‘Ali is his Mawala.” (Sahih)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Gharib. Shu‘bah reported this Ḥadīth similarly, from Māmūn Abū ‘Abdullāh, from Zaid bin Arqam from the Prophet ﷺ. Abū Sarihah is Hudhaifah bin Asid [Al-Ghifārī] the Companion of the Prophet ﷺ.

Comments:

As ‘Ali’s character and behaviour resembled the character and behaviour of the Prophet ﷺ, therefore ‘Ali favored all those who were near and dear to the Prophet ﷺ. ‘Ali helped and declared his favor for Abū Bakr, ‘Umar and ‘Uthmān.

3714. ‘Ali narrated that the Messenger of Allāh ﷺ said: “May Allāh have mercy upon Abū Bakr,
he married me to his daughter, and he carried me to the land of Hijrah, and he freed Bilal with his wealth. May Allah have mercy upon ‘Umar, he says the truth even if it is sour. The truth caused him to be left without a friend. May Allah have mercy upon ‘Uthman, the angels are shy of him. May Allah have mercy upon ‘Ali. O Allah! Place the truth with him wherever he turns.” (Da‘if)

[Abū ‘Eisā said:] This Hadith is Gharib. We do not know of it except from this route. [And Al-Mukhtar bin Naff is a Shaikh from Al-Barah with many Gharib narrations. Abū Hayyān At-Taimi’s name is Yahya bin Sa’eed bin Hayyān At-Taimi, from Al-Kufah, and he is trustworthy.]

Comments:

This was the result of the Prophet’s prayer that ‘Ali always did justice. The Prophet stated that ‘Ali was the best among you to make just decisions.

3715. Rib‘ī bin Hīrāsh said: “At Ar-Rahbah, ‘Ali narrated to us: ‘On the Day of (the Pledge of) Hudaibiyah, some people from the idolaters came out to us. Among them was Suhail bin ‘Amr, and some people among the heads of the idolaters. They said: ‘O Messenger of Allah! People among our fathers, brothers, and slaves have come to you, and they have no knowledge of the religion, rather they came fleeing from our wealth and property, so return
them to us. If they do not have knowledge of the religion, then we will teach them.” So the Prophetﷺ said: “O people of Quraish, you will desist, or Allah will send upon you one who will chop your necks with the sword over the religion. Allah has tested their hearts regarding faith.” They said: “Who is he O Messenger of Allah?” Abū Bakr said to him: “Who is he O Messenger of Allah?” ‘Umar said to him: “Who is he O Messenger of Allah? He said: “He is the one repairing the sandals.” – And he had given ‘All his sandals to repair them. – He said: “Then ‘Ali turned to us and said: ‘Indeed the Messenger said: “Whoever lies upon me intentionally, then let him take his seat in the Fire.”’” (Da‘f)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib. We do not know of it except through this route as a narration of Rib‘ from ‘All.

Comments:
‘All killed many people for the sake of religion and participated in many battles.

Chapter 20. The Statement Of The Ansār: “We Used To Recognize The Hypocrites From Their Hatred Of ‘All Bin Abī Talib

3716. Al-Barā’ bin ‘Āzib narrated that the Prophetﷺ said to ‘All bin
Abī Ṭalib: “You are from me, and I am from you.”

And there is a story along with this Ḥadīth. (Ṣāhih)

[Abū ‘Eisā said: This Ḥadīth is Ḥasan Ṣāhih]

And there is a story along with this Hadith. (Ṣāhih)

[Ṣāliḥ b. Sa‘īd said: This Hadith is Hasan Sahih]

3717. Abū Sa‘eed Al-Khudrī said:
“We, the people of the Ansār, used to recognize the hypocrites, by their hatred for ‘Alī bin Abī Ṭalib.”
(Da‘īf)

This Hadīth is Gharib. Shu‘bah criticized Abū Hārūn Al-‘Abdi. And this has been related from Al-‘Amash from Abū Ŝāliḥ from Abū Sa‘eed.

Chapter (…) “No Hypocrite Loves ‘Ali, And No Believer Hates Him.”

Al-Musāwir Al-Ḥimyarī narrated from his mother who said: “I entered upon Umm Salamah, and I heard her saying: ‘The Messenger of Allāh ﷺ used to say: ‘No hypocrite loves ‘Ali, and no believer hates him.’” (Da‘īf)

[He said:] There is something on this topic from ‘Ali, [and] this Hadīth is Hasan Gharib from this route. [And ‘Abdullāh bin ‘Abdur-
Chapter (...): Him Naming Four That He Ordered To Love, And Allah Loves Them...

3718. Buraidah narrated that the Messenger of Allah said: "Indeed Allah has ordered me to love four, and He informed me that He loves them." It was said: "0 Messenger of Allah! Name them for us." He said: "All is among them," saying that three times, "And Abū Dharr, Al-Miqdād, and Salmān. And He ordered me to love them, and He informed me that He loves them." (Daʿīf)

[He said:] This Hadith is Hasan Gharib. We do not know of it except as a narration of Sharīk.

Comments:

The Prophet and ‘Alī are near relatives. ‘Alī is the son of the Prophet’s brother, and also his son-in-law. He is also a great and esteemed Caliph who was committed to the religion of Islam. The Noble Prophet loved him. He who has no respect for the Prophet will hate ‘Alī and will have a grudge against him.
Chapter (...) ‘Ali Is From Me And I Am From ‘Ali

3719. Ťužšī bin Junādah narrated that the Messenger of Allāh ﷺ said: “‘Ali is from me and I am from ‘Ali. And none should represent me except myself or ‘Ali.” (Hasan) [Abū ‘Eisā said:] This Ḥadīth is Hasan Gharib Ṣaḥīh.

Comments:
In Arab society it was customary that if some tribe wanted to break a treaty, the head of the tribe had to do this job himself or some near relative had to be appointed to accomplish this work. When Sūrat Barā’ was revealed and it was commanded that the treaty between the Prophet ﷺ and the Mushrikīn of Makkah be broken or kept for sometime, the Prophet (ﷺ) in 9 A.H., had already made Abū Bakr the leader of the Ḥaǧj party and the party had left for Makkah. The Sūrah was revealed after their departure from Al-Madīnāh, so the Prophet (ﷺ) sent ‘All, as the custom of the day, to deliver the message to the people of Makkah, but Abū Bakr kept his position as the leader of the Ḥaǧj party.

3720. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ made bonds of brotherhood among his Companions. So ‘Ali came crying saying: “O Messenger of Allāh! You have made a bond of brotherhood among your Companions, but you have not made a bond of brotherhood with me and anyone.” So the Messenger of Allāh ﷺ said to him: “I am your brother, in this life and the next.” (Da‘īf) [Abū ‘Eisā said:] This Ḥadīth is Hasan Gharīb. And there is
something about it from Zaid bin Abi AWFā.


Comments:
The event of the "Bond of Brotherhood" occurred after the emigration to Al-Madīnah.

Chapter (...) The Ḥadīth About The Bird Which The Prophet Supplied That the Most Beloved of Creation To Allāh Eat With Him

3721. Anas bin Mālik said: "There was a bird with the Prophet, so he said: 'O Allāh, send to me the most beloved of Your creatures to eat this bird with me.' So 'All came and ate with him." (Ḥasan)

[Abū ‘Eisā said: This Ḥadīth is Gharīb, we do not know of it as a narration of As-Suddī, except through this route. And this Ḥadīth has been related through more than one route from Anas.

[‘Eisā bin ‘Amr is from Al-Kūfah] and As-Suddī’s name is ‘Ismā’īl bin ‘Abdūr-Rahmān (narrators in the chain), and lived during the time of Anas bin Mālik, and he saw Al-Husain bin ‘Alī. [Shu’bāh, Sufyān Ath-Thawrī and Zā’īdah considered him trustworthy, and Yahyā bin Sa‘eeed Al-Qaṭṭān considered him trustworthy as well.]

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Comments:
It is reported in Sahih narrations that the Prophet ﷺ loved 'Ali more than anyone else. Replying to a question of 'Amr bin Al-'As the Prophet ﷺ said that Aishah was his beloved and she was more dear to him then anyone else, and among the men; her father, and then 'Umar. (Fath Al-Bārî v. 7. p. 24.)

3722. 'Ali said: “When I would ask the Messenger of Allah ﷺ, he would give me, and when I would be silent, he would initiate (speech or giving) with me.” (Hasan)
[He said:] This Hadîth is Hasan Gharib from this route.

3723. 'Ali narrated that the Messenger of Allah ﷺ said: “I am the house of wisdom, and ‘Ali is its door.” (Da'if)
[He said:] This Hadîth is Gharib Munkar. Some of them reported this Hadîth from Sharîk, and they did not mention “from Aṣ-Ṣunâbihi” in it. And we do not know this Hadîth from any of the trustworthy narrators except for Sharîk. And there is something on this topic from Ibn ‘Abbâs.
All the esteemed, and honored. Companions are doors to the knowledge of the Prophet ﷺ, ‘Ali was door to the knowledge of justice.

3724. ‘Amir bin Sa’d bin Abī Waqqāṣ narrated from his father, saying: “Mu’awiyah bin Abū Sufyān ordered Sa’d, saying: ‘What prevented you from reviling Abū Turāb?’ He said: ‘Three things that I remember from the Messenger of Allāh ﷺ prevent me from reviling him. That I should have even one of those things is more beloved to me than red camels. I heard the Messenger of Allāh ﷺ speaking to ‘Ali, and he had left him behind in one of his battles. So ‘Ali said to him: “O Messenger of Allāh! You leave me behind with the women and children?” So the Messenger of Allāh ﷺ said to him: “Are you not pleased that you should be in the position with me that Härūn was with Mūsā? Except that there is no Prophethood after me?” And on the Day of (the battle of) Khaibar, I heard him saying: “I shall give the banner to a man who loves Allāh and His Messenger, and Allāh and His Messenger love him.” So we all waited for that, then he said: “Call ‘Ali for me.”’ He said: ‘So he came to him, and he had been suffering from Ramad,[1] so he (ﷺ) put spittle in his eye and gave the

banner to him, then Allah granted him victory. And when this Ayah was revealed: ‘Let us call our sons and your sons, and our women and your women...’[1] the Messenger of Allah called ‘Ali, Fāṭimah, Hasan, and Ḥusain and said: “O Allah, these are my family.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib Sahih from this route.

Comments:
When Mu‘āwiyah asked Sa‘d why he did not revile ‘Ali, he meant his opinion on Ijtihād in the interpretation of Islamic Law. Al-ʿImām An-Nawawī also explained that what Mu‘āwiyah said is like saying: “Did you refrain from reviling ‘Ali, out of piety or out of fear?’ And if it were out of piety then you are on the right. Tuḥfat Al-Ahwadī.

Chapter (...) The Story Of ‘Ali Taking A Slave Girl From A Fortress He Conquered

3725. Al-Bara’ said: “The Prophet dispatched two armies and put ‘Ali bin Abī Ṭalib in charge of one of them, and Khālid bin Al-Walīd in charge of the other. He said: “When there is fighting, then (the leader is) ‘Ali.” He said: “So ‘Ali conquered a fortress and took a slave girl. So Khālid sent me with a letter to the Prophet complaining about him. So I came to the Prophet and he read the letter and his color changed, then he said: ‘What is your view concerning one who loves Allah and His Messenger, and Allah and His

Messenger love him.” He said: “I said: ‘I seek refuge in Allāh from the wrath of Allāh and the anger of His Messenger, and I am but a messenger.’ so he became silent.”

(Daʾīf)
[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb, we only know it from this route.

Comments:
The cause of taking a slave girl has previously been explained. He who loves Allāh and His Messenger, the Messenger of Allāh also loves him, he cannot go against the instructions.

Chapter (...) “I Did Not Speak Privately With Him (That Is: ‘Ali) Rather, Allāh Spoke Privately With Him”

3726. Jābir said: “The Messenger of Allāh (ﷺ) called ‘Ali on the Day (of the battle) of Aṭ-Ṭāʿīf, and spoke privately with him, so the people said: ‘His private conversation with his cousin has grown lengthy.’ So the Messenger of Allāh (ﷺ) said: ‘I did not speak privately with him, rather, Allāh spoke privately with him.’”

(Daʾīf)
[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb, we do not know of it except through the narration of Al-Ajlah, and others besides Ibn Fuḍail related it from Al-Ajlah [as well]. And the meaning of his statement: “Rather, Allāh spoke privately with him,” is that he is saying: “Indeed, Allāh ordered me to speak privately with him.”

تخريج: [إسناده ضعيف] وأخرجه ابن أبي عاصم في السنة، ح: 1321 من حديث الأجلح به * أبو الزبير عن عن
Chapter (...) A Gharib Hadith:
“It Is Not Permissible For Anyone To Be Junub In This Masjid Except For You Or I”

Chapter (...)

3727. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said to 'Ali: “O ‘Ali! It is not permissible for anyone to be Junub in this Masjid except for you or I.” (Da'if)

‘Ali bin Al-Mundhir said: “I said to Dirar bin Surad: ‘What is the meaning of this Hadith?’ He said: ‘It is not permissible for anyone to pass through it while Junub except for you or I.’”

[Abū ‘Eisā said:] This Hadith is Hasan Gharib, we do not know of it except through this route. And Muhammad bin Isma'il heard this Hadith from me, and he regarded it to be Gharib.

Comments:
The houses of some people were adjoining the Masjid of the Prophet, their doors opened on two sides, one to the street and the other in the Masjid, but the houses of the Prophet ﷺ and ‘Ali were open only to the side of the Masjid, therefore, there was no other way for them to go out of their house. (Fath Al-Bārī v. 7. p. 19-20)

Chapter (...) The Advent Of The Prophet ﷺ Occurred On A Monday and ‘Ali Performed Šalāt On Tuesday

3728. Anas bin Mālik said: “The advent of the Prophet ﷺ was on Monday and ‘Ali performed Šalāt on Tuesday.” (Da'if)
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[Abū ‘Eisā said: And there is something on this topic from ‘Alī and] this is a Gharib Hadith as a narration of Muslim Al-A’war. Muslim Al-A’war is not that strong according to the scholars of Hadith. This Hadith has been related from Muslim, from Habbah, from ‘Alī, and it is similar to this.

Comments:

Among the women, Khadijah was the first lady to accept Islam, and among the men, Warqah bin Nawfal and Abū Bakr, and among the children ‘Alī. Bilal was the first to embrace Islam among the slaves.

3729. [‘Alī said: “When I would ask the Messenger of Allāh he would give me, and when I would be silent, he would initiate (speech or giving) with me.”] (Hasan)

3730. Sa’d bin Abī Waqqās narrated that the Prophet said to ‘Alī, “You are to me, in the position that Hārūn was to Mūsā, [except that there is no Prophet after me].” (Sahih)

This Hadith is Hasan Sahih, and it has been related through more than one route from Sa’eed, from the Prophet. And this Hadith has been considered Gharib as a narration of Yahyā bin Sa’eed Al-Anṣārī.
3731. Jābir bin ‘Abdullāh narrated that the Prophet ﷺ said to ‘All: “You are to me in the position that Hārūn was to Mūsā, except that there is no Prophet after me.” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib from this route. There are narrations on this topic from Sa’d, Zaid bin Arqam, Abū Hurairah and Umm Salamah.

Chapter (...) His Hadith’s Order To Close The Door Except The Door Of ‘Ali

3732. Ibn ‘Abbās narrated: “The Messenger of Allah ﷺ ordered that the gates be closed, except the gate of ‘Ali.”

[He said:] This Hadīth is Gharib, we do not know of it from Shu‘bah with this chain, except through this route. (Hasan)
3733. ‘Ali bin Al-Hasain narrated from his father, from his grandfather, ‘Ali bin Abi Talib:

“The Prophet (ﷺ) took Hasan and Husain by the hand and said:

‘Whoever loves me and loves these two, and their father and mother, he shall be with me in my level on the Day of Judgment.’” (Da’if)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it as a narration of Ja’far bin Muhammad except through this route.

Chapter (...)
The First To Perform Salāt, And The First To Accept Islam Was ‘Ali

3734. Ibn ‘Abbās said: “The first to perform Salāt was ‘Ali.” (Hasan)

[He said:] This Hadith is Gharib from this route, we do not know of it as a narration of Shu‘bah from Abū Balj (narrators in the chain) except through the report of Muhammad bin Ḥumaid. And Abū Balj’s name is Yahyā bin Abī Sulaim. Some of the people of knowledge said that the first to accept Islam among men was Abū Bakr As-Siddiq, and that ‘Ali accepted Islam while he was a boy of eight years, and the first to
accept Islam among women was Khadijah.

Chapter (…) “None Loves You Except A Believer And None Hates You Except A Hypocrite”

3735. A man from the Ansâr narrated that Zaid bin Al-Arqam said: “The first to accept Islam was ‘Ali.”

‘Amr bin Murrah said: “So I mentioned that to Ibrahim An-Nakha’i, so he rejected that and said: “The first to accept Islam was Abû Bakr As-Siddîq.”” (Sahih)

[Abû ‘Eisâ said:] This Hadith is Hasan Sahîh. Abû Hamzah’s (a narrator in the chain) name is Talhah bin Yazîd.

Comments:

Abû Tâlib was a poor person and had many children to raise, therefore, the Prophet suggested to his uncle ‘Abbas that they should help Abû Tâlib and share his burden. ‘Abbas agreed to it and took Ja’far in his care and the Prophet took ‘Ali. In this way ‘Ali was raised in the hands of the Prophet. It was natural for ‘Ali to accept Islam, as he was still a young boy when he embraced Islam.
Chapters On Al-Manaqib

[Abū ‘Eisā said:] This Hadith is Ḥasan Šāhīh.

Comments:
‘Adī bin Thābit is a Ṭabī’ī and he is among those who loved ‘Alī. He who loved the Prophet ﷺ will also love whomever he loved.

3737. Umm ‘Atiyah said: “The Prophet ﷺ sent an army in which was ‘Alī.”
She said: “While he was raising his hands, I heard the Messenger of Allah ﷺ saying: ‘O Allāh! Do not cause me to die until You allow me to see ‘Alī.’” (Da‘īf)

[Abū ‘Eisā said:] This Hadith is Ḥasan [Gharib], we only know of it from this route.

Comments:
The Prophet ﷺ prayed for ‘Ali’s safe return which is a sign of his love for ‘Ali.

Chapter 21. The Virtues Of Abū Muḥammad Ṭālḥah Bin ‘Ubaidullāh, May Allāh Be Pleased With Him

3738. ‘Abdullāh bin Az-Zubair narrated that Az-Zubair said: “On the Day of (the battle of) Uḥud, the Messenger of Allah ﷺ wore two coats of mail. He tried to get up on a boulder, but was not able to, so Ṭālḥah squatted under him,
lifting the Prophet upon it, such that he could sit on the boulder. So he said: ‘It (Paradise) is obligatory for Talhah.’” [1] (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣāhih Gharib.

3739. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh said: “Whoever would be pleased to look at a martyr walking upon the face of the earth, then let him look at Talhah bin ‘Ubadullāh.”

(Ḍā’f)

[Abū ‘Eisā said:] This Hadīth is Gharib, we do not know of it except as a narration of As-Salt bin Dinār. And some of the people of knowledge criticized As-Salt bin Dinār, and they considered him weak, and they criticized Šālih bin Mūsā [due to their memory]. (As-Salt bin Dinār and Šālih bin Mūsā are narrators in the chain of this Hadīth).

Comments:

Talhah is a member of the esteemed tribe of Abū Bakr, and he was included in those ten fortunate Companions who were given the glad tiding of Paradise during their lives. The Prophet also predicted his martyrdom and he was martyred in the “Battle of Camel”.

[1] This preceded under no. 1692.
3740. ‘Alī bin Abī Ṭalīb said: “My ear heard from the mouth of the Messenger of Allāh ﷺ, while he was saying: ‘Talhah and Az-Zubair are my neighbors in Paradise.’”

(Ḥasan)

[Abū ‘Eisā said:] This Ḥadīth is Gharīb, we do not now of it except from this route.

Comments:

Zubair bin Al-‘Awwām & was also martyred in the “Battle of Camel”.

3741. Mūsā bin Ṭalhat said: “I entered upon Mu‘āwiyah and he said: ‘Shall I not give you some good news?’ I said: ‘Of course!’ He said: ‘I heard the Messenger of Allāh ﷺ saying: ‘Talhah is among those who fulfilled their vow.’”[1]

(Ḍa‘f)

[He said:] This Ḥadīth is Gharīb, we do not know of it as a narration of Mu‘āwiyah except through this route.

Tafsīr: [Essay on Ṣūffah] and Ḥorzhm al-ḥaḥām: 374/3. From this chapter he said: ‘The Companions of the Prophet Ḥusayn said to an unknowing Bedouin...

Chapter (…) His Specification Of Ṭalḥah As One Who Fulfilled His Covenant

3742. Mūsā and ‘Eisā, the sons of Ṭalḥah, narrated from their father: “The Companions of the Prophet Ḥusayn said, to an unknowing Bedouin...

[1] Referring to Sūrat Al-Ahzāb 33:23. This preceded under no. 3202.
man: ‘Ask him who it is that has fulfilled his vow.’ They were not in the habit of asking him questions out of their respect and reverence for him. So the Bedouin asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then again he asked him, but he turned away from him. Then I stood looking from the door of the Masjid, while I was wearing a green garment, and I saw the Prophet ﷺ, he said: ‘Where is the one who was asking about the one who fulfilled his vow?’ The Bedouin said: ‘Here I am —O Messenger of Allah!’ The Messenger of Allah ﷺ said: ‘This is one who has fulfilled his vow.’”[1] *(Hasan)*

*[Abū ‘Eisā said:] This Hadith is Hasan Gharīb, we do not know of it except as a narration of Abū Kuraib from Yūnus bin Bukair. And more than one of the major scholars from among the people of Hadith reported this Hadith from Abū Kuraib. I heard Muhammad bin ‘Ismā‘īl report this Hadith from Abū Kuraib, and he placed it in Kūtb Al-Fawā’id.*

**Comments:**

This narration refers to Verse 23 of Sūrat Al-Ahzāb that states, “Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their obligations (i.e., have been martyred) and some of them are still waiting, but they have never changed in the least.”

[1] This preceded under no. 3203.
Chapter 22. The Virtues Of Az-Zubair Bin Al-‘Awwâm, May Allâh Be Pleased With Him

3743. ‘Abdullâh bin Az-Zubair narrated from Az-Zubair, who said: “The Messenger of Allâh gathered together his parents for me the Day of Quarâzah, (i.e., the battle of Ahzâb) and said: ‘May my mother and father be ransomed for you.’”[1] (Saâhîh)

Abû ‘Eisâ said:] This Hadîth is Hasan Saâhîh.

Chapter 23. “Indeed Every Prophet Has A Hawaiî...”

3744. Allî bin Abî Tâlib [may Allâh be pleased with him] narrated that the Messenger of Allâh said: “Indeed, every Prophet has a Hawaiî, and my Hawaiî is Az-Zubair bin Al-‘Awwâm.” (Hassan)

Abû ‘Eisâ said:] This Hadîth is Hasan Saâhîh. And it is said: “A Hawaiî is a helper.”

[I heard Ibn Abî ‘Umar say: “Sufyân bin ‘Uyainah said: ‘A Hawaiî is a helper.”]

Comments:

On the occasion of the ‘Battle of AHzáb’ the Prophet sent Az-Zubair to check the conditions and situation of Banū Quraizah whether they still are with the Muslims or they have breached the treaty and have joined the enemy. The title of ‘Hawâri’ was conferred on him on this occasion.

Chapter 24. His Statement Like The One Before It, Along With a Story Concerning It

3745. Jâbir [may Allah be pleased with him] narrated that the Messenger of Allah said: “Indeed, every Prophet has a Hawâri and, [indeed,] my Hawâri is Az-Zubair [bin Al-'Awwâm].”

And Abū Nu'aim added in it: “On the Day of Al-Azzáb, he said: ‘Who will bring us news about their party?’ Az-Zubair said: ‘I will.’ He said it three times. Az-Zubair said (each time): ‘I will.’” (Sahih)

[Abū ‘Eisâ said:] This Hadith is Hasan Sahih.

Chapter (...) “There Is Not A Part Of Me Except That It Has Been Injured While With The Messenger of Allah”

3746. Hishâm bin ‘Urwah narrated: “On the Day of (the battle of) Al-Jamal, Az-Zubair exhorted his son ‘Abdullâh, saying: ‘There is not a part of me except that it has been injured while with the Messenger of Allah,’ until that ended with his private parts.” (Da‘îf)

[Abū ‘Eisâ said:] This Hadith is
Hasan Gharib as a narration of  
Hammād bin Zaid.

Comments:
On the occasion of the “Battle of Camel” ‘Aishah was riding a camel and her companions and helpers were defending her, for this reason this battle is known as the ‘Battle of Camel’. It was fought on 21st of Jumada Al-Awwal 36 A.H. at Al- Basrah. One side was headed by ‘Ali bin Abī Ṭālib and the other side by Ṭalḥah, Zubair and ‘Aishah.

Chapter 25. The Virtues Of  
‘Abdur-Rahmān Bin ‘Awf Bin  
‘Abdu ‘Awf Az-Zuhri, May  
Allāh Be Pleased With Him

3747. ‘Abdur-Rahmān bin ‘Awf narrated that the Messenger of Allāh ﷺ said: “Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Ṭalḥah is in Paradise, Az- Zubair is in Paradise, ‘Abdur- Rahmān bin ‘Awf is in Paradise, Sa’eed bin Zaid is in Paradise, and Abū ‘Ubaidah bin Al-Jarrāḥ is in Paradise.” (Sahih)

(Another chain) Sa’eed bin Zaid, from the Prophet ﷺ, but he did not mention “from ‘Abdur-Rahmān bin ‘Awf” in it.

[Abū ‘Eisā said:] And this Hadith has been related from ‘Abdur-Rahmān bin Ḥumaid, from his father, from Sa’eed bin Zaid, from the Prophet ﷺ, and it is similar to this. And this is more correct than the first Hadith.
Comment:

These Companions were given the glad tiding of the Paradise in one gathering, therefore, they are known as ‘The Ten Fortunate’ (Al-‘Ashrat Al-Mubash-sharah). The Prophet also gave the happy news of the Paradise to some other Companions at different occasions in various other gatherings, which is not contrary to the good news of the “Ten Fortunate”.

3748. ‘Abdur-Rahmān bin Humaid narrated from his father, that Sa’eed bin Zaid reported to him, while in a group of people, that the Messenger of Allāh said: “Ten are in Paradise: Abū Bakr is in Paradise, ‘Umar is in Paradise. ‘Alī and ‘Uthmān are in Paradise. Az-Zubair and Ẓalḥah, ‘Abdur-Rahmān, Abū ‘Ubaidah and Sa’d bin Abī Waqqās” – He said: “So he counted these nine and was silent concerning the tenth – so the people said: ‘We implore you by Allāh, O Abū Al-A’war, who is the tenth?’ He said: ‘You have implored me by Allāh. Abū Al-A’war is in Paradise.” (Sahih)

[Abū ‘Eisā] said: [Abū Al-A’war] he is Sa’eed bin Zaid bin ‘Amr bin Nufail. I heard Muhammad saying: “It is more correct than the first Hadīth.”

The Prophet said: [Abū Al-A’war] ‘It is more correct than the first Hadīth.’

I heard Muhammad saying: “It is more correct than the first Hadīth.”

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[Abū ‘Eisā] said: [Abū Al-A’war] he is Sa’eed bin Zaid bin ‘Amr bin Nufail. I heard Muhammad saying: “It is more correct than the first Hadīth.”

The Prophet said: [Abū Al-A’war] ‘It is more correct than the first Hadīth.’
Chapter (...) Mention Of 'Abdur-Rahmân Bin 'Awf Leaving Behind A Garden For The Mothers Of The Believers...

3749. Abû Salamah narrated from 'Aishah that the Messenger of Allah used to say: "Indeed your affair is from that which concerns me after me, and none shall be able to be patient concerning you except the patient ones."

He said: "Then 'Aishah said: 'So may Allâh give your father drink from the Salsabil of Paradise" intending 'Abdur-Rahmân bin 'Awf. And he had maintained ties with the wives of the Prophet with property that had been sold for forty-thousand. (Hasan)

[Abû 'Eisâ said:] This Hadith is Hasan Sahîh Gharib.

Comments:
As the wives of the Prophet could not be his heir after his death, so the Prophet said that he was worried about his wives, how the people will treat them, how they would take care of their needs and sustenance, so 'Abdur-Rahmân bin 'Awf left a will of a garden for the wives of the Mothers of the Believers. The price of this garden is said to be forty-thousand Dinâr or four-hundred thousand Dirham.

3750. Abû Salamah narrated that 'Abdur-Rahmân bin 'Awf left a garden for the Mothers of the Believers that was sold for four-hundred thousand. (Hasan)
Chapter 26. The Virtues Of Abū Ishaq Sa'd Bin Abi Waqqās, And The Name Of Abi Waqqās Is Mālik Bin Wuhaib

3751. Sa'd narrated that the Messenger of Allāh ﷺ said: “O Allāh, respond to Sa'd when he supplicates to You.” (Hasan)

[Abū 'Eisā said:] And this Ḥadīth has been related from Ismā'īl, from Qais: “The Prophet ﷺ said: ‘O Allāh, respond to Sa'd when he supplicates to You.’” And this is more correct.

Comments:
The Prophet ﷺ on the occasion of the “Battle of Badr” supplicated this favor for Sa'd, that is why he is known as “Mustajab Dhu Da'wāt” meaning the one whose prayer are accepted by Allāh ﷺ.

Chapter (...) His ﷺ Being Proud Of Sa'd...

3752. Jābir bin 'Abdullāh said: “Sa'd came, so the Prophet ﷺ said: ‘This is my maternal uncle, so let a
man show me his maternal uncle.’’

(\textit{Da\'if})

[Abū 'Eisā said:] This \textit{Hadith} is \textit{Hasan Gharib}, we do not know of it except as a narration of Mujālid, and Sa'd [bin Abī Waqqās] was from Banū Zuhrah, and the mother of the Prophet ﷺ was from Banū Zuhrah. For that reason, the Prophet ﷺ said: “This is my maternal uncle.”

Chapter (… “Shoot, May My Father And Mother Be Ransomed For You”

3753. 'Alī narrated: “The Messenger of Allah ﷺ did not mention both (his) parents for anyone except Sa'd bin Abī Waqqās. On the Day of (the battle of) Uhud he said: ‘Shoot, may my father and mother be ransomed for you.’ And he said to him: ‘Shoot O young man.’”[1] (\textit{Da\'if})

[Abū 'Eisā said:] This \textit{Hadith} is \textit{Hasan Sahih}. And there is something on this topic from Sa'd. And more than one narrator reported this \textit{Hadith} from Yāhūya bin Sa'eed, from Sa'eed bin Al-Musayyab from Sa'd.

Comments:

On the occasion of the ‘Battle of Uhud” the Prophet ﷺ said this for Sa'd as on another occasion at the “Battle of Trench” he said this for Zubair.

[1] This preceded under no. 2829.
3754. Sa’d bin Abi Waqqas said: “The Messenger of Allah mentioned both of his parents for me on the Day of Uhud.” [Sahih]

[Abu ‘Eisā said:] This Hadith is Hasan Sahih. And this Hadith has been related from ‘Abdullāh bin Shaddād bin Al-Hād, from ‘Alī bin Abi Ṭalib from the Prophet.

3755. ‘Alī bin Abi Ṭalib said: “I never heard the Prophet mentioning both of his parents being ransomed for anyone except for Sa’d. On the Day of Uhud, I heard him saying: ‘Shoot, Sa’d, may my father and mother be ransomed for you.’” (Sahih)

[Abu ‘Eisā said:] This Hadith is Hasan Sahih.

Chapter (...) Sa’d’s Coinciding With His Wish: “If Only A Righteous Man Would Guard Me Tonight”

3756. ‘Aishah said: “The
Messenger of Allah ﷺ did not sleep one night upon arriving in Al-Madinah. So he said: ‘If only a righteous man would guard me tonight.’” She said: “So we were like that, when we heard the clanging of weapons. He said: ‘Who is this?’ So he said: ‘Sa’d bin Abi Waqqas.’ So the Messenger of Allah ﷺ said: ‘What has brought you?’ Sa’d said: ‘Fear for the Messenger of Allah ﷺ came upon me, so I came to protect him.’ So the Messenger of Allah ﷺ supplicated for him, then slept.”

(Saḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Hasan Saḥīḥ.

Comments:

This narration proves that making an arrangement of safety and being watchful from the enemy and safeguarding the leader or oneself is not against trust in Allah ﷻ.

Chapter 27. The Virtues Of Abū Al-A‘war, And His Name Is: Sa‘eed Bin Zaid Bin ‘Amr Bin Nufail, May Allah Be Pleased With Him

3757. ‘Abdullāh bin Zālim Al-Māzīnī narrated that Sa‘eed bin Zaid bin ‘Amr bin Nufail said: “I bear witness for nine people, that they are in Paradise, and if I were to bear witness for a tenth, I would not be sinful.” It was said: “How is that?” He said: “We were with the Messenger of Allah ﷺ at (mount)

}}
Hirā' when he said, 'Be firm, Hirā'!
There is not upon you any but a Prophet, or a Siddiq, or a martyr.'
It was said: "And who were they?"

He said: "The Messenger of Allah, Abū Bakr, 'Umar, 'Uthmān,
Alī, 'Alī, Ṭalhah, Az-Zubair, Sa'd, and
'Abdur-Rahmān bin 'Awf." It was said:
"And who is the tenth?" He said: "Me." (Hasan)

[Abū 'Eisā said:] This Hadith is Hasan Sahīh, it has been related
through more than one from Sa'eed bin Zaid from the Prophet.

(Another chain) From 'Abdur-
Rahmān bin Al-Akhnas, from Sa'eed bin Zaid from the Prophet,
with similar in its meaning.

[Abū 'Eisā said:] This Hadith is Hasan.

3757. Ḥudhaifah bin Al-
Yamān narrated that Al-'Aqib and
As-Sayyid came to the Prophet
and said: "Send with us your
thrustworthy one." He said: "I shall
send with you a trustworthy one
who is truly a trustworthy one." So
the people desired that,[2] and he
sent Abū 'Ubaidah. (Ṣahīh)

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[2] That is, they desired to be the one that the Prophet had praised in such a manner.
And when Abū Ishāq used to report this Hadith, he would say, "I heard this sixty years ago."

This Hadith is Hasān Sahīh. And it has been related from Ibn ‘Umar and Anas from the Prophet ﷺ, that he said: "Every nation has a trustworthy one and the trustworthy one of this nation is Abū ‘Ubaidah bin Al-Jarrāh." (Sahīh)

(2). 3757. Ḥudhaifah said: "Silah bin Zufar has a heart of gold."[1] (Da‘f)

(3). 3757. ‘Abdullāh bin Shaqiq said: "I said to ‘Aishah: ‘Which of the Companions of the Prophet were the most beloved to him?’ She said: ‘Abū Bakr.’ I said: ‘Then who?’ She said: ‘Umar.’ I said: ‘Then who?’ She said: ‘Then Abū ‘Ubaidah bin Al-Jarrāh.’” He said: "I said: ‘Then who?’ He said: “Then she was silent.”[2] (Sahīh)

[1] He is the one who reported the previous narration from Ḥudhaifah.
[2] This preceded under no. 3657.
Chapter 28. The Virtues Of Abū Al-Fadl, The Uncle Of The Prophet ﷺ, And He Is Al-‘Abbās Bin ‘Abdul-Muṭṭalib, ﷺ

3758. ‘Abdul-Muṭṭalib bin Rabī’ah bin Al-Hārith bin ‘Abdul-Muṭṭalib entered upon the Messenger of Allāh ﷺ in a state of anger while I was with him, so he said: ‘What has angered you?’ He said: ‘O Messenger of Allāh, what is it with us and the Quraish, whenever they meet one another it is with glad faces, and when they meet us they meet us with other than that?”’ He said: “So the Messenger of Allāh ﷺ became angry, until his face reddened, then he said: ‘By the One in Whose Hand is my soul! Faith does not enter a man’s heart until he loves you for the sake of Allāh, and for the sake of His Messenger.’ Then he said: ‘O people! Whoever harms
my uncle, he has harmed me, for indeed, a man's uncle is not but the 
Sinw[1] of his father.” (Da'īf)
[Abū 'Eisā said:] This Hadīth is 
Hasan Šaḥīḥ.

Comments:
Love demands to love and respect the companions, associates and dear ones 
of the beloved. Faith demands from all Muslims to love the Muslim relatives 
and Companions of the Prophet ﷺ according to their status and degree in 
the sight of Allāh’s Messenger ﷺ.

Chapter (...) Al-‘Abbās Is From 
Me And I Am From Him

3759. Ibn ‘Abbās narrated that the 
Messenger of Allāh ﷺ said: “Al-
‘Abbās is from me and I am from 
him.” (Da'īf)

He said: This Hadīth is Hasan 
Šaḥīḥ Gharib, we do not know of it 
except as narration of Isrā’īl.

Comments:
Being a nephew, the Prophet ﷺ is from Al-‘Abbās, and Al-‘Abbās is from the 
Prophet ﷺ, in the sense of faith, nature and character.

Chapter (...) Al-‘Abbās Is The 
Uncle Of The Messenger Of 
Allāh ﷺ

3760. ‘Ali narrated that concerning 
Al-‘Abbās, the Prophet ﷺ said to 

[1] Sinw: Two or three palm trees will come from a single root, so each is called a Sinw. A man’s uncle is like that to his father. That is, he is like his father.
'Umar: “Indeed, the uncle of a man is the Sinw of his father.” And 'Umar had spoken to him concerning his charity. (Sahih) 

[Abū 'Eisā said:] This Hadīth is Hasan [Sahih].

Comments: 

The Prophet ﷺ appointed 'Umar for collection of Zakāt. On his return 'Umar told the Prophet ﷺ that Khālid, Al-'Abbās, and Ibn Jamīl have not paid the Zakāt. The Prophet ﷺ answered that he will pay on their behalf; the brother of the father is like the father. Tuhfat Al-Ahwadhi

Chapter (...) “O Allāh, Forgive 'Abbās and His Offspring”

3761. Abū Hurairah narrated that the Prophet ﷺ said: “Al-'Abbās is the uncle of the Messenger of Allāh ﷺ, and indeed, the uncle of a man is the Sinw of his father or from the Sinw of his father.” (Sahih) 

[Abū 'Eisā said:] This Hadīth is Hasan [Sahih] Gharīb, we do not know of it as a narration of Abū Az-Zinād except through this route.

3762. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ said to Al-'Abbās: ‘On the night of Monday, come to me, you and your offspring, so that I may supplicate for them with a supplication that Allāh will benefit you and your
Chapter 29. The Virtues Of Ja’far Bin Abi Talib, The Brother Of ‘Ali,

3763. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “I saw Ja’far flying in Paradise with the angels.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Gharib as a narration of Abū Hurairah. We do not know of it except through the report of ‘Abdullāh bin Ja’far, and Yahyā bin Ma‘īn and others regarded him as weak. He is the father of ‘Ali bin Al-Madīnī.

There is something on this topic from Ibn ‘Abbās.
"The Battle of Mūtah" was fought in 8th A.H. In this battle both the arms of Ja'far were cut off and Allāh gave him two arms in the Paradise. For this reason he is known as Dhul-Janāhain, Ja'far with two wings.

Chapter (...) The Statement Of Abū Hurairah: “None Has Put On Sandals... After The Messenger Of Allāh Better Than Ja'far Bin Abī Ṭālīb...”

3764. Abū Hurairah said: “None has put on sandals – nor worn them, nor ridden a mount, nor a Kūr, after the Messenger of Allāh – better than Ja'far [bin Abī Ṭālīb].” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Ṣahīh Gharib. [And a Kūr is a saddle.]

3765. Al-Barā' bin ‘Āzib narrated that the Prophet said to Ja'far bin Abī Ṭālīb: “You share similarity with me in appearance and in character.” (Sahih)

And there is a story concerning this Hadith.

[Abū ‘Eisā said:] This Hadith is Hasan Ṣahīh. [Sufyān bin Waki' narrated to us (saying): “My father narrated to us from Isrā'īl” similarly.]
Chapters On Al-Manaqib

Comments:
Ja’far resembled the Prophet (ﷺ) in form and figure as well as in character and manners. The background to this event is that on the occasion of ‘Umrah Al-Qadā’, the daughter of Hamzah came after him taking him as her ‘Uncle’. ‘Ali caught her and handed her over to Fātimah. Later on the matter of the possession of the girl rose among ‘Ali, Ja’far and Zaid. ‘Ali claimed that she will stay in his house as he took her possession first and she was the daughter of his uncle. Ja’far also claimed that she was the daughter of his uncle and his wife was her mother’s sister (Khalah). Zaid said that she was his brother’s daughter and his claim was genuine. The Prophet (ﷺ) decided in favor of Ja’far and said that the Khalah is like the mother.

3766. Abū Hurairah said: “I used to ask a man from among the Companions of the Prophet (ﷺ) concerning Ayāt of the Qur’ān which I would be more knowledgeable about than him, so that he might inform me something (more about them). So when I would ask Ja’far bin Abī Talib, he would not answer me until he would go with me to his place, and say to his wife: ‘O Asmā’, give us some food.’ Once she had given us some food, he would answer me. And Ja’far used to love the poor and sit with them, and speak with them, and they would speak with him, so the Messenger of Allāh (ﷺ) used to call him Abū Al-Masākin (the Father of the Poor). (Dā’īf)

[Abū ‘Eisā said:] This Hadīth is Gharīb and Ištāq Al-Makhzūmī is Ibrāhīm bin Al-Fāḍl Al-Madani, and some of the people of Hadīth have criticized him due to his memory. [And he has some Gharīb narrations.]
Abū Hurairah was a poor man. When he felt too hungry, he would go to some wealthy Companion and ask him the meaning of some Verse from the Qur'an concerning the feeding of the poor. Asking the meaning was not his real purpose and the Companions knew the purpose.

3767. Abū Hurairah said: “We used to call Ja'far bin Abī Talib the Father of the Poor, so when we used to come to him, he would draw us close to him as long as he was present. One day we came to him, and he did not find anything with him, so he brought out a jar of honey and broke it, so we began to lick out of it.” (Da'if)

[Abū 'Eisā said:] This Hadith is Hasan Gharib as a narration of Abū Salamah from Abū Hurairah.

Comments:
Ja'far would never let go any poor without eating food from his house. If he had nothing to offer he would give him the containers of honey and oil; at least there would be something left in them.

Chapter 30. The Virtues Of Abū Muhammad Al-Ḥasan Bin ‘Alī Bin Abī Ṭālib And Al-Ḥusain Bin ‘Alī Bin Abī Ṭālib, 🌹

3768. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: “Al-Ḥasan and Al-Ḥusain are the chiefs of the youths of Paradise.” (Ṣahīh)


Comments:
Abū Ḥurairah was a poor man. When he felt too hungry, he would go to some wealthy Companion and ask him the meaning of some Verse from the Qur'an concerning the feeding of the poor. Asking the meaning was not his real purpose and the Companions knew the purpose.
(Another chain) with similar.

[Abū ‘Eisā said:] This Hadīth is Sahih Hasan. And Ibn Abū Nu‘m (a narrator in the chain) is ‘Abdur-Rahmān bin Abū Nu‘m Al-Bajalī Al-Kūfī. [And he is called Abul-Hakam.]

Comments:

Those who die young, Al-Hasan and Al-Husain would be their leaders in the Paradise, and the people who die in mature age, their leaders would be Abū Bakr and ‘Umar as previously explained.

3769. Usāmah bin Zaid said: “I came to the Prophet one night concerning some need, so the Prophet came out while he was covering up something, and I did not know what it was. Once I had tended to my need, I said: ‘What is this that you are covering up?’ So he uncovered it, and I found it was Hasan and Husain [peace be upon them] upon his hips. So he said: ‘These two are my sons, and the sons of my daughter. O Allāh! Indeed, I love them, so love them, and love those who love them.’” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib.
Chapters On Al-Manāqib

Comments:

Al-Hasan and Al-Husain were very dear to the Prophet ﷺ, they were part of his blood, so his love for them was natural and loving the beloved's loved ones is also natural.

3770. ‘Abdur-Rahmān bin Abū Nu‘m narrated that a man from the people of Al-‘Iraq asked Ibn ‘Umar about the blood of a gnat that gets on the clothes. Ibn ‘Umar said: “Look at this one, he asks about the blood of a gnat while they killed the son of the Messenger of Allah ﷺ! And I heard the Messenger of Allah ﷺ saying: ‘Indeed Al-Hasan and Al-Husain – they are my two sweet basilisks in the world.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Sahih. And Shu’bah [and Mahdī bin Maimūn] reported it from Muḥammad bin Abī Ya‘qūb. And it has been related from Abū Hurairah from the Prophet ﷺ, similarly. Ibn Abū Nu‘m is ‘Abdur-Rahmān bin Abū Nu‘m Al-Bajalī.

Comments:

Flowers are symbol of beauty and delight. They provide pleasure and comfort to the senses, similarly a child also incites the sentiments of love and tenderness. Al-Hasan and Al-Ḥusain were like tender sweet-smelling flowers.

3771. Salma said: “I entered upon Umm Salamah while she was
crying, so I said: 'What causes you to cry?' She said: 'I saw the Messenger of Allāh – that is, in a dream – and there was dirt on his head and his beard, so I said: “What is wrong with you, O Messenger of Allāh?” He said: 'I just witnessed the killing of Al-Husain.” (Da‘īf)

[Abū ‘Eisā said:] This Hadith is Gharib.

**Comments:**

This dream of Umm Salamah was only an imaginative fancy which has no relation with reality because the Prophet ﷺ has left this world and gone to the next world (Barzakh) where there is no question of battles or dust raising. According to the Divine Law, on the death of relatives or loved ones, putting dust on the head and beard is strictly prohibited. On the occasion of the ‘Battle of Mūtah’, the Prophet ﷺ did not show any sign of crying or bewailing while declaring the martyrdom of Zaid and Ja‘far. The event and its occurrence mentioned in this narration is incorrect.

3772. Anas bin Mālik narrated that the Messenger of Allāh ﷺ was asked: “Which of the people of your house are most beloved to you?” He said: “Al-Hasan and Al-Husain.” And he used to say to Fātimah: “Call my two sons for me so that I may smell them.” And he would hug them. (Da‘īf)

**Comments:**

It is natural that everyone loves the children of his daughter, particularly
when they are still of a tender age. The Prophet ﷺ would let Ummamah the daughter of Zainab climb his shoulders while he was praying.

Chapter (...) “Indeed, This Son Of Mine Is A Chief”

3773. Abū Bakrah narrated that the Messenger of Allâh ascended the Minbar and said: “Indeed, this son of mine is a chief, Allâh shall bring peace between two [tremendous] parties through his hands.” (Sâhih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. He meant: Al-Ḥasan bin ‘Alī.

Comments:

As the Prophet ﷺ had predicted Al-Ḥasan had bridged the gap of tension between the parties of ‘Alī and Mu‘awiyah.

Chapter (...) His Carrying And Placing Al-Ḥasan And Al-Ḥusain In Front Of Him...

3774. Buraidah said: “The Messenger of Allâh ﷺ was delivering a Khutbah to us when Al-Ḥasan and Al-Ḥusain [peace be upon them] came, wearing red shirts, walking and falling down. So the Messenger of Allâh ﷺ descended from the Minbar and carried them, and placed them in front of him. Then he said: ‘Allâh spoke the Truth: Indeed, your wealth and your children are a trial.’[1] I looked at these two

Children walking and falling down, and I could not bear patiently anymore until I interrupted my talk and picked them up.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Gharib, we only know of it as a narration of Al-Husain bin Wāqid.

Comments:
The condition of both the children was a distraction for the Prophet ﷺ and for the Companions too. It was difficult for the Prophet ﷺ to speak, and difficult for the Companions to listen. So to end the situation the Prophet ﷺ picked up the children and placed them in front of him.

3775. Ya‘lā bin Murrah narrated that the Messenger of Allāh ﷺ said: “Husain is from me, and I am from Husain. Allāh loves whoever loves Husain. Husain is a Sibṭ among the Asbāb.”[1] (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan [and we only know it as a narration of ‘Abdullāh bin ‘Uthmān bin Khuthaim. And more than one narrator reported it from ‘Abdullāh bin ‘Uthmān bin Khuthaim.]
3776. Anas bin Mālik said: “None of them used to resemble the Messenger of Allāh more than Al-Hasan bin ‘Alī.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadith is Ṣaḥīḥ.

Comments:

The Prophet’s upper part of the body that is above from the chest, resembled Al-Hasan more and the lower part that is below the chest to the feet with Al-Husain.

3777. Abū Juhaifah said: “I saw the Messenger of Allāh, and Al-Hasan bin ‘Alī used to resemble him.” (Ṣaḥīḥ)

This Hadith is Ṣaḥīḥ.

[He said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Ibn ‘Abbās, and Ibn Az-Zubair.

3778. Anas bin Mālik said: “I was with Ibn Ziyād and the head of Al-Husain was brought. He began to poke it in the nose with a stick that he had, saying: ‘I do not see the like of this as beautiful, why is he mentioned as such?’”[1] He said: “Behold, he was of the closest of them in resemblance to the Messenger of Allāh.” (Ṣaḥīḥ)

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[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣaḥīḥ Gharib.

هذه حديثاً! لا يذكر! قال: قلت: أما إنه كان من أشجعهم يرسله الله. [قال أبو عيسى:] هذا حديث حسن

 صحيح غريب.

تخريج: [صحيح] وراء البخاري، فقائلاً أصحاب النبي ﷺ، باب مناقب الحسن والحسين

Comments:

In the light of Al-Bukhari’s narration, it seems that Ibn Ziyād passed these remarks sarcastically and by way of arrogance. Anas said, “No doubt he has extreme resemblance to the Messenger of Allāh and no Muslim can have any doubt in the handsomeness of the Prophet ﷺ.” Ibn Ziyād had no answer to it.

3779. ‘Ali said: “Al-Ḥasan is greater in resemblance to the Messenger of Allāh ﷺ with regards to what is between the chest and the head, and Al-Ḥusain is greater in resemblance to the Messenger of Allāh ﷺ with regards to what is below that.” (Da’if)

[Abū ‘Eisā said:] This Hadith is Ḥasan [Ṣaḥīḥ] Gharib.

3780. ‘Umārah bin ‘Umair said: “When the heads of ‘Ubaidullāh bin Ziyād and his companions were brought, they were stacked in the Masjid at Ar-Rahbah. So I came to them and they were saying: ‘It has come, it has come.’ And behold, there was a snake going between the heads, until it entered the nostrils of ‘Ubaidullāh bin Ziyād, and it remained there momentarily, then left and went until it had disappeared. Then they said: ‘It has
come, it has come.’ So it did that two or three times.” (Da’f)
This Ḥadith is Ḥasan Ṣaḥīḥ.

Comments:
‘Ubaidullah bin Ziyād poked his stick in the nose and passed taunting remarks about Al-Uusain’s beauty. Allāh punished him in this world before the eyes of the people. A snake thrice entered his nostrils and came out. He was murdered by Ibrāhīm Auṣtār in 66. A.H. in the month of Dhul Hijjah (Tuhfat Al-Ahwādhi v. 4. p. 342).

Chapter (...)

3781. Hudhaifah said: “My mother asked me: ‘When is your planned time – meaning: with the Prophet?’ So I said: ‘I have not had a planned time to see him since such and such time.’ She rebuked me, so I said to her: ‘Let me to go the Prophet so that I may perform Maghrib (prayer) with him, and ask him to seek forgiveness for you and I.’ So I came to the Prophet, and I prayed Maghrib with him, then he prayed until he prayed Al-‘Is/ia. Then he turned, and I followed him, and he heard my voice, and said: ‘Who is this? Hudhaifah?’ I said: ‘Yes.’ He said: ‘What is your need, may Allāh forgive you and your mother?’ He said: ‘Indeed, this is an angel that never descended to the earth ever before tonight. He sought permission from his Lord to greet me with peace and to give me glad tidings that Fāṭimah is the chief of
the women of Paradise, and that Al-Hasan and Al-Husain are the chiefs of the youths of the people of Paradise.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib from this route, we do not know of it except as a narration of Isrā’il.


3782. Al-Barā’ narrated that the Messenger of Allāh ﷺ saw Hasan and Husain, so he said: “O Allāh, I love them, so love them.” (Ṣahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:

Love of Allāh ﷺ and His Messenger ﷺ should be deeply rooted in every Muslim’s heart.


[Abū ‘Eisā said:] This Hadith is Hasan Sahih. [And it is more correct than the narration of Al-Fuḍail bin Marzūq (no. 3783).]
3784. Ibn 'Abbãs narrated that the Messenger of Allãh (pbuh) was carrying Al-Hasan bin 'Ali upon his shoulder, so a man said: “What an excellent mount you are riding, O child.” So the Prophet (pbuh) said: “And what an excellent rider he is.” (Da'iJ)

[Abû 'Eisã said:] This Hadith is Gharib, we do not know of it except through this route. And Zam'ãh bin Šâliõ was graded as weak by the people of Hadith due to his memory.

3785. Al-Musayyab bin Najabah said: “Ali bin Abî Tãlib said: ‘The Prophet (pbuh) said: “Indeed every Prophet is given seven select attendants”’ – or he said: “guards” – “and I was given fourteen.” We said: “Who are they?” He said: ‘Myself, my two sons,¹ Ja'far, Hamzah, Abû Bakr, 'Umar, Mus'ab bin 'Umar, Bilãl, Salmãn, 'Amrnãr, Al-Miqdãd, Hudhaifah, Abû Dharr, and 'Abdullãh bin Mas'ûd.” (Da'iJ)

[Abû 'Eisã said:] This Hadith is Hasan Gharib from this route. And this Hadith has been related from ‘Ali in Mawqûf form.

¹ Al-Hasan and Al-Husain.
Comments:

All of them are those whose sacrifices are admitted and accepted. All of them were loyal to Allâh and His Messenger and devoted to faith.

Chapter 31. About The Virtues Of The People Of The House Of The Prophet ﷺ

3786. Jâbir bin ‘Abdullah said: “I saw the Messenger of Allâh during his Hajj, on the Day of ‘Arafah. He was upon his camel Al-Qaswâ’, giving a Khutbah, so he said: ‘O people! Indeed, I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allâh and my family, the people of my house.” (Sahîh)

[He said:] There are narrations on this topic from Abû Dharr, Abû Sa‘eed, Zaid bin Arqam, and ʿUthma bin Usaid.

[Abû ‘Eisâ said:] This Hadith is [Hasan] Gharîb from this route. He said: And Zaid bin Al-Ḥasan, Sa‘eed bin Sulaimân, and more than one of the people of knowledge reported from him.

Comments:

This narration is a proof that as it is essential and necessary to respect and act upon the Commands of the Qur’ân, the same way it is required to respect the family members and the wives of the Prophet ﷺ. It is also essential to trust and act upon their noble and right reports.

3787. ‘Umar bin Abî Salamah – the step-son of the Prophet ﷺ – said: “When these Ayât were
revealed to the Prophet ﷺ: ‘Allāh only wishes to remove the Rijs from you, O members of the family, and to purify you with a thorough purification...’[1] in the home of Umm Salamah, he called for Fāṭimah, Ḥasan, Ḥusain, and wrapped them in a cloak, and ‘Alī was behind him, so he wrapped him in the cloak, then he said: ‘O Allāh! These are the people of my house, so remove the Rijs from them, and purify them with a thorough purification.’ So Umm Salamah said: ‘And am I with them O Messenger of Allāh?’ He said: ‘You are in your place, and you are more virtuous to me.” (Sahīh)[2]

[Abū ‘Eisā said:] This Hadith is Gharīb from this route.

Comments:
‘Rijs’ means base and mean and this word includes all bad habits, actions and deeds. In reality and genuinely it can be said that the real people of the house are his wives as is clear from the text of the narration.

3788. Zaid bin Arqam, may Allāh be pleasing with both of them, narrated that the Messenger of Allāh ﷺ said: “Indeed, I am leaving among you, that which if you hold fast to them, you shall not
be misguided after me. One of them is greater than the other: The Book of Allâh is a rope extended from the sky to the earth, and my family – the people of my house – and they shall not split until they meet me at the Hawd, so look at how you deal with them after me.”

(Sâhîh)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb.

Comments:
The main theme and purpose is the same as given in the preceding narration. In this narration it has been made clear that the status of the Qur’ân is the highest and it is a must to follow its commands. The basic criterion is the Qur’ân and the deeds and actions of his family are to be tested on this standard, and no one of his family member will go against it.

3789. Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ said: “Love Allâh for what He nourishes you with of His blessings, love me due to the love of Allâh, and love the people of my house due to love of me.” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb, we only know of it from this route.

Allâh ﷻ loves His Messenger and His Messenger loves the people of his house. The beloved of the beloved are also beloved, this is but natural and is not to be denied.

3790. Anas bin Mālik narrated that the Messenger of Allāh said: “The most merciful of my nation to my nation is Abū Bakr, and the most severe of them concerning the order of Allāh is ‘Umar, and the most truly modest of them is ‘Uthmān bin ‘Affān. The most knowledgeable of them concerning the lawful and the unlawful is Mu‘ādh bin Jabal, the best reciter (of the Qur’ān) among them is Ubayy bin Ka‘b, and every nation has a trustworthy one, and the trustworthy one of this nation is Abū ‘Ubaidah bin Al-Jarrāh.”

(Sahih)

[Abū ‘Eisā said:] This is a [Hasan] Gharib Hadith, we do not know of it as a narration of Qatādah except through this route. Abū Qilābah related it from Anas from the Prophet, similarly. [And what is well-known is the narration of Abū Qilābah.]

Comments:

Allāh made humans different in nature, dispositions and temperaments, therefore, they had different ratios of these qualities in their nature. These Companions were ahead of each other in various qualities, but as a whole their status was according to their place in the highest set of Companions.

3791. Anas bin Mālik narrated that the Messenger of Allāh said: “..."
said: “The most merciful of my nation to my nation is Abū Bakr, and the most severe of them concerning the order of Allāh is ‘Umar, and the most truly modest of them is ‘Uthmān bin ‘Affān. The best reciter (of the Qurʾān) among them is Ubayy bin Ka'b, the most knowledgeable of them concerning (the laws of) inheritance is Zaid bin Thābit, the most knowledgeable of them concerning the lawful and the unlawful is Mu'ādh bin Jabal. Truly, every nation has a trustworthy one, and the trustworthy one of this nation is Abū 'Ubaidah bin Al-Jarrāh.”

(Saḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih.


3792. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said to Ubayy bin Ka'b: “Indeed Allāh ordered me to recite to you: Those who disbelieve were not going to...” He said: “And He named me?” He said: “Yes.” So he wept. (Saḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih.

And this Hadīth has been related from Ubayy bin Ka'b that he said: “The Prophet ﷺ said to me” then he mentioned similar to it.

Comments:
As an acknowledgment of the recitation of the Ubuyy bin Ka'b the Prophet recited this Sūrah before him. He wept either out of happiness or out of the fear of responsibility. Another thing is also proved from this narration that hearing and reciting of the Qur'ān is Sunnah. Recitation of the Qur'ān for the purpose of teaching is also approved and commanded.

3793. Ubuyy bin Ka'b narrated that the Messenger of Allāh said to him: “Indeed, Allāh ordered me to recite to you, so he recited in it: ‘Those who disbelieve from amongst the People of the Book were not going to...’” (And he) also recited in it, “Indeed, the religion with Allāh is Al-Hanifīyyah, the Muslim, not Judaism, nor Christianity, whoever does good, it shall not be rejected from him.” And he recited to him: “And if the son of Ādām had a valley-full of wealth, he would seek a second, and if he had a second, he would seek a third, and nothing fills the belly of the son of Ādām except for dirt. And Allāh pardons those who repent.” (Hasan)

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣahīḥ. And it has been related through routes other than this.

‘Abdullāh bin ‘Abdur-Rahmān bin Abzā reported from his father, from Ubuyy bin Ka'b that the Prophet said: “Indeed, Allāh ordered me to recite to you the Qur'ān.” And Qatādah reported from Anas that the Prophet said to Ubuyy, “Indeed, Allāh has ordered me to recite to you the Qur'ān.”


**Comments:**

This narration shows that it was a long Sūrah but due to abrogation of some verses it remained as it is mentioned in the Noble Qur'ān.

3794. Qatādah narrated that Anas bin Mālik said: “Four gathered the Qur'ān during the time of the Messenger of Allāh ﷺ, all of them from the Ansār: Ubayy bin Ka'b, Mu‘ādh bin Jabal, Zaid bin Thābit, and Abū Zaid.” I said to Anas: “Who is Abū Zaid?” He said: “One of my uncles.” (Ṣaḥīḥ)

[Abū 'Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

**Comments:**

These four Ansār Companions had memorized the complete Qur'ān. It does not mean that other Companions had not memorized the Qur'ān. It is just to show that from the tribe of Khazraj these were the only four persons who had memorized the complete Qur'ān. There were other Muhājirūn who had memorized the various parts of the Qur'ān. There were people among the Muhājirūn and Ansār who had also memorized the Qur'ān.

3795. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “What an excellent man is Abū Bakr, what an excellent man is 'Umar, what an excellent man is Abū ‘Ubaidah bin Al-Jarrāḥ, what an excellent man is Usaid bin Hudair, what an excellent man is Thābit bin Qais bin Shāmmās, what an excellent man is Mu‘ādh bin Jabal, and what an excellent man is...
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Mu‘ādh bin ‘Amr bin Al-Jamūh.”

(Ṣahīh)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan, we only know it through the narration of Suhail.

Notes:

This narration shows that the Prophet ﷺ was happy with the performance and conduct of these Companions. This is a great honor for them.

3796. Hudhaifah bin Al-Yamān narrated that Al-‘Āqib and As-Sayyid[1] came to the Prophet ﷺ and said: “Send with us your trustworthy one.” He said: “I shall send with you a trustworthy one who is truly a trustworthy one.” So the people desired that,[2] and he sent Abū ‘Ubaidah, may Allāh be pleased with him. (Ṣahīḥ)

And when Abū Isbāq used to report this Ḥadīth, he would say, “I heard this sixty years ago.”[3]

[Abū ‘Eisā said:] This Ḥadīth is Hasan Ṣahīḥ. And it has been related from Ibn ‘Umar and Anas from the Prophet ﷺ that he said: “Every nation has a trustworthy one and the trustworthy one of this nation is Abū ‘Ubaidah bin Al-Jarrāḥ.”

Notes:

The actual name of Al-‘Āqib is ‘Abdul-Masih and As-Sayyid’s name is Aiaham or Shahrahbi. They were the leaders of the delegation arriving from Najrān in 9th A.H.

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[2] That is, they desired to be the one that the Prophet ﷺ had praised in such a manner.
[3] This preceded under no. 3757.
Chapter 33. The Virtues Of Salman Al-Fârîsi, May Allah Be Pleased With Him


[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb, we do not know of it except as a narration of Al-Hasan bin Sâlih.

Comments:
It means that these three Companions are from the people of the Paradise.

Chapter 34. The Virtues Of ‘Ammâr Bin Yâsîr And His Kunyah Is Abû Al-Yaqzân, May Allah Be Pleased With Him

3798. ‘Ali narrated that ‘Ammâr bin Yâsîr came seeking permission to enter upon the Prophet so he said: “Permit him, greetings to the pure one, the purified.” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh.

Comments:
This is an indication of his personal and natural nobleness. The acceptance of Islam polished his natural nobleness.
3799. 'Aishah narrated that the Messenger of Allah ﷺ said: “Ammar is not given a choice between two matters, except that he chooses the one with more guidance in it.” (Da'if)

[Abū 'Eisä said:] This Hadith is Hasan Gharib, we do not know of it except through this route, from the narration of 'Abdul-'Azīz bin Siyāh, and he is a Shaikh from Al-Kūfah, people reported from him, and he has a son called Yazīd bin 'Abdul-'Azīz, Yāḥyā bin Ādam narrated from him.

Maḥmūd bin Ghailān narrated to us (saying): Wāki‘ narrated to us (saying): Sufyān reported to us, from 'Abdul-Malik bin 'Umair, from a freed slave of Rib‘i bin Hirāsh, from Hudhayfah, who said: “We were sitting with the Prophet ﷺ and he said: ‘I do not know how long I will be with you, so stick to the two after me,’ and he signaled towards Abū Bakr and 'Umar[1] – ‘And act upon the guidance of 'Ammār, and whatever Ibn Mas‘ūd reports to you, then believe him.’” (Hasan)

[Abū 'Eisā said:] This Hadith is Hasan. And Ibrahim bin Sa‘d reported this Hadith from Sufyān

[1] This preceded under no. 3662.
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Ath-Thawri, from ‘Abdul-Malik bin ‘Umair, from Hilal, the freed slave of Rib‘i, from Rib‘i, from Hudhaifah from the Prophet, similarly.

And Sālim Al-Murādı Al-Kūfī has related from ‘Amr bin Harim: from Rib‘i bin Hirash, from Hudhaifah, from the Prophet, similar to this.

**3800.** Ābū Hurairah narrated that the Messenger of Allāh ﷺ said: “Rejoice, ‘Ammār, the transgressing party shall kill you.” *(Sahih)*

[He said:] There are narrations on this topic from Umm Salamah, ‘Abdullāh bin ‘Amr, Ābū Al-Yasar and Hudhaifah.

[Ābū ‘Eisā said:] This Ḥadīth is *Hasan Sahih Gharîb* as a narration of Al-‘Alā’ bin ‘Abdur-Rahmān (a narrator in the chain).

**Comments:**

In another *Sahih* narration it has been indicated that the group called him towards Hell, and ‘Ammār called them towards the Paradise. *(Sahih Al-Bukhārī* no. 447.)

Chapter 35. The Virtues Of Ābū Dharr Al-Ghifārī, ﷺ

3801. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “There is no one more truthful, that the sky has shaded and the earth has carried, than Ābū Dharr.” *(Hasan)*
[He said:] There are narrations on this topic from Abū Ad-Dardā’ and Abū Dharr.

[Abū 'Eisā said:] This Hadith is Hasan.

Tafsir: [Hasan] and 'A'īrān bin Mājah, the dispatched, placed Abū Dharr as the main character. He was a thorough gentleman and truthful to the heart.

[^602] Abū Dharr narrated that the Messenger of Allāh ﷺ said:

“There is no one more truthful in speech, nor in fulfilling of promises, that sky has covered and the earth has carried, than Abū Dharr, the likeness of ‘Eisā bin Mariam.” So 'Umar bin Al-Khaṭṭāb said, as if out of envy: “So do you acknowledge that for him, O Messenger of Allāh?” He said: “Yes, so acknowledge it.” (Hasan)

[He said:] This Hadith is Hasan Gharīb from this route. Some of them reported this Hadith and said: “Abū Dharr walks upon the earth with the asceticism of ‘Eisā bin Mariam [peace be upon him].”

Comments:

Abū Dharr was a self disciplined and a satisfied person. He led a very simple life. He was indifferent to worldly affairs. He never loved wealth and worldly status. He was a hospitable man by nature.
Chapter 36. The Virtues Of Abdullah bin Salâm, May Allah Be Pleased With Him

3803. ‘Abdul-Malik bin ‘Umair narrated from the nephew of ‘Abdullàh bin Salâm who said: “When they were about to kill ‘Uthmân, ‘Abdullàh bin Salâm came and ‘Uthmân said to him: ‘What did you come for?’ He said: ‘I came to assist you.’ He said: ‘Go to the people to repel their advances against me. For verily your going is better to me than your entering here.’ So ‘Abdullàh went to the people and said: ‘O you people! During Jâhiliyyah I was named so-and-so, then the Messenger of Allah named me ‘Abdullàh, and some Ayât from the Book of Allah were revealed about me. (The following) was revealed about me: “A witness from among the Children of Isra‘îl has testified to something similar and believed while you rejected. Verily, Allah does not guide the wrongdoing people.”’[1] [And (the following) was revealed about me:] “Sufficient as a witness between me and you is Allah, and those too who have knowledge of the Scripture.”[2] Allah has sheathed the sword from you and the angels are your neighbors in this city of yours, the one in which the Revelation came to the Messenger of Allah. But by Allah! (Fear) Allah regarding this man; if you kill

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him, then by Allâh! If you kill him, then you will cause the angels to remove your goodness from you, and to raise Allâh’s sheathed sword against you, such that it will never be sheathed again until the Day of Resurrection.” He said: “They said: ‘Kill the Jew and kill ‘Uthmân.’”[1] (Da’if)

[Abû ‘Eisâ said:] This Hadith is Gharib, we only know of it as a narration of ‘Abdul-Mâlík bin ‘Umaîr. Shu‘âib bin Šafwân reported this Hadith from ‘Abdul-Mâlík bin ‘Umaîr, he said: “From ‘Umar bin Muḥammad bin ‘Abdullâh bin Salâm, from his grandfather, ‘Abdullâh bin Salâm.”

**Tafsîr:** [Ma’fühl] تَعَلَّمْ نَفْسِي ّتَعَلَّمْ نَفْسِي

3804. Yazîd bin ‘Umairah said: “When death was upon Mu‘âdh bin Jabal, it was said to him: ‘O Abû ‘Abdur-Rahmân, advise us.’ He said: ‘Sit me up.’ So he said: ‘Indeed, knowledge and faith are at their place, whoever desires them shall find them.’ He said that three times. ‘And seek knowledge from four men: ‘Uwaimir Abû Ad-Dardâ’, with Salmân Al-Fârisî, with ‘Abdullâh bin Mas‘ûd, and with ‘Abdullâh bin Salâm who used to be a Jew and then accepted Islam. For indeed, I heard the Messenger of Allâh /Sâhih/ saying, “Indeed he is the tenth of ten in Paradise.”” (Sâhih)

[1] This preceded under no. 3256.
Chapters On Al-Manaqib

[He said:] And there is a narration on this topic from Sa‘d.

[Abū ‘Eisā said:] This Hadīth is Hasan Šāhīh Gharīb.

Comments:

‘Abdullāh bin Salām used to be a Jew, and from among the Jews, he was 10th person who embraced Islam. He was a true scholar of his religious book.

Chapter 37. The Virtues Of ‘Abdullāh Bin Mas‘ūd, May Allāh Be Pleased With Him

3805. Ibn Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Take as examples the two after me from my Companions, Abū Bakr and ‘Umar. And act upon the guidance of ‘Ammār, and hold fast to the advice of Ibn Mas‘ūd.”[1]

[Abū ‘Eisā said:] This Hadīth is Hasan Gharīb from this route as a narration of Ibn Mas‘ūd. We do not know of it except through the narration of Yahyā bin Salamah bin Kuhail. And Yahyā bin Salamah was graded weak in Hadīth. Abū Az-Za‘rā’s name is ‘Abdullāh bin Hāni’. And the Abū Az-Za‘rā that Shu‘bāh, Ath-Thawrī, and Ibn ‘Uyainah reported from – his name is ‘Amr bin ‘Amr, and he is the nephew of Abū Al-Åhwaṣ, the companion of

Comments:

It means that on the issue of Caliphate accept the advice of Ibn Mas'ūd. 'Abdullāh bin Mas'ūd stated that the person whom the Prophet ﷺ asked to lead the prayer how could they ask him to step back. The person to whom the Prophet selected to lead the religious affairs, why should not they select him to lead the worldly affairs of the state as Khalifat Al-Muslimūn. This is an open indication that Abū Bakr will be the Caliph.

3806. Abū Mūsā said: “My brother and I arrived from Yemen, and we did not see a period except that we thought 'Abdullāh bin Mas'ūd was a man from the people of the house of the Prophet ﷺ, due to what we would see of him entering, and his mother’s entering, upon the Prophet ﷺ.” (Ṣaḥīh)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣaḥīh [Gharīb from this route]. Sufyān Ath-Thawrī reported it from Abū Isḥāq.

Comments:

It means that 'Abdullāh bin Mas'ūd spent most of his time with the Prophet ﷺ, therefore, they took him to be a member of the Prophet’s family. This is an honor for Abdullah bin Mas'ūd.

3807. ‘Abdur-Rahmān bin Yazīd said: “We came to Ḥudhaifah and said: ‘Inform us of the closest to the Messenger of Allāh ﷺ in guidance and conduct, so that we may take from him and hear from him.’ He said: ‘The closest of the
people in guidance, conduct, and character used to be ‘Abdullāh bin Maṣ‘ūd, until he would hide from us in his house.\[1\] And the guarded ones\[2\] from the Companions of Muḥammad ﷺ know that Ibn Umm ‘Abd\[3\] is from among the most intimately close to Allāh of them.” (Ṣaḥīḥ)

[Ābū ‘Eisā said:] This Hadīth is Ḥasan Ṣaḥīḥ.

Comments:

It means those who were very close to the Prophet ﷺ in copying his actions and following his orders. They never did anything against the way of the Prophet ﷺ and they were also aware of the status of the Companions.

3808. ‘Alī narrated that the Messenger of Allāh said: “If I was going to appoint anyone of them as a leader without any consultation, I would appoint Ibn Umm ‘Abd over them.” (Ḍa‘if)

[Ābū ‘Eisā said:] This Hadīth is Gharīb, we only know of it through the narration of ʿAl-Ḥārith from ‘Alī.

Comments:

In this narration “appointing as a leader” means to make him in charge of a detachment or of a project.

\[1\] That is, even though he would try and hide from the sight of people, this was still apparent.

\[2\] Those who are guarded by Allāh from straying in word and deed. See Tuhfat Al-Ahwādhi.

\[3\] A nickname of ‘Abdullāh bin Maṣ‘ūd, may Allāh be pleased with him.
3809. 'Ali narrated that the Messenger of Allah said: “If I was going to appoint anyone as a leader without any consultation, I would appoint Ibn Umm ‘Abd.” (Da’if)

Comments:
Umm ‘Abd was the name of the mother of ‘Abdullah bin Mas‘ūd.

3810. ‘Abdullah bin ‘Amr narrated that the Messenger of Allah said: “Take the Qur’an from four: From Ibn Mas‘ūd, Ubayy bin Ka‘b, Mu‘ādh bin Jabal, and Sālim the freed slave of Abū Ḥudhaifah.”

(Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:
All of them had learnt the Qur’an with great efforts and care, and devoted their lives to the teachings of the Qur’an.

3811. Khaithamah bin Abī Sabrah said: “I came to Al-Madinah, so I asked Allāh to make it easy for me to sit with one who is righteous. He made Abū Hurairah accessible to me, so I sat with him and said to him: ‘Indeed, I asked Allāh to make it easy for me to sit with one who is righteous, and it is to you that I was guided.’ So he said to me: ‘From where are you?’ I said: ‘From the people of Al-Kūfah, I came to
search out good and to seek it.’ So he said: ‘Is there not among you Sa’ad bin Malik whose supplication is answered, Ibn Mas’ud, the one who used to carry the water for purification and the sandals of the Messenger of Allah, and Hudhaifah, the keeper of the secrets of the Messenger of Allah, and ‘Ammar whom Allah has guarded from Shaytân upon the tongue of His Prophet, and Salûn the companion of the Two Books?’” (Da’îf)

(One of the narrators) Qatâdah said: “And the Two Books are the Injil and the Qur’ân.”

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharîb Sahîh, and Khaithamah is Ibn ‘Abdur-Rahmân bin ‘Abî Sabrah, he is attributed to his grandfather.

Comments:
The Prophet ﷺ prayed to Allah ﷻ for Sa’d bin Malik bin Abi Waqqâs to accept his supplications. It has already been mentioned while enumerating his qualities. ‘Abdullah bin Mas’ud was a special attendant of the Prophet ﷺ who was responsible for his shoes and pillow.

Chapter 38. The Virtues Of Hudhaifah Bin Al-Yamân, May Allah Be Pleased With Him

3812. Hudhaifah narrated that they said: “O Messenger of Allah, if you were to appoint someone as a successor.” He said: “If I were to appoint a successor over you, and you were to disobey him, you would be punished. But whatever Hudhaifah narrates to you, then believe him, and whatever ‘Abdullâh teaches you to recite,
then recite it." \(\text{Da'i}f\)

‘Abdullãh said: “I said to Ishãq bin ‘Eisã: ‘They say this (Hadith) is from Abû Wã`il.’ He said: ‘It is from Zãdhãn, if Allah wills.’”

[He said:] This Hadith is Hasan, and it is a narration of Sharãk.

Comments:

Hudhaifah and ‘Abdullãh bin Mas‘ûd both report that the Prophet said, “Follow the two, Abû Bakr and ‘Umar, those coming after me.” It means that he declared the Muslims should not worry about the appointment of the Caliph, Allah will solve this matter, but Muslims should listen to Hudhaifah regarding this matter.

Chapter 39. The Virtues Of Zaid Bin Hári-thãh, May Allah Be Pleased With Him

3813. Zaid bin Aslam narrated from his father, from ‘Umar, that he (‘Umar) granted a stipend of three-thousand and five-hundred to Usãmah bin Zaid, and he granted three-thousand to ‘Abdullãh bin ‘Umar. So ‘Abdullãh bin ‘Umar said to his father: “Why have you given preference to Usãmah over me? For by Allah, he has not preceded me to any battle.” He said: “Because Zaid used to be more beloved to the Messenger of Allah than your father, and Usãmah was more beloved to the Messenger of Allah than you. So I gave preference to the beloved of the Messenger of Allah over my beloved.” \(\text{Hasan}\)

[He said:] This Hadith is Hasan Gharîb.
Comments:

‘Umar fixed the amount of stipend on the basis of precedence in emigration or on participation in the battles. According to both standards ‘Abdulläh bin ‘Umar was ahead of Usamah bin Zaid. Therefore, ‘Abdulläh bin ‘Umar asked the reason of granting him a greater stipend.

3814. Ibn ‘Umar said: “We called Zaid bin Ĥarîthah nothing but ‘Zaid bin Muḥammad’ until the Qur’on was revealed (ordering): Call them by their fathers, that is more just according to Allah.”[1] (Sāhih)

[He said:] This Hadîth is Sâhih.

3815. Jabalah bin Ĥarîthah, the brother of Zaid, said: “I came to the Messenger of Allâh and said: ‘O Messenger of Allâh, send my brother Zaid with me.’ He said: ‘Here he is.’ He said: ‘If he goes with you, I will not prevent him.’ Zaid said: ‘O Messenger of Allâh, by Allâh, I will not choose anyone over you.’” He said: “So I considered the view of my brother to be better than my own view.” (Hasan)

[He said:] This Hadîth is Hasan Gharîb, we do not now of it except as a narration of Ibn Ar-Rûmî from ‘Aли bin Mus-hîr.

[1] Al-Ĥizb 33:5. This preceded under no. 3209 with the same chain of narration and he said: “Hasan Sâhih.”
Zaid preferred to stay with the Prophet \( \text{سَلَّمَ اللهُ وَسَلَّمَ} \) thereby gaining success here and in the Hereafter.

3816. Ibn ‘Umar narrated that the Messenger of Allāh \( \text{سَلَّمَ اللهُ وَسَلَّمَ} \) sent an army and put Usāmah bin Zaid in charge of them. So the people contested his leadership, so the Prophet \( \text{سَلَّمَ اللهُ وَسَلَّمَ} \) said: ‘If you contest his leadership, then you did contest the leadership of his father before him. And indeed, by Allāh, he was certainly fit for leadership, and he was of the most beloved of people to me, and this one is among the most beloved of people to me after him.” (Sahih)

He said: This Hadith is Hasan Sahih.

(Another chain) From Ibn ‘Umar, from the Prophet \( \text{سَلَّمَ اللهُ وَسَلَّمَ} \) with similar to the (previous) narration of Mālik bin Anas.

Comments:

This narration is a proof that for the appointment of a commander of troops, social status, age or family background is not a criteria. There are other qualities and skills which are essential for the post. In the presence of Abū Bakr and ‘Umar, other Companions had been given the post of commander of the army. Usāmah bin Zaid was a freed slave, and the Prophet \( \text{سَلَّمَ اللهُ وَسَلَّمَ} \) knew his abilities and nature.
Chapter 40. The Virtues Of Usâmah Bin Zaid, May Allah Be Pleased With Him

3817. Muhammad bin Usâmah bin Zaid narrated from his father, that he said: "When the Messenger of Allah became weak, I marched and the people marched upon Al-Madinah. I entered upon the Messenger of Allah and he was unable to speak (because of weakness), so he did not say anything. So the Messenger of Allah began to place his hands upon me and then raise them up, so I knew he was supplicating for me." (Hasan)

[Abu 'Eisâ said:] This Hadith is Hasan Gharib.

Comments:
The Prophet arranged an army and appointed Usâmah bin Zaid its commander. Some of the Companions had questioned his commandership because of his young age and other reasons. This army had gone only three miles out of Al-Madinah when they heard that the illness of the Prophet had worsened. The army returned to Al-Madinah to see Allah’s Messenger, Abu Bakr sent the same army for the completion of the mission under the commandership of Usâmah bin Zaid.

3818. ‘Aishah, the Mother of the Believers, said: "The Prophet wanted to wipe the running nose of Usâmah." ‘Aishah said: "Leave it to me so that I may be the one to do it." He said: "O ‘Aishah, love him, for verily I love him." (Hasan)

[He said:] This Hadith is Hasan Gharib.
Usāmah bin Zaid said: “I was sitting [with the Prophet] when ‘Alî and Al-‘Abbās came seeking permission to enter. They said: ‘O Usāmah, seek permission for us from the Messenger of Allāh.’ So I said: ‘O Messenger of Allāh, ‘Alî and Al-‘Abbās seek permission to enter.’ He said: ‘Do you know what has brought them?’ I said: ‘No [I do not know].’ So the Prophet said: ‘But I know, grant them permission.’ So they entered and said: ‘O Messenger of Allāh, we have come to you, to ask you which of your family is most beloved to you.’ He said: ‘Fātimah bint Muḥammad.’ So they said: ‘We did not come to ask you about (immediate) family.’ He said: ‘The most beloved of my family to me is the one whom Allāh favored and I favored, Usāmah bin Zaid.’ They said: ‘Then who?’ He said: ‘Then ‘Alî bin Abī Ṭalīb.’ Al-‘Abbās said: ‘O Messenger of Allāh, you have made your uncle the last of them.’ He said: ‘Indeed, ‘Alî has preceded you in emigration.’” (Hasan)

[He said:] This Hadith is Hasan [Sahîh]. And Shu’bâbah graded ‘Umar bin Abī Salamah (a narrator in the chain) weak.
Comments:

The word 'Ahl' meaning family, as it is used for the close family, like children and wives etc., is also used for other kin and relations. Naturally everyone loves his children and wives; therefore, there was no need to ask about them. They wanted to ask about other relatives.

Chapter 41. The Virtues Of Jarir bin 'Abdullâh Al-Bajali, May Allâh Be Pleased With Him

3820. Jarîr bin 'Abdullâh said: “The Messenger of Allâh ﷺ never screened me since I accepted Islam, nor did he look at me except that he laughed.” (Sâhih)

[He said:] This Hadîth is Hasan Sahîh.

3821. Jarîr said: “The Messenger of Allâh ﷺ never screened me since I accepted Islam, nor did he look at me except that he smiled.” (Sâhih)

[He said] This Hadîth is Hasan Sahîh.

Comments:

Jarîr is one of those Companions who was always granted permission to visit the Prophet ﷺ. He was always received with a smile and was granted whatever he asked for.

[1] That is, he never prevented him from entering upon him in his house when he sought permission, it does not necessitate that he did not screen him from looking at the Mothers of the Believers. See Tuhfat Al-Alwâdhî.
Chapter 42. The Virtues Of 'Abdullãh Bin Al-'Abbãs, May Allah Be Pleased With Both Of Them

3822. Abû Jahdam narrated from Ibn 'Abbãs that he saw Jibra'il, two times and the Prophet supplicated for him two times. (Da'if)
[Abu 'Eisa said:] This Hadith is Mursal, and Abû Jahdam did not see Ibn 'Abbas.
[And it has been related from 'Ubaidullah bin 'Abdullãh bin 'Abbãs, from Ibn 'Abbãs.] And Abû Jahdam's name is Mûsã bin Sâlim.

3823. Ibn 'Abbãs said: "The Messenger of Allah supplicated for me that Allah should give me Al-Hukm[1] two times." (Hasan)
[Abu 'Eisa said:] This Hadith is Hasan Gharib from this route, as a narration of 'Atha', and 'Ikrimah related it from Ibn 'Abbãs.


* Litb ibn 'Abî Sâlim: This transmission stands on both branches, from Ibn 'Abbãs.

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3824. Ibn ‘Abbãs said: “The Messenger of Allâh ﷺ pulled me close to him and said: ‘O Allâh, teach him Al-Hikmah (wisdom).’” (Sahîh)

He said: This Hadîth is Hasan Sahîh.

**Comments:**

Referring this narration as proof for transfer of knowledge by embracing and connecting the bosom is absolutely wrong. If it could be done by embracing, what was the need of supplicating.

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3825. Ibn ‘Umar said: “I had a dream in which I saw as if there was a piece of silk in my hand, and I would not gesture to any place in Paradise except that it would fly with me, (taking me) to it. So I told the dream to Hafsah, so she told it to the Prophet ﷺ, so he said: ‘Indeed, your brother is a righteous man,’ or ‘Indeed, ‘Abdullãh is a righteous man.’” (Sahîh)

[He said:] This Hadîth is Hasan Sahîh.

**Comments:**

What more appreciation and acknowledgement one can expect than the Prophet ﷺ himself admitting his quality of being a pious and righteous person. A righteous and pious person is that who observes both the rights of people and the rights of Allâh ﷺ.
Chapter 44. Virtues Of ‘Abdullãh Bin Az-Zubair, May Allãh Be Pleased With Him

3826. Ibn Abî Mulaikah narrated from ‘Aishah, that the Prophet saw a lamp in the house of Az-Zubair, so he said: “O ‘Aishah, I do not think except that Asmã’ has given birth, so do not name him until I should name him.” So he named him ‘Abdullãh, and he performed Taifinik with a date that was in his hand. (Da‘if)

[He said:] This Hadith is Hasan Gharib

Comments:

This is a great honor that the Prophet wished to name him. The first thing that was put in ‘Abdullãh’s mouth was saliva of the Prophet mixed with the date.

Chapter 45. The Virtues Of Anas bin Mãlik, May Allãh Be Pleased With Him

3827. Anas bin Mãlik said: “The Messenger of Allãh passed by, so my mother, Umm Sulaim, heard his voice and said: ‘May my father and mother be ransomed for you, O Messenger of Allãh. This is Unais.’ So the Messenger of Allãh supplicated for me with three supplications, and I have seen two of them in the world, and I hope for the third in the Hereafter.” (Sahîh)

[He said:] This Hadith is Hasan

(المنهج) - باب مناقب لعَبَد الله بِن الزَّبير رضي الله عنه (التحفة 118)
3828. Anas bin Malik narrated that the Prophet said to him: “O possessor of two ears!” (One of the narrators) Abu Usamah said: ‘He only meant it as a joke.”[1] (Hasan) [He said:] This Hadith is Hasan Gharib Sahih.

3829. Anas bin Malik narrated from Umm Sulaim, that she said: “O Messenger of Allah, Anas bin Malik is your servant, supplicate to Allah for him.” He said: “O Allah, increase his wealth and his children, and bless him in what You have given him.” (Sahih) [Abu ‘Eisah said:] This Hadith is Hasan Sahih.

Comments:
Allah ﷺ had given Anas more than one hundred sons and grandsons, and more than hundred had died by the time when Al-Hajjaj came to Al-Basrah. His garden bore fruit twice a year. Narration 1982 of Sahih Al-Bukhari carries the information about his garden.

3830. Anas [may Allah be pleased with him] said: “The Messenger of Allah ﷺ had given Anas more than one hundred sons and grandsons, and more than hundred had died by the time when Al-Hajjaj came to Al-Basrah. His garden bore fruit twice a year. Narration 1982 of Sahih Al-Bukhari carries the information about his garden.

Allāh ﷻ gave me my Kunyah because of a plant that I used to care for.” (Da’if)

[He said:] This Ḥadith is Gharib, we do not know of it except through this route as a narration of Jābīr Al-Ju’ffī, from Abū Naṣr.

And Abū Naṣr is Khāithamah bin Abī Khāithamah Al-Bāṣrī. He reported some Ahādīth from Anās.

3831. Thābit Al-Bunānī said:
“Anās bin Mālik said to me: ‘O Thābit, take from me, for indeed you shall not take from one more trustworthy than me. Verily, I took it from the Messenger of Allāh ﷻ, and the Messenger of Allāh ﷻ took it from Jībra’il, and Jībra’il took it from Allāh the Mighty and Sublime.’” (Da’if)

Comments:

Anās was the last Companion of the Prophet ﷻ, who died in Al-Basarah, therefore, who can be more trusted than he, who reported directly from him ﷻ.

3832. Thābit narrated from Anās, similar to the (previous) narration of Ibrāhīm bin Ya’qūb, and he did not mention in it: “And the Prophet ﷻ took it from Jībra’il.” (Da’if)

He said: This Ḥadīth is [Hasan] Gharīb, we do not know of it except as a narration of Zaid bin Ḥūbāb (a narrator in the chain of no. 3831, 3832).
3833. Abū Khaldah said: “I said to Abū Al-‘Āliyah: ‘(Did) Anas heard from the Prophet ﷺ?’ He said: ‘He served him for ten years, and the Prophet ﷺ supplicated for him, and he used to have a garden that would bear fruit twice in the year, and there used to be sweet basil in it, from which could be found the smell of musk.’” (Sahih) 

(He said:) This Hadith is Hasan Gharib.

Abū Khaldah’s his name is Khālid bin Dinār, and he is trustworthy according to the people of Hadith. And he [Abu Khaldah] saw Anas, and he reported from him.

Chapter 46. The Virtues Of Abū Hurairah, May Allāh Be Pleased With Him

3834. Abū Hurairah said: “I came to the Prophet ﷺ and spread out my garment next to him, then he took it and gathered it at my heart, so I did not forget after that [any Hadith].” (Hasan) 

[Abū ‘Eisā said:] This Hadith is Hasan Gharib from this route.

Comments:

In this way, as the Prophet ﷺ put something in the sheet (Al-Bukhārī, 21) and with the blessing of that, the memory of Abū Hurairah became very sharp and strong.
3835. Abu Hurairah said: “I said: ‘O Messenger of Allah, I hear from you things that I do not remember.’ He said: ‘Spread your cloak.’ So I spread it, then he narrated many Ahadith, and I did not forget a thing that he reported to me.”

(Sahih)

[He said:] This Hadith is Hasan Sahih, and it has been related through routes other than this from Abu Hurairah.

Comments:
It is mentioned in the narration of Sahih Al-Bukhari that the Prophet put a handful of something in the sheet and asked him to rub it to his chest, so he did, afterwards he never forgot anything. It shows that in rubbing the sheet to Abu Hurairah's chest the Prophet and Abu Hurairah both shared the action, and afterwards he never forgot a thing.

3836. Al-Walid bin Abdur-Rahman narrated that Ibn 'Umar said to Abu Hurairah: “You used to stick to the Messenger of Allah most out of all of us, and you used to best memorize his Ahadith out of us.”

(Sahih)

[Abu 'Eisah said:] This Hadith is Hasan.

Comments:
In this narration 'Abdullah bin 'Umar admits that Abu Hurairah actually spent more time with the Prophet than others, and Abu Hurairah himself claims this. For this reason, he remembers greater number of Ahadith than anyone else, and it is true.


Comments:

‘Ubaidullāh and said: ‘O Abū Muḥammad, do you see this Yemeni, – meaning: Abū Hurairah - is he more knowledgeable of the Ahādīth of the Messenger of Allāh ﷺ than you? We hear from him what we do not hear from you, or does he attribute to the Messenger of Allāh ﷺ what he did not say?’ He said: ‘As for his having heard from the Messenger of Allāh ﷺ what we did not hear from him, then that is because he was poor, having nothing, a guest of the Messenger of Allāh ﷺ, his hand was in the hand of the Messenger of Allāh ﷺ. And we used to be people of houses and wealth, and we used to come to the Messenger of Allāh ﷺ at the two ends of the day. I do not doubt that he heard from the Messenger of Allāh ﷺ what we did not hear, and you will not find anyone in whom there is good attributing to the Messenger of Allāh ﷺ what he did not say.’”

(Ḍaʿīf)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Gharib, we do not know it except as a narration of Muḥammad bin Ishaq. And Yūnus bin Bukair and other than him, related it from Muḥammad bin Ishaq.

Comments:
Abū Hurairah stated that his Muhājjir brothers used to be busy in the markets and his Ansār brothers used to be busy in their fields, so they got a limited time to be with the Prophet ﷺ, whereas he himself was a poor man and he always stayed around the Prophet ﷺ, therefore he memorized those things which they did not hear due to their absence.
3838. Abu Hurairah said: "The Prophet said to me: 'Who are you from?' I said: 'From Daws.' He said: 'I did not use to think there was anyone from Daws in whom there was good.'" (Hasan)

[Abu 'Eisa said:] This Hadith is Gharib Sahih. And Abu Khaldah's name is Khalid bin Dinâr, and Abu Al-'Aliyah's name is Rufai'.

Comments:
In the view of the Prophet there was none in the tribe of Daws with good in him, but Allah honored that tribe with a notable Companion like Abu Hurairah. Seeing Abu Hurairah's nature, Allah's Messenger's interest increased in this tribe, and as a result of the supplication of the Prophet this tribe embraced Islam.

3839. Abu Hurairah said: "I came to the Prophet with some dates and said: 'O Messenger of Allah, supplicate to Allah to bless them.' So he took them and supplicated for me for blessing in them, and then said to me: 'Take them and put them in this bag of yours — or this bag — and whenever you intend to take any from it, then put your hand in it and take it, and do not scatter them all about.' So I carried such and such Wasq of those dates in the cause of Allah. We used to eat from it, and give others to eat, and it (the bag) would not part from my waist until the day 'Uthman was killed, for they had run out." (Hasan)
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[Abū ‘Eisā said:] This Hadith is Hasan Gharib from this route.
And this Hadith has been related through routes other than this from Abū Hurairah.

3840. ‘Abdullāh bin Rāfī’ narrated:
“I said to Abū Hurairah: ‘Why were you given the Kunyah Abū Hurairah?’ He said: ‘Do you not fear me?’” He said: “Indeed, I am in awe of you.’ He said: ‘I used to tend the sheep of my people, and I had a small kitten; so I used to place it in a tree at night, and during the day I would take it with me and play with it. So they named me Abū Hurairah.’” (Hasan)

[He said:] This Hadith is Hasan Gharib.

Comments:
In this narration Abū Hurairah himself tells the cause of his Kunyah. It is also clear from this narration that this Kuniaḥ was given to him by his family.

3841. Abū Hurairah [may Allāh be pleased with him] said: “There is none with more Ahādīth from the Messenger of Allāh than I, except for ‘Abdullāh bin ‘Amr, for he used to write, (the Ahādīth) and I did not used to write.” (Sahīḥ)

[Abū ‘Eisā said: This Hadith is Hasan Sahīḥ.]
Comments:

It was Abū Hurairah’s own conclusion that as ‘Abdullāh bin ‘Amr wrote the narrations and he did not, therefore, ‘Abdullāh bin ‘Amr had more narrations, whereas the actual situation was reverse. Abū Hurairah had memorized all the narrations due to the supplication of the Prophet ﷺ.

Chapter 47. The Virtues Of Mu‘āwiyah Bin Abī Sufyān, May Allah Be Pleased With Him

3842. ‘Abdur-Rahmān bin Abū ‘Umairah narrated – and he was one of the Companions of the Messenger of Allah ﷺ – from the Prophet ﷺ, that he said to Mu‘āwiyah: “O Allah, make him a guiding one, guided, and guide (others) by him.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Ḥasan Gharib.

Comments:

Allāmah Al-Albānī has judged this narration as Sahih. This supplication of the Prophet ﷺ is a great honor for Mu‘āwiyah that people may get benefit from him and that he be a guide and leader.

Chapter 48. The Virtues Of ‘Amr Bin Al-‘As, May Allah Be Pleased With Him

3844. Uqbah bin ‘Amir narrated that the Messenger of Allah said: “The people submitted while ‘Amr bin Al-‘As believed.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it except as a narration of Ibn Lahī‘ah, from Mishrāh bin Hā‘ān, and its chain is not strong.

Comments:
It means those people who embraced Islam at the occasion of conquest of Makkah and Amr bin Al-‘As had embraced Islam before the conquest of Makkah.

3845. Ṭalḥah bin ‘Ubaidullāh said: “I heard the Messenger of Allah saying: ‘Indeed, ‘Amr bin Al-‘As is from among the righteous of the Quraysh.’” (Da‘f)

[Abū ‘Eisā said:] We only know of this Hadith as a narration of Nāfi‘ bin ‘Umar Al-Jumahi, and Nāfi‘ is trustworthy, and its chain is not connected. And Ibn Abū Mulaikah (a narrator in the chain) did not see Ṭalḥah.
Chapter 49. The Virtues Of Khalid Bin Al-Walid, May Allah Be Pleased With Him

3846. Abu Hurairah narrated: “We camped with the Messenger of Allah at a place, and the people began passing by. The Messenger of Allah would say: ‘Who is this, O Abu Hurairah?’ So I would say: ‘So-and-so.’ So he would say: ‘What an excellent slave of Allah this is.’ And he would say: ‘Who is this?’ So I would say: ‘So-and-so.’ So he would say: ‘What a bad slave of Allah this is.’ Until Khalid bin Al-Walid passed, so he said: ‘Who is this?’ So I said: ‘This is Khalid bin Al-Walid.’ He said: ‘What an excellent slave of Allah is Khalid bin Al-Walid, a sword from among the swords of Allah.’”

(Hasan)

[Abu ‘Eisa said:] This Hadith is [Hasan] Gharib. We do not know of Zaid bin Aslam (a narrator) hearing from Abu Hurairah, and this is a Mursal Hadith in my view.

[He said:] There is something on this topic from Abu Bakr As-Siddiq, may Allah be pleased with him.
Comments:
Maybe at that time, the Prophet was inside the tent and he asked about the people who passed by the tent, and expressed his opinion about them. He remarked about Khālid bin Al-Walid as a nice person and named him 'the Sword' against the enemies of Allāh. This is a great honor for Khālid bin Al-Walid.

Chapter 50. The Virtues of Sa'd bin Mu‘ādh, May Allāh Be Pleased With Him

3847. Al-Barā’ said: “A garment of silk was gifted to the Messenger of Allāh so they began to marvel at its softness, so the Messenger of Allāh said: ‘Do you marvel at this? Indeed, the handkerchiefs of Sa’d bin Mu‘ādh in Paradise are better than this.” (Sahih)

[He said:] And there is a narration concerning this topic from Anas.[1]

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:
A towel is used for cleaning and rubbing the body; therefore, it is always made of rough and course cloth. If the towel of Paradise is nicer than silk cloth, naturally the dress of Paradise will be softer.

3848. Jabir bin ‘Abdullāh said: “I heard the Messenger of Allāh, saying while the funeral of Sa’d bin Mu‘ādh was in front of them: ‘The Throne of Ar-Rahmān shook due to it.’” (Sahih)

[He said:] And there is something on this topic from Usaid bin Ḥudair, Abū Sa‘e’ed and Rumaithah.

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[Abū ‘Eisā said: And] this Hadith is Hasan Ṣahīh.

And Abū ‘Eisā said: And this Hadith is Hasan Ṣahīh.

3849. Anas bin Mālik said: “When the funeral of Sa’d bin Mu‘ādh was carried, the hypocrites said: ‘How light his funeral is.’ And this was due to his judgment concerning Banū Quraizah. So this reached the Prophet صل الله عليه وسلم, and he said: ‘Indeed, the angels were carrying him.’” (Ṣahīh)

[Abū ‘Eisā said:] This Hadith is a Hasan Ṣahīh Gharīb.

Comments:
The swaying of the Throne with joy and glee shows Sa’d’s regard and esteem.

Because Mu‘ādh had announced his decision about the tribe of Banū Quraizah against the expectations of the hypocrites, therefore, they showed their grudge against him by such unworthy dirty remarks. On their sarcastic remarks the Prophet صل الله عليه وسلم replied that his body seems to be light because the angels have lifted it up.

Chapter 51. [Concerning] The Virtues Of Qais Bin Sa’d Bin ‘Ubādah, May Allah Be Pleased With Him

3850. Anas said: “Qais bin Sa’d used to be, to the Prophet صل الله عليه وسلم, in the position of the head of police for a ruler.” (One of the narrators)
Al-Anṣārī said: “That is: Due to his affairs that he takes charge of.” (Ṣahīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Gharīb, we do not know it except as a narration of Al-Anṣārī.

(Another route) [Muḥammad bin ‘Abdullāh] Al-Anṣārī narrated to us, similarly. And he did not mention in it the statement of Al-Anṣārī.

Comments:
The chief of police is the guard of the head of the state, and the head of the state executes his orders through the chief.

Chapter 52. The Virtues Of Jābīr bin ‘Abdullāh, May Allāh Be Pleased With Both Of Them

3851. Jābīr bin ‘Abdullāh said: “The Messenger of Allāh ﷺ came to me, not riding a mule nor a Birdhawn.”[1] (Ṣahīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

Comments:
Jābīr ™ fell sick and the Prophet ™ went to visit him on foot. Jābīr’s house was situated in the suburb of Al-Madīnah. The Prophet’s going on foot to visit him shows his love for Jābīr.

3852. Jābīr said: “The Messenger of Allāh ﷺ supplicated for forgiveness for me on the Night of the Camel,

twenty-five times.” (Ṣahih)

[Abū 'Eisā said:] This Hadith is Hasan [Ṣahih] Gharib. And the meaning of his statement: “The Night of the Camel,” is what has been related through more than one route, from Jābir, that he was with the Prophet ﷺ on a journey, so he sold his camel to the Prophet ﷺ on the condition that he be able to ride it to Al-Madinah. Jabir said: “The night I sold the camel to the Prophet ﷺ, he sought forgiveness for me twenty-five times.” And Jābir’s father was killed on the Day of (the battle of) Uhud and he left behind daughters. So Jābir used to take care of them and spend on them. The Prophet ﷺ used to maintain good ties with him and be kind to him because of that. This is how it is related in the Hadith, similarly, from Jābir.

Comments:
While returning from the ‘Battle of Tabuk’ the camel of Jābir remained behind due to exhaustion. It became a very fast runner with the supplication of the Prophet ﷺ. The Prophet ﷺ asked Jābir to sell his camel to him and Jābir sold the camel on a specified condition. The Prophet ﷺ supplicated for forgiveness for Jābir twenty times.

Chapter 53. [Concerning] The Virtues of Muṣ‘ab bin ‘Umair, May Allah Be Pleased With Him

3853. Khabbāb said: “We emigrated with the Messenger of Allah ﷺ, seeking the Face of Allah. So our reward is with Allah. Among us were those who died
and did not consume any of the rewards (in this life), and among us were those who lived to see its fruits and tend to them. Verily, Musab bin 'Umair died without leaving anything behind but a garment. When they covered his head with it his feet would become exposed, and when they covered his feet with it his head will become exposed. So the Messenger of Allah ﷺ said: ‘Cover his head and place Al-Idhkhir over his feet.’”

(Sahih)

[Abü 'Eisā said:] This Hadīth is Hasan Sahīh.

(Another route) from Khabbāb bin Al-Aratt with similar.

Comments:
After Emigration some of the Companions died before the conquests started and the wealth started pouring in. They were leading a very hard life. They did not take their share from the easy and comfortable life of the later period; therefore, they will be rewarded in the Hereafter. Many of the Companions lived till wealth came in the country through the conquests, and they took a part of reward in this world.

Chapter 54. The Virtues Of Al-Barā’ Bin Mālik, May Allah Be Pleased With Him

3854. Anas bin Mālik narrated that the Messenger of Allah ﷺ said: “How many are there with dishevelled hair, covered with dust, possessing two cloths, whom no one pays any mind to – if he swears by Allah then He shall fulfill it. Among them is Al-Barā’ bin Mālik.” (Hasan)
Chapter 55. [About] The Virtues Of Abū Mūsā Al-Ash'ārī

Abū Mūsā narrated that the Prophet ﷺ said: "O Abū Mūsā! You have been given a Mizmār among the Mazāmir of the family of Dāwūd." (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib [from this route].

He said: There are narrations on this topic from Buraidah, Abū Hurairah and Anas.

Comments:

Mazāmir' is plural of Mizmār' meaning melodious voice. The family of Dāwūd means Prophet Dāwūd himself. Allah ﷻ had given him a very melodious voice; therefore, every person who has a sweet melodious voice is named as the bearer of the melody of Dāwūd.

Chapter (...) The Virtues Of Sahl Bin Sa‘d,

Sahl bin Sa‘d said: “We were with the Messenger of Allah ﷺ...”
while he was excavating the trench, and we were transporting the soil. He passed by us and said: ‘O Allah! There is no life but the life of the Hereafter! So forgive the Ansār and the Emigrants.’” (Ṣaḥīḥ)

[Abū ‘Eīsā said:] This Hadīth is Ṣaḥīḥ Gharīb from this route. Abū Hāzīm’s (a narrator in the chain) name is Salamah bin Dinār Al-A’raj Az-Zāhid.

[He said: There is something on this topic from Anas bin Mālik].

**Comments:**

Sahl bin Sa’d is from the Anṣār belonging to the Khazraj tribe. He was also working with the people excavating the trench and transporting the soil, therefore, he deserves the reward of this supplication.
Chapter 56. What Has Been Related About The Virtues Of One Who Saw The Prophet And His Companions

3858. تَالْحَّ بْنُ خِرَاش said: “I heard Jābir bin ‘Abdullāh saying: ‘I heard the Prophet saying: “The Fire shall not touch the Muslim who saw me, or saw one who saw me.” (Hasan)

تَالْحَّ said: “I saw Jābir bin ‘Abdullāh.” Mūsā (who narrated from him) said: “I saw Talbah.” Yahyā said: “And Mūsā said to me: ‘And you have seen me and we hope in Allāh.’”

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb, we do not know of it except as a narration of Mūsā bin Ibrāhīm Al-Anṣārī. ‘Alī bin Al-Madīnī and more than one of the people of Hadith reported this Hadith from, Mūsā.

Comments:

Everyone who has met the Prophet as a Muslim and he died as a Muslim, he is a Companion of the Prophet and who met a Companion as a Muslim and died as a Muslim, they all are safe from the punishment of Hell.

3859. ‘Aḥḍūlāh bin Mas‘ūd narrated that the Messenger of Allāh said: “The best generation is my generation, then those who follow them, then those who follow them. Then comes a people after that whose swearing precedes their testimony, or whose testimony precedes their swearing.” (Ṣaḥīḥ)
[He said:] There are narrations on this topic from ‘Umar, ‘Imrân bin Husain and Buraidah.

[Abū ‘Eisā said:] This Hadith is Hasan Šahīh.

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Comments:
This narration proves that the best period was the period of the Prophet and his Companions, and after that, the period of the followers of the Companions and still after them the period of those who followed the followers of the Companions. After these three periods the people will not care about their vows or their testimony. Sometimes they will swear first and then give the evidence, and sometimes they will give witness first and then swear.

Chapter 57. What Has Been Related About The Virtues Of Those Who Pledged Under The Tree

3860. Jābir narrated that the Messenger of Allāh said: “None of those who gave the pledge under the tree shall enter the Fire.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Šahīh.

Comments:
Those people who took the oath of allegiance under the tree, popularly known as ‘Bait Ar-Rizwan’ are among the favorites of Allāh therefore; all these people will directly go to Paradise. They were fourteen hundred in number.
Chapter 58. About The One Who Verbally Abuses The Companions Of The Prophet

3861. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allah said: “Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you were to spend gold the like of Ubud, it would not equal a Mudd – nor half of it – of one of them.”

(Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

And the meaning of his saying: “Half of it” is half of a Mudd (of one of them).

(Another chain) from Abū Sa‘eed, from the Prophet, with similar narration.

Comments:
The Companions addressed in this narration are those who embraced Islam when the easy and painless period of Muslims had begun after the conquests. Those who had accepted Islam in the early period, they had borne the tyranny of disbelievers. Economic conditions of Muslims were also very weak and they had to tolerate every kind of severity and cruelty on the hands of disbelievers. Therefore, those who accepted Islam in latter period should not abuse the Muslims of that early period.

3862. ‘Abdullāh bin Mughaffal narrated that the Messenger of Allah said: “(Fear) Allāh! (Fear) Allāh regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is...”
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out of love of me that he loves them. And whoever hates them, it is
out of hatred for me that he hates them. And whoever harms them, he
has harmed me, and whoever harms me, he has offended Allāh, and
whomever offends Allāh, [then] he shall soon be punished.” (Da'īf)

[Abū 'Eisā said:] This Hadīth is Hasan Gharīb, we do not know of
it except through this route.

Comments:
When someone loves a person, it is natural to have good and pleasant feelings
about him and his associates and companions. If a person has a grudge
against the companions of the beloved, it means in fact, he has a grudge
against him and his love is only hypocrisy. On this analogy, it can be said that
he who hates the Companions of the Prophet ﷺ is also against him, and
consequently against Allāh ﷻ. Allāh ﷻ will never favor such a person.

3863. Abū Az-Zubair reported
from, Jābir, that the Prophet ﷺ said: “Those who gave the pledge
under the tree shall enter Paradise, except for the owner of the red
camel.” (Da'īf)

[Abū 'Eisā said:] This Hadīth is Hasan Gharīb.

Comments:
The owner of the red camel was a hypocrite (J'ad bin Qais) who lost his
camel and went in search of his camel instead of taking the pledge of
allegiance. He preferred the search of the camel over the oath. It means he is
not one of those who took the oath.

3864. Abū Az-Zubair reported
from Jābir, that a slave of Ḥātib
[BIN ABI BALTAH] came to the Messenger of Allah complaining about HATIB. So he said: 'O Messenger of Allah! HATIB is going to enter the Fire!' So the Messenger of Allah said: 'You have lied! No one who participated in (the battle of) Badr and (the treaty of) Al-Hudaybiyah shall enter it.'

(SAHIH)

[ABU IESEA SAID:] This Hadith is Hasan Sahih.

Comments:

This narration proves the superiority of the people who participated in the battle of Badr and took part in the treaty of Hudaybiyah. Allah will forgive them and let them enter the Paradise.

3865. ‘Abdulrah bin Buraidah narrated from his father, that the Messenger of Allah said: "There is no one among my Companions who dies in a land except that he shall be resurrected as a guide and light for them (people of that land) on the Day of Resurrection."

(DAIJ)

[ABU IESEA SAID:] This Hadith is Gharib. This Hadith has been related from ‘Abdullah bin Muslim Abi Taibah, from Ibn Buraidah, from the Prophet in Mursal form, and this is more correct.

Chapter 59.

3866. Ibn ‘Umar narrated that the Messenger of Allah said: "If you see those who abuse my
Companions, then say: ‘May Allah’s curse be upon the worst of you.’”

( יהוד"): [Abū ‘Eisā said:] This Hadith is Munkar. We do not know of it as a narration of ‘Ubaidullāh bin ‘Umar except through this route [and An-Nadr is unknown, and Saif (narrators in the chain) is unknown].

Comments:
This is a general principle, that if a wicked and bad man criticizes and abuses a pious person, he himself deserves these remarks.

Chapter 60. What Has Been Related About The Virtue Of Fāṭimah Bint Muḥammad

3867. Al-Miswar bin Makhrāmah narrated: “While he was on the Minbar, I heard the Prophet saying: ‘Indeed Banū Hishām bin Al-Mughārah asked me if they could marry their daughter to ‘Ali bin Abī Ṭālib. But I do not allow it, I do not allow it, I do not allow it – unless ‘Ali bin Abī Ṭālib wishes to divorce my daughter and marry their daughter, because she is a part of me. I am displeased by what displeases her, and I am harmed by what harms her.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Ṣaḥīḥ. [And ‘Amr bin Dīnār reported it similar to this from Ibn Abī Mulaikah from Al-Miswar bin Makhrāmah like this.]
Comments:
At the time when ‘Ali wanted to marry the daughter of Abú Jahl and talked to her uncle Háris bin Hishâm, all the sisters and the mother of Fátimah had died, and she had no lady companion in this adversity. Obviously such situation is very troublesome for a father, so the Prophet dissuaded ‘Ali strongly, and asked him to drop the idea of marrying.

3868. Buraidah said: “The most beloved of women to the Messenger of Allah was Fátimah and from the men was ‘Ali.” (Da’if)

(One of the narrators) Ibrâhim [bin Sa’eed] said: meaning from the people of his house.

[Abú ‘Eisã said:] This Hadith is Hasan Gharib. We do not know of it except from this route.

3869. ‘Abdullãh bin Az-Zubair narrated that ‘Ali mentioned the daughter of Abú Jahl (for marriage), and that reached the Prophet so he said: “Indeed Fátimah is but a part of me, I am harmed by what harms her and I am uncomfortable by what makes her uncomfortable.” (Sa’ihan)

[Abú ‘Eisã said:] This Hadith is Hasan Šahih. This is what Ayyüb said: “From Ibn Abi Mulaikah, from Ibn Az-Zubair.” Others have said: “From Ibn Abi Mulaikah from Al-Miswar bin Makhramah.” It is possible that Ibn Abi Mulaikah
narrated from both of them. And 'Amr bin Dinār reported it from Ibn 'Abī Mulaikah from Al-Miswar bin Makkāmah similar to the narration of Al-Laithī.\[^1\]

\[3870.\] Zaid bin Arqam narrated that the Messenger of Allah (ﷺ) said to 'Alī, Fāṭimah, Al-Ḥasan and Al-Husayn: “I am at war with whoever makes war with you, and peace for whoever makes peace with you.” (Daʿīf)

[Abū 'Eīsā said:] This Hadīth is Gharīb, and we only know of it from this route. Subāīh (a narrator in the chain) the freed slave of 'Umm Salāmah is not known.

\[3871.\] 'Umm Salāmah narrated: “The Prophet (ﷺ) put a garment over Al-Ḥasan, Al-Ḥusayn, 'Alī, and Fāṭimah, then he said: ‘O Allāh, these are the people of my house and the close ones, so remove the Riṣā from them and purify them thoroughly.’” So 'Umm Salāmah said: ‘And am I with them, O Messenger of Allāh?’ He said: “You are upon good.”\[^2\] (Hasan)

[Abū 'Eīsā said:] This Hadīth is

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\[^1\] That is, no. 3967.

\[^2\] Similar preceded under nos. 3206 and 3787.
رسول الله ﷺ قال: "إنك على خيرٍ.
[قال أبو عيسى:] هذا حديث حسن صحيح، وهو أحسن شيء ورثي في هذا الباب.
وفي الباب عن آنس بن مالك [و] عمر بن أبي[S Rune] سلمة وأبي الخمراء ومغفل بن يسار وعائشة.

Comments:
The explanation of this narration has preceded in narrations nos. 3206, 3787.

3872. 'Aishah said: “I have not seen anyone closer in conduct, way, and manners to that of the Messenger of Allah in regards to standing and sitting, than Fâtîmah the daughter of the Messenger of Allah ﷺ.” She said: “Whenever she would enter upon the Prophet ﷺ he would stand to her and kiss her, and he would sit her in his sitting place. Whenever the Prophet ﷺ entered upon her she would stand from her seat, and kiss him and sit him in her sitting place. So when the Prophet ﷺ fell sick and Fâtîmah entered, she bent over him and kissed him. Then she lifted her head and cried, then she bent over him and she lifted her head and laughed. So I said: ‘I used to think that this one was from the most intelligent of our women, but she is really just one of the women.’ So when the Prophet ﷺ
died, I said to her: ‘Do you remember when you bent over the Prophet and you lifted your head and cried, then you bent over him, then you lifted your head and laughed. What caused you to do that?’ She said: ‘Then, I would be the one who spreads the secrets. He told me that he was to die from his illness, so I cried. Then he told me that I would be the quickest of his family to meet up with him. So that is when I laughed.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib from this route. And this Hadith has been reported through more than one route from ‘Āishah.

**Comments:**

In ‘Āishah’s opinion the laughing of Fāṭimah during the sickness of the Prophet was an improper action, because in her belief, Fāṭimah was a wise lady, but her laughing made her a normal woman in the sight of ‘Āishah. Warm welcome of each other shows the warmth of love between daughter and father.

3873. [Umm Salamah narrated that the Messenger of Allāh called Fāṭimah on the Day of the Conquest (of Makkah) and he spoke to her, so she cried. Then he spoke to her and she laughed. She said: “So when the Messenger of Allāh died, I asked her about her crying and her laughing. She said: “The Messenger of Allāh told me that he will die, so I cried, then he told me that I was the master over all the women of the...”]
inhabitants of Paradise, except for Mariam the daughter of ‘Imrân, so I laughed.” (Hasan)
Abū ‘Eisā said: This Hadîth is Hasan Gharib from this route.

Comments:
There were two reason for Fāṭimah’s laugh. First, she would die before other members of the family and she would meet the Prophet first. Second, she was informed that she would be the leader of women in the Paradise.

3874. Jumai’ bin ‘Umair At-Taimi said: “I entered along with my uncle upon ‘Āishah and she was asked: ‘Who among people was the most beloved to the Messenger of Allah?’ She said: ‘Fātimah.’ So it was said: ‘From the men?’ She said: ‘Her husband, as I knew him to fast much and stand in prayer much.’” (Da’îf)
This Hadîth is Hasan Gharib.
He said: And Abū Al-Jahhāf’s (a narrator in the chain) name is Dâwud bin Abî ‘Awf. And it has been related from Sufyân Ath-Thawrî that he said: “Abū Al-Jahhāf reported to us – and he was acceptable.”

Chapter 61. The Virtue Of Khadijah, May Allah Be Pleased With Her

3875. ‘Āishah said: “I was not jealous of any wife of the Prophet as I was jealous of Khadijah,
and it was not because I did not saw her. It was only because the Messenger of Allah mentioned her so much, and because whenever he would slaughter a sheep, he would look for Khadijah’s friends to gift them some of it.” [1] (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣaḥīḥ Gharīb.

Comments:

Caring and showing regard for Khadijah’s friends after her death shows the Prophet’s love for her. ‘Āishah did not want to share the love of the Prophet with other wives, she wished to be his only beloved.

3876. ‘Āishah said: “I did not envy any woman as I envied Khadijah – and the Messenger of Allah did not marry me except after she had died – that was because the Messenger of Allah gave her glad tidings of a house in Paradise made of Qaṣāb, without clamoring nor discomforts in it.” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣaḥīḥ. ['Of Qaṣāb,' he said: Pearl is what is meant by Qaṣāb.]

3877. ‘Alī bin Abī Ṭalīb narrated that the Messenger of Allah said: “The best of its women is Khadijah bint Khuwailid, and the

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best of its women is Mariam bint ‘Imrân.” (Sahih)

[He said:] And there are narrations on this topic from Anas and Ibn ‘Abbâs [and ‘Aishah].

[Abû ‘Eisâ said:] This Hadith is Hasan Sahih.

Comments:

This narration shows that Khadijah and Mariam were the best women of their times.

3878. Anas [may Allah be pleased with him] narrated that the Prophet said: “Sufficient for you among the women of mankind are Mariam bint ‘Imrân, Khadijah bint Khâwaild, Fâtimah bint Muhammad and Ásiyâh the wife of Fir‘awn.” (Sahih)

[Abû ‘Eisâ said:] This Hadith is Sahih.

Comments:

The women mentioned in this narration were the best and superior women of their respective times. Khadijah is superior to all of them in the sense that she supported the Prophet morally and financially. ‘Aishâh is superior in the field of knowledge and its dissemination. Being the daughter of the Prophet, Fâtimah is superior.

Chapter 62. About The Virtue Of ‘Aishah, ُ

3879. ‘Aishah said: “The people used to give their gifts (to the
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Prophet ﷺ on ‘Aishah’s day.” She said: “So my companions gathered with Umm Salamah and they said: ‘O Umm Salamah! The people give their gifts on ‘Aishah’s day, and we desire good as ‘Aishah desires, so tell the Messenger of Allah ﷺ to order the people to give (their gifts to) him no matter where he is.’ So Umm Salamah said that, and he turned away from her. Then he turned back to her and she repeated the words saying: ‘O Messenger of Allah! My companions have mentioned that the people give their gifts on ‘Aishah’s day, so order the people to give them no matter where you are.’ So upon the third time she said that, he said: ‘O Umm Salamah! Do not bother me about ‘Aishah! For Revelation has not been sent down upon me while I was under the blankets of a woman among you other than her.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is [Hasan] Gharib. Some of them reported this Hadith from ʻHammād bin Zaid, from Hishām bin ‘Urwah from his father, from the Prophet ﷺ in Mursal form. And, this Hadith has been reported from Hishām bin ‘Urwah from ‘Awf bin Al-Ḥarīth, from Rumaithah, from Umm Salamah with something about this. And, this Hadith has been reported from Hishām bin ‘Urwah with different routes. And Sulaimān bin Bilāl from Hishām bin ‘Urwah, [from his father] from ‘Aishah, and it is similar to the narration of ʻHammād bin Zaid. 

[.MiddleRight]: حَدَّثَنَا خَالِدُ بْنُ زَيْدٍ عِنْ هُمَامٍ بْنِ عُذْرَاَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّاسُ يَتَحْرُونُ بِهِدَايَاهُمْ يَوْمَ عَائِشَةَ، قَالَ: فَأَجْمعُ ضَوَاجِبَهَا إِلَيْهِ أَمْ سَلَمَةَ فَقَالَ: يَا أَمِّ سَلَمَةَ! إِنَّ النَّاسَ يَتَحْرُونُ بِهِدَايَاهُمْ يَوْمَ عَائِشَةَ، وَإِنَّا لَرَبِّي الْخَيْرُ كَمَا رَبِّ عَائِشَةَ، فَقُولِي لِرَسُولِ اللَّهِ ﷺ أَيْمَرُ النَّاسَ يَهْدُونَ إِلَيْهِ أَيْمَنَّا كَانَ، فَدَكَّرَتْ ذَلِكَ أَمُّ سَلَمَةُ، فَأَعْرَضَ عَنْهَا، ثُمَّ عَاذَ إِلَيْهَا كَأَعَادَتَ الْكَلَامِ، فَقَالَتْ: يَا رَسُولُ اللَّهِ! إِنَّ ضَوَاجِبَهَا قَدْ ذَكَرَ أَنَّ النَّاسَ يَتَحْرُونُ بِهِدَايَاهُمْ يَوْمَ عَائِشَةَ، فَأَمَرَ النَّاسَ يَهْدُونَ أَيْمَنَّا كَنَّا، فَلَمَّا كَانَتَ الْثَّالِثَةُ قَالَتْ ذَلِكَ، قَالَ: يَا أَمُّ سَلَمَةَ! لَا تُرْفِقِي فِي عَائِشَةَ، فَنَعْنُهَا أَلْقَى عَلَيْهِ الْوَحْيَ وَأَنَا فِي لِحَافِ الْمَرْأَةِ مِنْ كَنِّيَّ عِرْشَهَا.”
Regarding gifts, the Prophet ﷺ avoided talking about this issue, so that the people may not presume that the family of the Prophet wishes to receive the gifts. This narration also indicates that in the opinion of the people, the Prophet ﷺ loved ‘Aishah more, therefore, they preferred to give gifts on the day of ‘Aishah to please the Prophet ﷺ.

3880. ‘Aishah narrated that Jibril came to the Prophet ﷺ with her image upon a piece of green silk cloth, and he said: “This is your wife in the world, and in the Hereafter.” (SaM/i)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib. We do not know of it except as a narration of ‘Abdullāh bin ‘Amr bin ‘Alqamah. ‘Abdur-Rahmān bin Mahdi reported this Hadith from ‘Abdullāh bin ‘Amr bin ‘Alqamah with this chain in Mursal form, and he did not mention “from ‘Aishah” in it. Abū Usāmah reported something about this from Hishām bin ‘Urwah, from his father, from ‘Aishah from the Prophet ﷺ.

Comments:
This narration proves the companionship of ‘Aishah with the Prophet ﷺ in Paradise and this heartening news was given to her in this world.
3881. ‘Aishah [may Allah be pleased with her] narrated that the Messenger of Allah ﷺ said: “O ‘Aishah! Here is Jibril and he is giving Salâm to you.” She said: “I said: ‘And upon him be peace and the mercy of Allah, and His blessings. You see that which we do not.’” (Ṣaḥīh)

[Abū 'Eisā said:] This Hadith is Ḥasan Ṣaḥīh.

Comments:
This is also a proof of ‘Aishah’s virtue and eminence.

3882. ‘Aishah said: “The Messenger of Allah ﷺ said to me: ‘Indeed Jibril gives his Salâm to you.’ So I said: ‘And upon him be peace and Allah’s Mercy [and His blessings.]’” (Ṣaḥīh)

[Abū 'Eisā said:] This Hadith is Ṣaḥīh.

Tafsīr:
منفقت عليه، وأخرجه البخاري، الاستاذان، باب تسلم الرجال على النساء، والنساء على الرجال، ح 2449 من حديث ابن المبارك، ومسلم، ح 2447 من حديث الزهري به.

3883. Abū Mūsā said: “Never was a Hadith unclear to us – the Companions of the Messenger of Allah – and we asked ‘Aishah, except that we found some knowledge concerning it with her.” (Ḥasan)

[Abū 'Eisā said:] This Hadith is Ḥasan Ṣaḥīh Gharib.
Comments:
This narration clearly shows that the Companions acknowledged the scholarship of 'Aishah and often asked her about the explanation of some Ahadith or Ayat. She always helped them and answered their questions.

3884. Mūsā bin Ṭalḥah said: “I have not seen anyone clearer (in speech) than 'Aishah.” (Da‘f)
[Abū 'Eisā said:] This Hadith is Hasan Sahih Gharib.

3885. ‘Amr bin Al-‘Āṣ narrated that the Messenger of Allāh ﷺ appointed him as leader of the army of Dhātis-Salāsil. He said: “So I went to him and said: ‘O Messenger of Allāh! Who is the most beloved to you among the people?’ He said: ‘Aishah.’ I said: ‘From the men?’ He said: ‘Her father.’” (Sahīḥ)
[Abū ‘Eisā said:] This Hadith is Hasan Sahih.
3886. ‘Amr bin Al-‘Āṣ narrated that he said to the Messenger of Allah ﷺ: “Who is the most beloved of the people to you?” He said: “Aishah”, He said: “From the men.” He said: “Her father.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib as a narration of Ismā‘īl from Qais.

3887. Anas bin Mālik narrated that the Messenger of Allah ﷺ said: “The virtue of ‘Aishah over women is like the virtue of Tharīd over all other foods.” (Sahih)

[He said:] And there are narrations on this topic from ‘Aishah and Abū Mūsā.

[Abū ‘Eisā said:] This Hadith is Hasan Ṣaḥīḥ and ‘Abdullāh bin ‘Abdur-Raḥmān bin Ma‘mar (a narrator in the chain) is Abū Ṭuwālah Al-Anṣārī, from Al-Madinah, and he is trustworthy. [And he reports from Mālik bin Anas].

Comments:

‘Tharīd’ is a food which is considered best of all because of its qualities. It is delicious, tasty, full of energy and easily digested. Similarly, ‘Aishah’s qualities
made her the beloved of her husband. 'Aishah was beautiful, pious, and righteous in nature, soft in speech, intelligent and learned. She learnt from the Prophet and disseminated knowledge. The Companions had great regard for her opinion as it has been mentioned in the report of Abū Mūṣā Al-‘Ashʿārī.

3888. ‘Amr bin Ghālib narrated that a man spoke negatively of 'Aishah before ‘Ammār bin Yāsir so he said: “Be gone as one despicable and rejected! Do you insult the beloved of the Messenger of Allāh?” (Ṣaḥīḥ)

3889. ‘Ammār bin Yāsir said: “She is his wife in the world and in the Hereafter.” – meaning: ‘Aishah [may Allāh be pleased with her]. (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣaḥīḥ.

[He said: And there is something on this topic from ‘Alī.]

3890. Anas [may Allāh be pleased with him] said: “It was said: ‘O Messenger of Allāh! Who is the...
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most beloved of the people to you?” He said: ‘Aishah.’ It was said: ‘From the men?’ He said: ‘Her father.’” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahīth Gharīb from this route as a narration of Anas.

Comments:
‘Aishah was beloved of the Prophet due to her various good qualities. She was intelligent, knowledgeable and she was in the lead in the dissemination of the knowledge of religion. Her father was a trusted friend of the Prophet and he too spent his life and property in the service of Islam.

Chapter 63. The Virtue Of The Wives Of The Prophet

3891. ‘Ikrimah said: “After Ṣalāt As-Ṣubh, it was said to Ibn ‘Abbās that so-and-so – one of the wives of the Prophet – has died, so he prostrated. So it was said to him: ‘Do you prostrate at this hour?’ So he said: ‘Has not the Messenger of Allah [already] said: ‘If you see a sign then prostrate?’ Then which sign is greater than the passing of (one of) the wives of the Prophet?’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb. We do not know of it except from this route.

Comments:
The Prophet said that he was a cause of peace for his Companions and his
Companions would be a cause of peace for the people of their age. The honorable wives of the Prophet have dual relationship with him, as wives and as close companions; therefore, their death was a great loss and greater danger to the peace of the society. His honorable wives were a great source of direct information for solutions to problems.

3892. Ṣafiyyah bint Ḥuyayi said: “The Messenger of Allāh entered upon me and some words had reached me from Ḥafṣah and ‘Āishah. So I mentioned it to him. So he said: ‘Why did you not say: ‘And how are you two better than me, while my husband is Muḥammad and my uncle is Mūsā?’”

That which had reached her, was that they had said: “We are more honored to the Messenger of Allāh than her,” and that they said: “We are the wives of the Prophet and his cousins.” (Da’if)

[He said:] And there is a narration on this topic from Anas.

[Abū ‘Eisā said:] This Hadith is Gharib. We do not know of it except as a narration of Hishām Al-Kufi, and its chain is not that strong.

Comments:

Ṣafiyyah is from the children of Ḥārūn bin ‘Imrān. Mūsā bin ‘Imrān is a real brother of Ḥārūn. Ḥafṣah and ‘Āishah are from the tribe of Quraish. All this explanation means that Ṣafiyyah is also from a notable noble and family.

3893. Umm Salamah narrated that the Messenger of Allāh called for Fāṭimah in the Year of Conquest to he speak to her, and she cried. Then he spoke to her...
and she laughed. She said: “When the Messenger of Allâh ﷺ died I asked her about her crying and her laughing. She said: ‘The Messenger of Allâh ﷺ informed me that he would (soon) die, so I cried. Then, he informed me that I was the master over all of the women among the inhabitants of Paradise, except for Mariam bint ‘Imrãn, so I laughed.’” (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Gharib from this route.

Comments:
Here in this narration, if ‘the year of conquest’ means the ‘Conquest of Makkah’ then we have to accept that this event took place twice. Once Umm Salamah witnessed, and once ‘Aishah witnessed this event, when the Prophet ﷺ was on his death bed. Both of them had the right to ask Fâtîmah the cause of weeping and laughing.

3894. Anas said: “It reached Safiyyah that Hafsah said: ‘The daughter of a Jew’ so she wept. Then the Prophet ﷺ entered upon her while she was crying, so he said: ‘What makes you cry?’ She said: ‘Hafsah said to me that I am the daughter of a Jew.’ So the Prophet ﷺ said: ‘And you are the daughter of a Prophet, and your uncle is a Prophet, and you are married to a Prophet, so what is she boasting to you about?’ Then he said: ‘Fear Allâh, O Hafsah.’” (Sahih)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh Gharîb from this route.
3895. 'Aishah narrated that the Messenger of Allah ﷺ said: “The best of you is the best to his wives, and I am the best of you to my wives, and when your companion dies, leave him alone.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan [Gharib] Sahih [as a narration of Ath-Thawrī, very few reported it from Ath-Thawrī.] And it has been reported from Hishām bin 'Urwah from his father, from the Prophet ﷺ, in Mursal form.

3896. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allah ﷺ said: “No one should convey to me anything regarding any of my Companions, for I love that I should go out to them while my breast is at peace.” ‘Abdullāh said: “The Messenger of Allah ﷺ was brought some wealth, so the Prophet ﷺ distributed it. Then I came across two men that were sitting saying: ‘By Allah!
Muḥammad did not intend the Face of Allāh in his distribution, nor the abode of the Hereafter.” So I spread this when I heard them, and I went to the Messenger of Allāh and I informed him. So his face became red and he said: ‘Do not bother me with this, for indeed Mūsā was afflicted by more than this and he was patient.” (Daʾīf)

[Abū ‘Eisā said:] This Hadīth is Gharīb from this route, and a man has been added to this chain.1

Comments:

This narration proves that when the Prophet was in his house, he always had a clean and cool heart and peace of mind. He never had any grudge or ill will against anyone. He was happy with his wives in the house; therefore, he disliked to hear anything against anyone.

3897. ‘Abdullāh bin Masʿūd narrated that the Prophet said: “No one should convey to me anything regarding anyone.” (Daʾīf)

And part of this Hadīth has been reported from ‘Abdullāh bin Masʿūd, from the Prophet, from routes other than this.

Comments:

In the chain of this narration, between the names of Isrāʾīl and Al-Walīd the

[1] That is in the next narration, there is an additional narrator in the chain.
3898. Ubayy bin Ka'b narrated that the Messenger of Allâh ﷺ said to him: “Indeed Allâh has ordered me to recite the Qur'ân to you.” So he recited to him: “Those who disbelieved were not going to...[1] and he recited in it: “Indeed the religion with Allâh is that which is Hanîfiyyah, Muslim, not Judaism, nor Christianity, nor Zoroastrian, whoever does good then it shall not be rejected from him.” And he recited to him: “If the son of Ādām had a valley of wealth he would seek a second, and if he had a second he would seek a third, and nothing fills the belly of the son of Ādām except dirt. And Allâh pardons those who repent.”[2] (Hasan)

[Abû ‘Eisâ said:] This Hadîth is Hasan Sahîh and it has been reported from routes other than this. ‘Abdullâh bin ‘Abdur-Rahmân bin Abzâ reported from his father from Ubayy bin Ka'b, that the Prophet ﷺ said to Ubayy bin Ka'b [may Allâh be pleased with him]: “Indeed, Allâh has ordered me to recite to you the Qur'ân.” And Qatâdah reported from Anas, that the Prophet ﷺ said to Ubayy [bin Ka'b]: “Indeed Allâh Most High ordered that I recite the Qur'ân to you.”

Chapter 65. About The Virtue Of The Ansâr And The Quraish

3899. Ubayy bin Ka'b narrated that the Messenger of Allah ﷺ said: “If it were not for the Hijrah, I would be a man from the Ansâr.”

(Sâhîh)

[He said:] And with this same chain, from the Prophet ﷺ, that he said: “If the people were to pass through a valley or a path, then I would be with the Ansâr.” He said: This Hadîth is Hasan.

Comments:
The statement of the Prophet ﷺ is to acknowledge the efforts and struggles of Ansâr regarding the promotion and promulgations of the religion of Islam. He appreciated them, so much so, that he declared that if it was possible to ignore the difference of emigration, he would have preferred to imagine himself as member of the Ansâr community.

3900. Shu'bah narrated from 'Adi bin Thâbit, from Al-Barâ' bin 'Azib, that he heard the Prophet ﷺ, or – he said: “The Prophet ﷺ said, about the Ansâr: ‘No one loves them except a believer, and no one hates them except a hypocrite. Whoever loves them, then Allah loves him, and whoever hates them then Allah hates him.’” So we said to him: “Did you hear this from Al-Barâ’?” He said: “He narrated it to me.” (Sâhîh)
[Abū ‘Eisā said:] This Hadīth is Sahīh.

تخريج: منطق علية، وأخرجه البخاري، مناقب الأنصار، باب حب الأنصار من الإيمان.

ح: 3783 ومسلم، ح: 75 من حديث شعبة به وانظر الحديث السابق.

Comments:

To love and have regard for Anṣār due to their efforts and struggles for the promotion and promulgation of the religion of Islam, is a sign of having pure and strong faith. Keeping a grudge against them is a sign of disbelief. Allāh ﷺ loves the honest and faithful and He hates the hypocrites and disbelievers.

3901. Anas narrated that the Messenger of Allāh ﷺ gathered a group of people from the Anṣār and said: “Come, is there anyone among you who is from other than you?” They said: “No, except the son of a sister of ours.” So he said: “The son of the sister of a people is from them.” Then he said: “Indeed the Quraish is not far from their time of ignorance and affliction, and I wished that I subdue them and coax them. Are you not happy that the people return with this world and you return to your homes with the Messenger of Allāh ﷺ?” They said: “Of course we are.” So the Messenger of Allāh ﷺ said: “If the people were to pass through a valley or a path, and the Anṣār passed through a valley or a path then I would pass through the valley or path of the Anṣār.” (Sahīh)

[Abū ‘Eisā said:] This Hadīth is [Hasan] Sahīh.

تخريج: منطق علية، وأخرجه البخاري، المعززي، باب غزوة الطائف في شوال سنة ثمان

ح: 4334 ومسلم، ح: 1059 عن محمد بن بشار به.
wanted to compensate them. After the battle of Hunain the Muslim army got a handsome quantity of spoils from the tribe of Hawāzin. The Prophet distributed a major portion of the spoils among those who had embraced Islam recently, so that they could become earnest supporters of Islam and forget their wounds. For this reason some of the young Anṣār were grieved because they were unable to understand the hidden point.

3902. Zaid bin Arqam wrote to Anas bin Mālik, comforting him over those of his family and children of his paternal uncle who suffered on the day of Al-Harrah. So he wrote to him: “I give you glad tidings of good news from Allah. I heard the Messenger of Allah say: ‘O Allah forgive the Anṣār and the children of the Anṣār, and the children of their children.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣaḥīḥ. [(Another chain)] And Qatādah has reported from An-Nadr bin Anas, from Zaid bin Arqam.

Comments:
The residents of Al-Madinah had refused to accept the Caliphate of Yazīd bin Mu‘awiyah. They gathered under the leadership of ‘Abdullāh bin Mati’ against Yazīd. He sent an army against the people of Al-Madinah and a great bloodshed took place in the conflict. Many Anṣār were martyred in this massacre. Anas bin Mālik, at that time, was in Al-Basrah. When he heard the news of their massacre, he felt grieved for them. Zaid bin Arqam who was in Al-Kufah, wrote his condolences to Anas bin Mālik and reminded him that the Messenger of Allāh Ṣaḥīḥ had supplicated for the Anṣār and their children. (Tuhfat Al-Ahwādhi).

3903. Abū Ṭalḥah said: “The Messenger of Allāh Ṣaḥīḥ said to me: ‘Convey my Salām to your people, because I know them to be modest
3904. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “Indeed my elite, those whom I lean towards, are the people of my house and my close ones are the Ansār, so forgive those who do wrong from them and accept from those who do good from them.” (Da‘f)

[Abū ‘Eisā said:] This Hadith is Hasan.

[He said:] There is something on this topic from Anas.

Comments:

This narration suggests that giving honor and respect to his family, and to the Ansār because they stood guard for him and they were the keepers of his secrets.

3905. Sa’d narrated that the Messenger of Allāh ﷺ said: “Whoever wishes to humiliate the Quraish then Allāh will humiliate him.” (Hasan)

[Abū ‘Eisā said:] This Hadith is Gharib [from this route].

(Another route) Ibn Shihāb, similar to this, with this chain.
Ibn 'Abbās said: "The Prophet said to me: 'A man who believes in Allāh and the Last Day does not hate the Ansār.'"

(Ṣaḥīḥ)

[Abū 'Īsā said:] This Hadīth is Hasan Ṣaḥīḥ.

Comments:
With the passages of time, more and more people will enter the citadel of Islam and the ratio of Ansār will decrease. In acknowledgement of their help of Islam in its early days, they deserve honor and respect and good behavior.
from all Muslims. If they make some mistake they should be treated politely.

3908. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “O Allāh! You made the first of the Quraisḥ taste punishment, so let the last of them taste blessings” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Sahīh Gharīb.

(Another chain with) similar to this.

3909. Anas narrated that the Prophet ﷺ said: “O Allāh forgive the Ansār and the children of the Ansār, and the children of the children of the Ansār, and the women of the Ansār.” (Da’if)

[Abū ‘Eisā said:] This Hadith is Hasan Gharīb from this route.

Comments:

On the announcement of his Prophethood the Quraisḥ turned against the Prophet ﷺ and made him and his Companions the target of their tyranny and cruelty. In that period Muslims had to face extreme adversities. Indeed it was a period of destitution for Muslims. Many leaders of the Quraisḥ were killed in the battle of Badr, and after the treaty of Hudaibiyah. When the Quraisḥ had accepted Islam, the Prophet ﷺ supplicated for their success and easy life.
Comments:
The Prophet ﷺ supplicated for the Ansār and their women and their future generations. This was to admit their sincere services for the religion of Islam. The Prophet ﷺ appreciated their efforts and struggles for Islam and begged Allāh ﷻ to have mercy upon them, and their future generations, and to forgive them.

Chapter 66. What Has Been Related About Which Houses Of The Ansār Are The Best

3910. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Shall I inform you of the best houses of the Ansār, or of the best of the Ansār?” They said: “Of course, O Messenger of Allāh!” He said: “Banū An-Najjār. Then those who come after them are Banū ‘Abdul-Ashhal. Then those who come after them are Banū Al-Hārith bin Al-Khazraj. Then those who come after them are Banū Sā‘idah.” Then he motioned with his hands, clenching his fingers, then opening them, like an archer does with his hands. He said: “And in all of the houses of the Ansār there is good.” (Ṣahīh)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣahīḥ. And this Ḥadīth has also been related from Anas, from Abū Usaid As-Sā‘idī from the Prophet ﷺ.

Comments:
Superiority and status in Islam depends on acceptance of the religion of Islam and services rendered to its dissemination and promulgation. Those who suffered more and took more pains in its expansion, their status is higher then those who embraced Islam in latter period.
3911. Abū Usaid As-Sā‘īdī narrated that the Messenger of Allāh ﷺ said: “The best houses of the Ansār are the houses of Banū An-Najjār, then the house of Banū ‘Abdul-Ashhal, then Banū Al-Hārith bin Al-Khazraj then Banū Sā‘idah. And in all of the houses of the Ansār there is good.”

So Sa’d said: “I do not see except that the Prophet ﷺ has preferred everyone over us.” So it was said: “He preferred you over many.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣaḥīḥ. And Abū Usaid As-Sā‘īdī’s name is Malik bin Rabī‘ah. [Similar to this has been reported from Abū Hurairah, from the Prophet ﷺ. And Ma‘mār reported it from Az-Zuhri, from Abū Salamah, and ‘Ubaidullāh bin ‘Abdullāh bin ‘Utba, from Abū Hurairah, from the Prophet ﷺ.]

Comments:
Sa’d bin ‘Abdullāh was from the tribe of Banū Sā‘idah, and the Prophet ﷺ mentioned them at the fourth position. Three tribes were mentioned before his tribe, so he expressed his sentiments, on which he was informed by his nephew Sahl, that it was also a great honor to get the fourth position because this position is higher than many other tribes.

3912. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “The best house of the Ansār is Banū An-Najjār.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Gharīb [from this route].
Chapters On *Al-Manāqib*

3913. Jābir [bin ‘Abdullāh] narrated that the Messenger of Allāh ﷺ said: “The best of the *Ansār* are Banū ‘Abdul-Ashhal.” (*Sahīh*)

[Abū ‘Eīsā said:] This *Hadīth* is [Hasan Ṣaḥḥīḥ] Gharīb from this route.

Comments:
The House of Banū ‘Abdul-Ashhal has been given an honor among the tribes of *Ansār*. They have been given second position in superiority.

Chapter 67. What Has Been Related About The Virtue Of Al-Madinah

3914. ‘Alī bin Abī Ṭalīb said: “We departed with the Messenger of Allāh ﷺ until he was at Harrah As-Suqyā which belonged to Sa’d bin Abī Waqqāṣ. So the Messenger of Allāh ﷺ said: ‘Bring me water for *Wudū’’. So he performed *Wudū*, then he faced the *Qiblah* and said: ‘O Allāh! Indeed Ibrāhīm was Your servant and Your *Khalīl*, and he supplicated for blessings for the people of Makkah. And I am Your servant and Messenger, and I supplicate for the people of Al-Madinah; that You bless them in their *Mudd* and their *Ṣā‘* like You
blessed the people of Makkah, for each blessing let there be two blessings.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

[He said:] There are narrations on this topic from ‘Āishah, ‘Abdullāh bin Zaid and Abū Hurairah.


Comments:
‘Mudd and Sā’ are two measures. Blessings in their Mudd and Sā means bless in the things which are measured by them. The Prophet ﷺ asked Allāh ﷻ to let one blessing be equal to two blessings.

3915. ‘Ali bin Abī Ṭalīb and Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whatever is between my house and my Minbar is a garden from the gardens of Paradise.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Gharib Hasan from this route [as a narration of ‘Ali, and it has been reported through other routes from Abū Hurairah from the Prophet ﷺ].

Comments:
Here, the house means the house of ‘Āishah. Mentioning it as a garden in the gardens of Paradise means that it is a great blessing to worship at that place. Sitting at that place and remembering Allāh ﷺ with sincerity may be a source of getting Paradise. Maybe Allāh ﷺ will convert that place into a garden on the Day of Judgment. The first meaning is accepted by most of the scholars.
3916. ʿAbū Hurairah narrated that the Prophet سّـ said: “What is between my house and my Minbar is a garden from the gardens of Paradise.”

And with this chain, from the Prophet سّـ, that he said: “One Salah in this Masjid of mine is better than one thousand prayers in any other Masjid, except for Al-Masjid Al-Haram.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih. And it has been related from ʿAbū Hurairah, may Allāh be pleased with him, from the Prophet سّـ, through other routes.

3917. ʿIbn ‘Umar narrated that the Prophet سّـ said: “Whoever is able to die in Al-Madinah, then let him die there, for I will intercede for those who die there.” (Hasan)

[He said:] There is a narration on this topic from Subaʾi’ah bint Al-Hārith Al-Aslamiyyah.

[Abū ‘Eisā said:] This Hadith is Hasan Sahih Gharib from this route, as a narration of Ayyūb As-Sakhtiyānī.
Comments:

It means that people should aspire to reside in Al-Madinah. Usually a person dies at the place where he resides and people who died in Al-Madinah will have the special intercession of the Prophet ﷺ on the Day of Judgment.

3918. Ibn 'Umar said that a freed slave girl of his came to him, and said: “Times have become hard on me and I want to go to Al-'Iraq.” He said: “Why not to Ash-Sham the land of the resurrection? Have patience you foolish lady; I heard the Messenger of Allah ﷺ say: ‘Whoever endures its hardships and difficulties[1] then I will be a witness, or an intercessor for him on the Day of Judgment.’”

[He said:] There are narrations on this topic from Abū Sa‘eed, Sufyān bin Abī Zuhair, and Subai‘ah Al-Aslamiyyah. (Ṣaḥīḥ)

[Abū 'Eisā said:] This Ḥadīth is Ḥasan Sahih Gharib [as a narration of ‘Ubaidullāh].

Comments:

It means that if a person has to bear hardships during his residence at Al-Madinah, he should not think of leaving this city because the people of the city will have a special intercession of the Prophet ﷺ on the Day of Judgment.

3919. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “The last of the cities of Islām to be destroyed is Al-Madinah.” (Da‘f)
[Abū 'Eīsā said:] This Hadīth is Hasan Gharib, we do not know of it except as a narration of Junādah from Hishām [bin 'Urwah. He said: Muḥammad bin Ismā'īl was surprised at this being a Hadīth of Abū Hurairah.]

Chapters On Al-Manāqib

قال رسول الله ﷺ: «آخِر قُرْبَى مِن قُرْبَى الإِسْلَامِ خَرَابًا المِدِينَةُ».

[Abū 'Eīsā said:] هذا حديث حسن.

[Abū 'Eīsā said: And] this Hadīth is Hasan Sahih.

Comments:
It means that until the city of Al-Madinah is existent and populated, Islam is there and its end is the end of Islam and end of the world.

3920. Jābir narrated that a Bedouin gave the pledge to the Messenger of Allāh ﷺ for Islam, then he was afflicted by sickness in Al-Madinah. So the Bedouin went to the Messenger of Allāh ﷺ and said: “Take back my pledge.” But the Messenger of Allāh ﷺ refused. Then the Bedouin left and came back and said: “Take back my pledge,” and he refused. Then the Bedouin left, upon that the Messenger of Allāh ﷺ said: “Al-Madinah is but like bellows, it expels its filth and purifies its good.” (Ṣahīh)

[He said:] There is something on this topic from Abū Hurairah.

[Abū 'Eīsā said: And] this Hadīth is Hasan Sahih.
Comments:
Before the conquest of Makkah, those who embraced Islam had to emigrate to Al-Madinah. The Bedouin became sick and he wanted to leave Al-Madinah and live somewhere else, but the Prophet did not allow him. He left Al-Madinah without permission; therefore, the Prophet stated that Al-Madinah discloses the real nature of a person. Allah has given a unique feature to Al-Madinah that people of bad nature cannot reside there for a long period. It throws them out of its territory.

3921. Sa’eed bin Al-Musayyab narrated that Abū Hurairah used to say: “If I saw hyenas roaming in Al-Madinah, I would not advance upon them. Indeed the Messenger of Allah said: ‘Whatever is between its two lava tracts is sacred.’” (Sahih)

[He said:] There are similar narrations on this topic from Sa’d, Abdullah bin Zaid, Anas, Abū Ayyūb, Zaid bin Thābit, Rāfī’ bin Khadij, Jābir and Sahil bin Ḥunaif.

[Abū ‘Eisā said:] The Hadith of Abū Hurairah is a Hasan Sahih Hadith.

Comments:
In the East and West of Al-Madinah, there are two rocky lava tracks. The stones of this place are called ‘Labatah’ and ‘Harrah’. The plain in between these two lava tracks is sacred. Hunting and cutting of trees is prohibited in this area.

3922. Anas bin Mālik narrated that (mount) Uhud appeared to the Messenger of Allah so he said: “This mountain loves us and we love it. O Allah! Indeed
Ibrāhīm made Makkah sacred, and I make sacred whatever is between its (i.e., Al-Madinah) two lava tracts.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan Sahih.

Comments:
This narration proves that even stones and hills etc., have a kind of consciousness which is beyond our understanding. These things too, develop an intimacy and liking for the things around them. Makkah became sacred due to the prayer of Ibrāhīm, similarly, Al-Madinah became sacred with the prayer of the Prophet.

3923. Jarir bin ‘Abdullāh narrated that the Prophet ﷺ said: “Indeed Allah has revealed to me that: Whichever of these three places you go to will be the place of your emigration: Al-Madinah, Bahra‘in, or Qinnasrin.” (Da‘īf)

[Abū ‘Eisā said:] This Hadith is Gharib, we do not know of it except as a narration of Al-Fadl bin Mūsā. Abū ‘Amir is alone in narrating it.

Comments:
Regarding the issue of emigration, the Prophet ﷺ had been given a choice to select one among the three places. But in the dream he was suggested to select the place of date palms, and the Prophet ﷺ, selected Al-Madinah.
difficulties and hardships of Al-Madīnah, except that I am an intercessor, or a witness for him on the Day of Judgment.”\[1\]

[He said: There are narrations on this topic from Abū Sa‘eed, Sufyān bin Abī Zuhair, and Subai‘ah Al-Aslamiyyah].

[Abū ‘Eisā said:] This Hadīth is Ḥasan Gharīb from this route. [He said:] And Sālih bin Abī Sālih is the brother of Suhail bin Abī Sālih.

Chapter 68. About The Virtue Of Makkah

3925. ‘Abdullāh bin ‘Adī bin Hamrā‘ [Aẓ-Zuhrī] said: “I saw the Messenger of Allāh [肼] standing at Al-Ḥazwarah, and he said: “By Allāh! You are the best of Allāh’s earth, and the most beloved of Allāh’s earth to Allāh, and if it were not that I was expelled from you I would not have left.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadīth is Ḥasan Gharīb Ṣaḥīḥ. And Yūnus reported it similarly from Al-Zuhrī. Muhammad bin ‘Amr reported it from Abū Salamah, from Abū Hurairah from the Prophet [肼]. And to me, the narration of Al-Zuhrī from Abū Salamah, from ‘Abdullāh bin ‘Adī

\[1\] Similar preceded under no. 3918.
bin Hamrā’ is more correct.

Comments:
Al-Hazwarah is a locality of Makkah. On the occasion of the conquest of Makkah the Prophet addressing the Ka’ba and the Haram said these words. It shows that Makkah because of the House of Allāh in it is the most honorable and superior place on the earth. All scholars of Islam agree to this point of view. This narration also suggests that one who gets a chance to reside in Makkah, should not leave it without a genuine cause.

3926. Ibn ‘Abbās narrated that the Messenger of Allāh said about Makkah: “How sweet of a land you are and how dear you are to me, and if it were not that my people expelled me from you, I would not have lived in other than you.” (Hasan)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣaḥīh Gharīb from this route.

Chapter 69. Manāqib About The Virtue Of The Arabs

3927. Salmān narrated: “The Messenger of Allāh said to me: ‘O Salmān! Do not detest me and thereby leave your religion.’ I said: ‘O Messenger of Allāh! How could I detest you while Allāh guided us by you.’ He said: ‘You will detest the ‘Arabs and thereby detest me.’” (Da‘f)

[Abū ‘Eisā said:] This Hadīth is
Hasan Gharib, we do not know of it except as a narration of Abū Badr Shuja’ bin Al-Walid. [And I heard Muḥammad bin Ismā‘īl say: “Abū Zabyān did not meet Salmān, Salmān died before ‘Alī’].

**Comments:**

The Prophet ﷺ is basically an Arab and detesting the Arabs is like detesting every individual of the Arab nation. The Prophet ﷺ is also an individual of the Arab nation, so having a grudge against the Arab nation is having a grudge against the Prophet ﷺ and this is a sure cause of expulsion from Islam.

3928. ‘Uthmān bin ‘Affān narrated that the Messenger of Allāh ﷺ said: “Whoever cheats the Arabs, he will not be included in my intercession, and my love shall not reach him.” (Da‘if)

[Abū ‘Eisā said:] This Ḥadīth is Gharib, we do not know of it except as a narration of Ḥusayn bin ‘Umar Al-Abmasī from Mukhāriq, and Ḥusayn is not that strong according to the scholars of Ḥadīth.

3929. Muḥammad bin Abī Razīn narrated that his mother said: “If
someone died from the Arabs it would be hard upon Umm Al-
Harir so it was said to her: ‘We see that if a man from the Arabs dies it is hard upon you.’ She said: ‘I heard my Mawla say that the Messenger of Allah said: “From the (signs of) coming of the Hour is the destruction of the Arabs.”’ Muhammad bin Abi Razin said: “And her Mawla was Talhah bin Malik. (Da’if)

[Abu ‘Eisa said:] this Hadith is Gharib, we do not know of it except as a narration of Sulaiman bin Harb.

Comments:
The first invitation to Islam was extended to the Arabs, the keepers of the House of Allah. According to this narration the existence of this world is linked with these two things, the Arabs and the House of Allah. The end of Arabs is a sign of the end of the House of Allah and the end of Allah’s House means the end of the world.

3930. Umm Sharik narrated that the Messenger of Allah said: “The people will flee from the Dajjal such that they will go to the mountains.” Umm Sharik said: “O Messenger of Allah! Where will the Arabs be that day?” He said: “They will be few.” (Sahih)

[Abu ‘Eisa said:] This Hadith is Hasan Sahih Gharib.


عن سليمان بن حرب:أم محمد بن أبي رزين، لم أحد من وثقها ومولاهما: طلحة بن مالك.

Comments:
The first invitation to Islam was extended to the Arabs, the keepers of the House of Allah. According to this narration the existence of this world is linked with these two things, the Arabs and the House of Allah. The end of Arabs is a sign of the end of the House of Allah and the end of Allah’s House means the end of the world.
Comments:
Umm Sharīk’s point was how would the bravery, courage and valor of the Arabs would allow them to take refuge in the mountains, why will they not stand guard to the religion of Islam. On this the Prophet ﷺ stated that they would be less in number against the Dajjal’s supporters and for the sake of saving their faith they would take refuge in caves and mountains.

3931. Samurah bin Jundab narrated that the Messenger of Allāh ﷺ said: “Sām was the father of the Arabs, Yāfīth was the father of the Romans, and Hām was the father of the Ethiopians.” (Da’īf)
[Abū ‘Eisā said:] This Hadith is Hasan, and it is said: Yāfīth, and Yāfit and Yafath.

Comments:
Sām, Yāfīth and Hām were the sons of Prophet Nūḥ. The human race spread from these three.

Chapter 70. About The Virtue Of Al-‘Ajam (Non-Arabs)

3932. Abū Hurairah said: “Al-‘Ajam (non-Arabs) were mentioned before the Messenger of Allāh ﷺ so the Prophet ﷺ said: ‘I am supported more by them, or, by some of them, than I am by you, or some of you.’” (Da’īf)
[He said:] This Hadith is Gharīb. We do not know of it except as a narration of Abū Bakr bin ‘Ayyāsh, and Šālih is [this Ibn Abī Šālih who is called Šālih] Ibn Mihrān, the freed slave of ‘Amr bin Huraith.

Nahj: [Ibn Abī] Salih said: *صَالِح بن أبي بكر بن عُبيَاش:* فِي فَضْلِ
Some of the non-Arabs have served the religion of Islam more than Arabs. They have struggled more than Arabs in the collection of the material and writing the exegesis and explanations of religious issues.

3933. Abū Hurairah said: “We were with the Messenger of Allāh ﷺ when Sūrat Al-Jumu‘ah was revealed, so he recited it until he reached: ‘And others among them who have not yet joined them.’

A man said to him: ‘O Messenger of Allāh! Who are these people who have not yet joined us?’ But he did not say anything to him.”

He said: “Salmān Al-Fārisī was among us.” He said: “So the Messenger of Allāh ﷺ placed his hand upon Salmān and said: ‘By the One in Whose Hand is my soul! If faith were on Pleiades then men among these people would reach it.’”[2] (Sahih)

[Abū `Eisā said:] This Hadith is Hasan, and it has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [And Abul-Ghaith’s name is Sālim, the Mawlā of ‘Abdullāh bin Muṭṭiʿ and he is from Al-Madīnah].

Comments:

The people of Farās (Persia), who are non-Arabs, took pains in the promotion and expansion of Islam, and served the religion by writing exegesis and explanations of the Qur‘ān and Hadīth. They also wrote rebuttals of the charges placed against Islam. They defended the religion with intellect and power.

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[2] This preceded with this chain under no. 3310, and he said it was “Gharīb.” Similar preceded with a different chain of narration and different wording under no. 3261.
Chapter 71. About The Virtue Of Yemen

3934. Zaid bin Thabit [may Allah be pleased with him] narrated that the Prophet looked towards Yemen and said: “O Allah direct their hearts and bless us in our Sâ‘ and our Mudd.” (Hasan)

[Abu ‘Eisâ said:] This Hadith is Ḥasan [Ṣaḥīḥ] Gharīb as a narration of Zaid bin Thabit. We do not know of it except through the narration of ‘Imrān Al-Qattān.

Comments:
Food supply for the people of Al-Madinah was from the Yemen. Better relationship and better understanding with the people of Yemen means more trade with them, and more chances of inviting them to embrace Islam. The people of Yemen are hard working, honest and intelligent, so the Prophet supplicated for them.

3935. Abū Hurairah narrated that the Messenger of Allah said: “The people of Yemen have come to you. They are weaker in heart and softer in understanding, faith is Yemeni and wisdom is Yemeni.” (Ḥasan)

There are narrations on this topic are from Ibn ‘Abbâs and Abû Mas‘ûd, and this Hadith is Ḥasan Ṣaḥīḥ.

[This Hadith is Ḥasan Ṣaḥīḥ.]

Tafsîr: [Icon: إسناد حسن] And his authority: 5/2499, and Muslim, 3/417, and Abu Usâïf in al-Bukhari, 3/246 and Al-Baihaqi in the lectures of the year 1276 and others.

[And] this Hadith is Students.
Yemeni people are soft hearted and intelligent. The people with soft hearts are more prone to understand and comprehend things quickly. Here the word weakness and softness has been used against the hardness and impurity of the heart. This is the reason that the people of Yemen understood the beauty and truth of Islam and embraced without any conflict.

3936. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Leadership is among the Quraish, and reasoning and judgment is among the Ḥanāfīs, and the Adhan is among the Ethiopians, and the trust is among Al-Azd.” meaning Yemen. (Hasan)

(Another chain) from Abū Hurairah, but he did not narrate it in Marfā’ form.

And this is more correct than the narration of Zaid bin Ḥubāb.

Comments:
Leadsership and rule was with the Quraish. The Prophet sent Mu‘ādh bin Jabal as a Judge and he was an Ḥanfī, so the judgeship is among the Ḥanfīs. Bilāl was an Ethiopian, so they are best Mu‘adh-dhin. According to the statement of the Prophet ﷺ the Yemenis are trustworthy and intelligent people.

3937. Anas narrated that the Messenger of Allāh ﷺ said: “Al-Azd is Allāh’s lion upon the earth, the people wish to lower them but Allāh refuses except to raise them. A time will come upon the people where a man will say: ‘I wish my father was Azadi, I wish my mother was Azadi.’” (Da‘īf)

[Abū ‘Eisā said:] This Hadith is
Gharîb, we do not know of it except through this route. And it [this Hadîth] was reported with this chain from Anas in Mawqûf form, and that is more correct to us.

Comments:

Azad is a Yemeni tribe and all the people of Ansâr of Al-Madînah belong to this tribe. The Ansâr helped the faith and religion of Islam at the time of dire need. They defended the Prophet and Islam, and proved their bravery and loyalty. They helped the emigrants as well; therefore, Allah favored them and gave them honor and respect.

3938. Anas said: “If we are not from Al-Azd then we are not from the people.” (Sahîh)

Abû 'Eisâ said: This Hadîth is Hasan Sahîh Gharîb.

3939. Mînâ’, the freed slave of ‘Abdûr-Rahmân bin ‘Awî narrated that Abû Hurairah said: “We were with the Prophet and a man came to him who I think was from Qais. So he said: ‘O Messenger of Allah! Curse Himyâr.’ So he turned away from him, then he went to his other side, and he turned away from him. Then he went to his
other side, and he turned away from him. Then he went to his other side, and he turned away from him. So the Prophet ﷺ said: 'May Allah have mercy upon Ḥimyār! Their mouths are (full of) peace, their hands are (generous with) food, and they are the people of trust and faith.'” (Da‘f)

[Abū ‘Eisā said:] This Hadith is Gharib. We do not know of it except through this route as a narration of ‘Abdur-Razzāq. And Munkar Aḥādīth are related from this Minhāj.

Comments:

Ḥimyār is also a Yemeni tribe. These people are very peaceful and their hearts are filled with love for faith. They are helpful by nature; therefore, they deserve Allah’s blessings instead of curse.

Chapter 72. Manāqib About (The Tribes Of) Ghifar, Aslam, Juhainah And Muzainah

3940. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allah ﷺ said: "The Anṣār, Muzainah, and Juhainah, Ashja‘, Ghifār, and whoever is from Banū ‘Abdidd-Dār are Mawāli. They do not have a Mawlā other than Allah, and Allah and His Messenger are their Mawlā." (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Hadith is Ḥasan Ṣaḥīḥ.

اجاءه من الشَّهِيحُ الأَخَرُ فَأُغَرَضَ عَنْهُ، ثُمَّ جَاءهُ
من الشَّهِيحُ الأَخَرُ، فَأُغَرَضَ عَنْهُ، ثُمَّ جَاءهُ مِن
الشَّهِيحُ الأَخَرُ، فَأُغَرَضَ عَنْهُ، قَالَ الْبَيْنِّيّ:
رَجُمَ اللَّهُ جَمِيْعَاهُ، أُفْوَاهُم سَلامُ، وأُذِيبُهُمُ
طَعُامَ، وَهُمْ أَهْلُ أَمْرِ وَإِيمَانِ".

[قَالَ أَبُو عَبْدِ اللَّهِ: ] هَذَا حَدِيثُ غَرَبِيّ لَا
نَغْرُفُهُ إِلَّا مِنْ هَذَا الْوَلَّوْجِ مِنْ حَدِيثِ عَبْدِ
الرَّضَاقِ وَنَزُوِّي عَنْ مِيَانَهُ هَذَا أَحَدِيْثُ بَنِي
مَاكِيْرِ.

تخريج: [إسادة: ضعيف جدًا] وأخرجه أحمد:278/ عن عبدالرزيق بِهِ مَنْيَاء مَنْرَوِك

ورمٌ بالرفِّض وكتبه أبو حاتم (تربُب).
Comment:
Having the help and favor of Allah is a great honor, and the Prophet has stated that these tribes are favored and honored by Allah.

3941. Ibn 'Umar narrated that the Messenger of Allah said: "Aslam, may Allah make them safe; Ghifār, may Allah forgive them, and 'Uayyah has disobeyed Allah and His Messenger." (Sahih)

[Abū 'Eisā said:] This Hadith is Hasan Sahih.

Chapter 73. About Thaqif And Banū Ḥanifah

3942. Jābir said: "They said: 'O Messenger of Allah! Thaqif are razing us with their arrows, so supplicate to Allah against them!' So he said: 'O Allah! Guide Thaqif.'" (Da'if)

[Abū 'Eisā said:] This Hadith is Hasan Sahih Gharib.
Comments:
On the occasion of the battle of Taif when the 'Thaqif' were besieged, they were on higher ground and they were shooting arrows on the Muslims which created a lot of trouble for them, but they themselves were safe from the Muslim's attack. The Companions asked the Prophet to curse them, but the Prophet being the mercy of the worlds, asked Allah to have mercy on them, and did not ask for Allah's wrath for them.

3943. 'Imrân bin Ḥuṣain said: "The Prophet died while he was having trouble with three tribes: Thaqif, Banû Hanîfah, and Banû Umayyah." (Da'if)

[He said:] This Hadîth is Gharib, we do not know of it except through this route.

Comments:
The Prophet liked some tribes and disliked some due to various reason and causes. The reasons for this are mentioned in different places. Mukhtâr and Al-Hajjâj bin Yûsuf have been confirmed as liar and tyrant respectively. Musâilâmah the liar was born in the tribe of Banû Hanîfah and many of the people of his tribe supported him. 'Ubâdullâh bin Ziyâd was from the tribe of Banû Umayyah who was a tyrant and the heart breaking stories of his tyranny are still a cause of grief for Muslims.

3944. Ibn 'Umar narrated that the Messenger of Allah said: "In Thaqif there is a liar and a destroyer." (Sahîh)

(Another route) with this chain, similarly, and 'Abdullâh bin 'Ush'm's (a narrator in the chain) Kunyah is Ābû 'Ulwan, and he is from Al-Kûfah.

[Ābû 'Eisâ said:] This Hadîth is [Hasan] Gharib, we do not know of it except as a narration of Sharîk, and Sharîk would say: "'Abdullâh
bin ‘Uṣm,” while Isrā’il reported from this Shaikh and said: “‘Abdullāh bin ‘Uṣmah.”

[He said:] There is something on this topic from Asmā’ bint Abī Bakr.

3945. Abū Hurairah narrated that a Bedouin gave a young female camel as a gift to the Messenger of Allāh ﷺ, so he in turn for that, gave him six young female camels. But he was not satisfied with that, so when that news reached the Prophet ﷺ, he praised Allāh, and expressed gratitude to Him, then said: ‘Indeed so-and-so gave a camel to me as a gift, so I reciprocated for that with six young she-camels, yet he became upset. So I decided that I would not accept a gift except from a Quraishi, or Anšārī, or Dawsī.”

(Hasan)

[Abū ‘Eisā said:] There is more stated in this Hadith. He said: This Hadith was reported through other routes from Abū Hurairah.

Yazīd bin Hárun narrates from Ayyūb Abū Al-‘Alā’, and he is Ayyūb bin Miskīn, and he is called Ibn Abī Miskīn. And perhaps this Hadith which he reported from Abū Ayyūb from Sa’eed Al-Maqbūrī is from Abū Ayyūb Al-‘Alā’, who is Abū Ayyūb Miskīn, and also called Ibn Abī Miskīn.[1]

[1] That is, Yazīd bin Hárun narrated it: “Ayyūb narrated to us from Sa’eed” so the discussion is over which Ayyūb it is.
3946. Abū Hurairah said: “A man from Banū Fazarah gave a gift to the Prophet of she-camel from his camels which they had taken at Al-Ghãbah.[1] So he reciprocated for it with something in return, but he was upset with it. So I heard the Messenger of Allāh upon [this] saying: ‘Indeed one of the men from the Bedouins gave me a gift so I reciprocated for it to the extent of what I had. Then he became very upset with me. By Allāh! After my experience with this Bedouin man, I shall not accept a gift from anyone except from a Qurashi, Anṣārī, Thaqafī, or Dawṣī.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Hasan, this is more correct than the narration of Yazīd bin Hārūn [from Ayyūb] (no. 3946).

3947. ‘Āmir bin Abī ‘Āmir Al-Ash’arī narrated from his father who said: “The Messenger of Allāh said: ‘Blessed are the tribes of Al-Asad and Al-Ash’arūn, they flee not from fighting nor do they pilfer

[1] See for details, Al-Bukhārī nos. 3041 and 4194. In one of the narrations of this Hadith, recorded by Ahmad, the Prophet said that they gave him one of his own camels which he recognized.
the spoils of war. They are from me and I am from them.’”

He (‘Āmir) said: “So I narrated that to Mu‘āwiya, and he said: ‘This is not how the Messenger of Allah ﷺ said it, he said: ‘They are from me, and for me.’ I said, this is not how my father narrated it to me, rather he narrated to me, saying: ‘I heard the Messenger of Allah saying: “They are from me and I am from them.”’” So he said: ‘Then you are more knowledgeable of your father’s Hadith.’” [Hasan]

[Abū ‘Eisā said:] This Hadith is Ijāsān Gharīb, we do not know of it except as a narration of Wahb bin Jarīr, and it is said that Al-Asad are Al-Azd.

Comments:

“They are from me and I am from them” means that we are similar in our manners, ways of life and conduct, there is no difference between us and them regarding the attitude towards the high values of life. They do not flee from the battlefield and do not pilfer the spoils.

3948. Ibn ‘Umar narrated that the Prophet ﷺ said: “Aslam, may Allah make them safe, and Ghifār, may Allah forgive them.” (Sahih)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Dharr, Abū Barzah Al-Aslāmī, Buraidah, and Abū Hurairah [may Allah be pleased with him]. This Hadith is Hasan Sahih.

Ibn ‘Umar narrated that the Messenger of Allah ﷺ said:
"Aslam, may Allāh make them safe, and Ghifār, may Allāh forgive them, and ‘Uṣayyāh has disobeyed Allāh and His Messenger."

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣāhih.

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣāhih.

3949. ‘Abdullāh bin Dīnār narrated similar to Shu‘ba[1] and he added: “And ‘Uṣayyāh has disobeyed Allāh and His Messenger” (Ṣāhih)

[Abū ‘Eisā said:] This Hadīth is Ṣāhih.

3950. Abū Hurairah narrated that the Messenger of Allāh Ṣallallāhu ‘alaihi wasallam said: “By the One in Whose Hand is Muhammad’s soul! Ghifār, Aslam, Muzainah, and whoever is from Juhaínah,” or he said: “Juhaínah, and whoever is from Muzainah, they are better with Allāh on the Day of Judgment than Asad, Tayyī and Ghatafān.” (Ṣāhih)

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣāhih.

[Abū ‘Eisā said:] This Hadīth is Hasan Ṣāhih.

3951. ‘Imrān bin Ḥuṣain said that a group from Banu Tamīm came to

[1] That is, no. 3948.
Chapters On Al-Manāqib

the Messenger of Allāh so he said: “Have glad tidings O Banū Tamīm.” They said: “You have given us glad tidings, so then give something to us.” He said: “So the face of the Messenger of Allāh changed. Then a group from the people of Yemen came so he said: ‘Accept the glad tidings, for Banū Tamīm did not accept them.’ They said: ‘We accept.’” (Sahih)

[Abū ‘Eisā said:] This Hadīth Hasan Sahih.

Chapter 74. About The Virtue Of Ash-Shām And Yemen

3952. Abū Bakarah narrated that the Messenger of Allāh said: “Aslam, Ghifār, and Muzainah are better than Tamīm, Asad, Ghaṭafān, and Banū ‘Ámir bin Ṣa‘ṣa‘ah,” prolonging his voice when saying it. So the people said: “They have been treacherous and have lost.” He said: “So these are better than them.” (Sahih)

[Abū ‘Eisā said:] This Hadīth is Hasan Sahih.

Chapter 74. About The Virtue Of Ash-Shām And Yemen

3953. Ibn ‘Umar narrated that the Messenger of Allāh said: “O Allāh bless us in our Shām! O Allāh bless us in our Yemen.” They said: “And in our Najd” He said: “O Allāh! Bless us in our
Chapters On Al-Manāqib

Shām, and bless us in our Yemen.”
They said: “And in our Najd.” He said: “Earthquakes are there, and tribulations are there.” Or he said: “The horn of Shaitān comes from there.” (Sahih)

[Abū ‘Eisā said:] This Hadith is Sahih Gharib from this route as a narration of Ibn ‘Awn. This Hadith has also been reported from Sālim bin ‘Abdullāh bin ‘Umar, from his father, from the Prophet ﷺ.

Comments:
The Prophet ﷺ gave this statement while stretching out his hand towards the eastern side of Al-Madinah. On the eastern side of Al-Madinah is Najd and Iraq. The first conflict among the Muslims was the battle of the Camel which was fought in the area of Iraq.

3954. Zaid bin Thābit said: “We were with the Messenger of Allāh ﷺ collecting the Qurān on pieces of cloth, so the Messenger of Allāh ﷺ said: ‘Tūba is for Ash-Shām.’ So we said: ‘Why is that O Messenger of Allāh?’ He said: ‘Because the angels of Ar-Rahmān spread their wings over it.’” (Hasan)

[Abū ‘Eisā said:] This Hadith is Hasan Gharib. We only know of it as a narration of Yahyā bin Ayyūb.
Spreading the wings of angels on some areas, is a sign of blessings and honor for that area, and also safety from troubles.

3955. Abū Hurairah narrated that the Prophet ﷺ said: “People should stop boasting about their fathers who have died, while they are but coals of Hell, or they will be more humiliated with Allāh than the dung beetle who rolls dung with his nose. Indeed Allāh has removed the pride of Jāhiliyyah from you, and its boasting about lineage. [Indeed a person is either] a pious believer, or a miserable sinner. And people are all the children of Ādam, and Ādam was [created] from dust.” (Ḥasan)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn ‘Umar and Ibn ‘Abbās.

[He said:] This Ḥadīth is Ḥasan [Gharib].

Comments:
Those who died during Jāhiliyyah were disbelievers, so they are the fuel of the Hellfire. Boasting about them and showing pride for lineage is against the dignity of a Muslim. Honor, respect and nobility in Islam depend on personal character and behavior. The pious and righteous is successful and the sinner and disobedient is unsuccessful.

3956. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “Allāh has removed the pride of Jāhiliyyah from you and boasting about lineage. (A person is either) a pious believer or a miserable sinner, and the people are the
children of Ādam, and Ādam is from dirt.” (Hasan)

[Abū 'Eisā said:] This Hadith is Hasan. [It is more correct to us than the first Hadith] and Sa'eed Al-Maqbūrī heard from Abū Hurairah, he narrated many things from his father from Abū Hurairah [may Allah be pleased with him].

Sufyān Ath-Thawrī and others reported this Hadith from Hishām bin Sa’d, from Sa’eed Al-Maqbūrī, from Abū Hurairah, from the Prophet, and it is similar to the narration of Abū ‘Āmir, from Hishām bin Sa’d (a narrator in the chain of no. 3955).

(This is) the last of the Musnad. And all praise is due to Allāh the Lord of all that exists. And may His Salāt and peace be upon our master and Prophet, Muḥammad, and upon his pure family.
In transliterating Arabic words, the following system of symbols has been used:

1. Consonants

<table>
<thead>
<tr>
<th>Arabic script</th>
<th>English symbol</th>
<th>English words having similar sounds</th>
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2. Arabic Script

English symbol | English words having similar sounds
--- | ---
\( h \) | health
\( n \) | wealth
\( w \) | youth

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

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*** The Arabic sounds represented by the symbols (‘ / ’) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

- \( a \) approximately as in ‘bad’
- \( i \) as in ‘bid’
- \( u \) as in ‘pull’
- \( \ddot{a} \) as in ‘father’
- \( \ddot{i} \) as in ‘bread’
- \( \ddot{u} \) as in ‘pool’


Glossary Of Islamic Terms

‘Abd: (العبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah (‘Abd-Allāh—servant of Allāh), Abdur-Rahmān (‘Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khaliq (‘Abd Al-Khaliq—servant of the Creator).

‘Abid: (العبد) One who preoccupies himself with ‘Ibādah (worship) and shows relatively less interest towards knowledge.

‘Abir: (العير) A mixture of saffron with other perfumes.

Abtah or Bathā: (الأطب أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

Abyār ‘Ali: (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madinah.

‘Ād: (عاد) An ancient tribe or nation that lived after the Prophet Noah. It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr: (الدبور) Westerly wind.

Adhāhi: (الأضحى) Sacrifices.

Ādām: (آدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

Adhān: (الأذان) The call for the daily five obligatory prayers is called Adhān. The person who calls the Adhān is called a Mu‘adhdhin. The ‘Adhān consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: Allāhu Akbar, Allāhu Akbar; Allāhu Akbar, Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Hayya alas-Salāh, Hayyālas-Salāh; Hayya alal-Falāḥ, Hayya alal-Falāḥ; Allāhu Akbar, Allāhu Akbar; Lā ilāha illallāh. Upon hearing the Adhān, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.


\textit{\textbf{'Adl}}: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

\textit{Afdal}: (الأفضل) The best.

\textit{\textbf{'Adwā}}: (العدوى) Contagion. An influence that spreads rapidly.

\textit{Ahābīsh}: (الأحاديث) The settlers in the Makkan outskirts.

\textit{Ahādīth}: (الحاديث) Sayings and doings of the Prophet Muhammad ﷺ.

\textit{\textbf{'Ahd}}: (العهد) Literally means Covenant—solemn agreement between two or more persons or groups.

\textit{\textbf{\textit{\textbf{Ahd Alastu}}} (عهد آلتست)}: (Covenant of Alast) Before creating human beings, Allāh asked their souls: “Am I not (Alastu) your Lord?” And they all answered: “Yes! We testify!” At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allāh’s Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of Alast? This Covenant is mentioned in Sūrat Ar-Ra’d (13:20) and Sūrat Yā-Sīn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

\textit{Ahkām}: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib), 2. Desirable or recommended, ordered without obligation (Mustahabb), 3. Lawful, legal, permissible, or allowed (Halāl), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharrām or Harām).

\textit{Ahlāf}: (sing. Hilf) (الأخلاف) Covenants and oaths.

\textit{Ahlul-Bayt}: (أهل البيت) Literally means ‘the people of the house’, a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur’ān when angels came to give glad tidings of a son to Prophet Ibrahim at an old age. See Sūrat Hūd (11:73). Generally the term Ahl-Bayt refers to the household of the Prophet ﷺ.

\textit{Ahlul-Hadīth}: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of Ahādīth and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albānī and others.

\textit{Ahlul-'Arūd}: (أهل العروض) and (‘Awāliyyul-Madīnah): Outskirts of Al-Madinah up to a distance of four or more miles. South-eastern part of
Glossary Of Islamic Terms

Al-Madīnah in the valleys of Mahzur.

**Ahlul-Kitāb** (أهل الكتاب) Literally meaning ‘People of the Scripture’. This term, found in the Qur’ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

**Ahlul-Kitāb was-Sunnah** (أهل الكتاب والسنة) Literally means ‘the People of the Book (the Noble Qur’ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

**Ahludh-Dhimmah** (أهل الدمّة) See Dhimmis.

**Ahlul-Baqar** (أهل البقر) Those keeping cows.

**Ahlul-Jabr** (أهل الجبر) See Jabriyyah.

**Ahlul-Qadar** (أهل القدر) See Qadariyyah.

**Ahlul-Qura** (أهل القرى) The town-dwellers.

**Ahlul-'Uqad** (أهل العقد) The chiefs.

**Ahlur-Rā'y** (أهل الرأي) Literally means ‘the people of opinion’. It refers to people highly learned in Islam that are consulted on Islamic matters.

**Ahlus-Suffah** (أهل الصفة) People of the Platform. See Ashābus-Suffah.

**Ahmad** (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur’ān, Sūrat As-Saff (61:6). See Muhammad for more details.

‘Alayhis-Salām (عليه السلام) See (Peace be upon him).

**Al-Ahzāb** (الأحزاب) Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madinah in 627 CE (5 AH).

**Ayyāmut-Tashriq** (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Ḥamrat.

**Ayyim** (الأيم) A woman who already has a sexual experience, she may be a widow or a divorced.

‘Alj (العج) Raising the voice with Talbiyah during Hajj and ‘Umrah.

**Al-'Ajmā'** (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

**Ajnād** (أجناد) ’Ajnād stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)
'Ajwah: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-Ākhirah: (الأخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh. That the present order of existence will some day come to an end that when that happens, Allāh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy. That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

Akhyāf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh: (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur'ān. The meaning of it is ‘all praise is due to Allāh’. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allāh for His favors. A Muslim is grateful to Allāh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

'Aynul-Yaqīn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

'Alayhis-Salam: (عليه السلام) Peace be upon him (pbuh).

'Ālim: (العالم) (pl. 'Ulamā') A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word 'Ilāh which means ‘the One deserving all worship’. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur'ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is invested with the sum of all the Divine Attributes. The name Allāh has no plural and no feminine form.
Allâhu Akbar: (أَللَّهُ أَكْبَرُ) This phrase, known as the Takbîr (Magnification), means ‘Allâh is the Most Great’ and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allâh. Actually it is the most said expression in the world.

Amah: (أمُّة) A female slave.

A’mâl: (الأعمال) The acts of worship.

‘A’mâlîq: (عَمْلَى) A tribe from the progeny of Imlîq bin Lau’dh bin ’Iram bin Sâm bin Nûh, between the period of Prophet Hud and Ibrâhîm, having big bodies, strong and of arrogant type.

Al-Amânah: (الآمانة) The trust, moral responsibility or honesty, and all the duties which Allâh has ordained.

Amber: (عنبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as the sap from trees that hardens and is called ‘amber’.

Amin: (آمين) Custodian or guardian. Someone who is loyal or faithful.

Amin: (آمين) O Allâh, accept our invocation.

‘Amin-ul-Zakah: (عَامِلُ الزَّكَاةِ) The Zakâh (obligatory charity) collector.

Amir: (الأمير) Amîr is used in Islam to mean leader or commander.

Amirul-Mu’mînin: (أَمِيرُ المُؤْمِنِينَ) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

Amlah: (أَمْلَاحِ) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

Amma Ba’d: (أَمَامًا بَعْدَ) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allâh’s praises and glorification. Literally it means ‘whatever comes after’ or ‘then after’.

Anbiyâniyyah: (الأَنْبِيَائِيَةُ) A plain thick woolen sheet or garment with no markings on it.

Ansâr: (الأنصارِ) (sing. Ansârî) Literally meaning helpers or supporters, Ansâr
were the Companions of the Prophet \( sa \) from the inhabitants of Al-Madinah, who embraced Islam and supported it, and who received and entertained the Muhājirīn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.

\( ' \text{Anazah} \): (العنزة) A spear-headed stick.

\( ' \text{Aqabah} \): (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madinah) pledged allegiance to the Prophet \( sa \) in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet \( sa \).

\( ' \text{Aqd} \): (العقد) A contract.

\( ' \text{Aqd Sahīh} \): (العقد الصحيح) A legal contract.

\( ' \text{Aqidah} \): (العِقيدة) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allāh, the One God. 2. Belief in Allāh's angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

\( ' \text{Aqilah} \): (العقل) The near male relatives on the father’s side who are obliged to pay the Diyāh (blood money) on behalf of any of the clan’s members who kills a person. (See also ‘Asabah and Ashabul-Furūd.)

\( Al-' \text{Aqīq} \): (العقَيق) A valley about seven kilometers west of Al-Madinah.

\( ' \text{Aqūq} \): (العققة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

\( ' \text{Aqrā Halqā} \): (عقدى حلقي) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

\( ' \text{Arafah} \): (العرفة) The ninth day of the last Islamic month Dhul-Hijjah.

\( ' \text{Arafāt} \): (إراقة) ‘Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on ‘Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

\( \text{Arba'āniyāt} \): (الأربعينيات) Collections of the forty Ahādīth.

\( Al-\text{Arba'ā} \): (الاربعاء) The four compilers of Ahādīth. Abu Dāwūd, Nasa’i, Tirmidhi, Ibn Mājah.

\( \text{Arāk} \): (الأراك) A tree from which Siwāk (tooth stick) is made.

\( ' \text{Arīyyah} \): (الاري) (pl. ‘Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver
was troubled by the recipient’s coming again and again to his garden to gath-
er the dates, so he was permitted to buy the fresh dates in return for dried
dates. (See Bay'ul-'Ariyyah)

Arkân: (الأركان) (sing. Rukn) The elements or essential ingredients of an act,
without which the act is not legally valid.

Arkânul-Islam: (أركان الإسلام) A term referring to the Five Pillars of Islam
that demonstrate a Muslim’s commitment to Allâh in word and in deed.
They are as follows: 1. To testify that none has the right to be worshipped
but Allâh and that Muhammad is the Messenger of Allâh. 2. To offer the
prayers. 3. To observe fasts during the month of Ramadân. 4. To pay the Za-
kât (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: (أرمجّدّون) The place where the final battle will be fought
between the forces of good and evil (probably so called in reference to the
battlefield of Megiddo). (Rev. 16:16)

Arsh: (الأرش) Compensation given in case of someone’s injury caused by
another person.

‘Arsh: (الارش) The Throne of Allâh the Exalted.

‘Asabah: (العصب) All male relatives of a deceased person or a killer, from the
father’s side.

‘Asabiyyah: (العصبية) Tribal loyalty, nationalism.

‘Asb: (العصب) A very coarse type of Yemenite cloth of cotton threads, some
of them are dyed by means of knots before spinning with others that are not.

As-hâbul-A’râf: (أصحاب الأعراف) These will be the people who are neither
righteous enough to enter Paradise nor wicked enough to be cast into Hell.

As-hâbul-Furûd: (أصحاب الفروض) These are the heirs who are the first
responsibility holders to pay the Diyah or the blood money due towards a
person. (These are said to be: Husband, wife, father, mother,
grandfather,father’s father, grandmother,father’s mother, son’s
daughter,granddaughter, daughter, real sister, uterine brother, uterine sister,
stepbrother. These are the near male relatives on the father’s side like broth-
er, nephew, father’s brother etc. In the absence of them, the ‘Asabah are the
inheritors, in their absence the legacy or inheritance goes to Dhul-Arhâm,
meaning the relatives through mother’s side like maternal uncle, mother’s sis-
ter and mother’s father etc.

As-hâbush-Shajarah: (أصحاب الشجرة) Those Companions of the Prophet ﷺ
who took oath to defend the religion against Quraysh at Hudaibiyah.
As-hâbus-Suffah: Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as As-hâbus-Suffah or Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet’s mosque in Al-Madinah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

As-hâbusSunan: The compilers of the Prophetic Ahâdîth on Islamic jurisprudence.

Al-‘Ashhurul-Hurum: The sacred months. The months of Dhul-Qa’dah, Dhul-Hijjah, Muharram and Rajab.

Al-‘Asharatul-Mubashsharah: The ten Companions that were given the glad tiddings of assurance of entering Paradise. They were Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, ‘Abdur-Rahmân bin ‘Awf, Abu ‘Ubaidah bin Jarrah, Talhah bin ‘Ubaidullah, Zubair bin Awwâm, Sa’d bin Abu Waqqâs and Sa’eed bin Zaid.

Ash-Shâm: The region comprising Syria, Palestine, Lebanon and Jordan.

‘Âshûra’: The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-Asmâ’ul-Husnâ: The term Al-Asmâ’ul-Husnâ, literally meaning the ‘most excellent names’ is used to express Allâh’s most Beautiful Names and His most Perfect Attributes. These are atleast 99 in number.

Asmâ’ur-Rijâl: The science of Biographies of Narrators.

‘Asr: It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sûrah 103 of the Noble Qur’ân.

As-Salâmu ‘Alaykum: This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning ‘peace be upon you’. The appropriate response is Wa ‘Alaykumus-Salam, meaning ‘and peace be upon you also’. The extended forms of it are As-Salâmu ‘Alaykum wa Rahmatullah meaning ‘peace be upon you and mercy of Allâh’ and As-Salâmu ‘Alaykum wa Rahmatullâhi wa Barakâtuhu meaning
peace be upon you and mercy of Allah and His blessings.’ The response will also be changed accordingly.

Astaghfirullah: (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allah’s forgiveness. The meaning of it is ‘I ask Allah’s forgiveness’. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every payer, a Muslim says this statement three times.

Al-Aswāf: (الأسوان) Name of the area of Al-Madinah that Allah’s Messenger made sacred. (An-Nihāyah) Bayhaqi said it to be the wall around Al-Madinah. (Sunan Al-Kubra)

Āthār: (الأثار) Sayings of the Sahābah, the Companions of the Prophet .

‘Atirah: (العتير) A sacrifice offered during the month of Rajab (in Jahiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

‘Atūd: (العود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

A‘ūdhu Billah minash-Shaytānir-Rajīm: (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur’ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is ‘I seek refuge in Allah from the outcast Satan’. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

Awliyā’: (الأولياء) (pl. of Wālī) Literally means friend. But in Islamic terminology it refers to the close friends of Allāh.

‘Awrah: (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-‘Awāli: (العوالي) Villages surrounding Al-Madinah.

‘Awāliyul-Madinah: (عوالي المدينة) See Ahlul-‘Arūd.

Al-‘Awāmir: (العوامر) Snakes living in houses.

Awāq: (أوتي) (sing. Úqiyyah also called Waqiyyah) 5 Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Úqiyyah is equal to 40 tolas). [Úqiyyah is 40 dirhams, and 5 Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for
silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

**Awqaf** (الأوقاف): Property voluntarily transferred to a charity or trust to be used for public benefits.

**Awsaq or Awsuq** (أوسع أو أوسق): See Wasq.

**Awwābin** (الأوابين): This prayer’s time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

**Āyah** (آية): (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur’ān. There are over 6,600 Verses in the Qur’ān.

**Ayyām Bid** (آيام بيض): The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

**Ayyām Mal-Jahiliyyah** (آيام الجاهلية): A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. Ayyām Mal-Jahiliyyah, or ‘the days of Ignorance’ in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

**Ayyām-Tashriq** (آيام التشريق): 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarat.


**Azfār**: A type of incense.

**‘Az!** (العزن): Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

**Azlām** (الأذلام): Literally means ‘arrows’. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

**Bābur-Rayyān** (باب الربان): The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

**Bābus-Salām** (باب السلام): It is one of the famous gates of the Sacred Mosque in Makkah.

**Badanah** (البلنة): (pl. Budn) A camel driven to be offered as a sacrifice by
the pilgrims at the sanctuary of Makkah.

**Bāḏhaq or Bāḏhiq**: An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

**Bādiyah**: A desert or semi-arid environment.

**Badr**: A place about 150 kilometers to the south of Al-Madinah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Āl-Imrān (3:13).]

**Bahimah**: (البيمة) signifies every quadruped animal (of which the beasts of prey are excluded). Bahimah thus refers to goats, sheep and cows.

**Al-Bahirah**: A milking she-camel, whose milk used to be spared for idols and other false deities.

**Bay’**: Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

**Bay’ul-‘Inah**: One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

**Bay’ul-‘Ariyyah**: It is a kind of sale by which the owner of an ‘Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. ‘Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā‘. (See Sahīh Al-Bukhārī, Vol.3, Ahādīth Nos. 389, 394 and 397).

**Al-Bay’ul-Batt**: Absolute sale.

**Al-Bay’ul-Bātīl**: Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

**Bay’ul-Gharar**: Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet
been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay’u Habalil-Habalah: The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay’ul-Hasat: The sale of pebble. When the seller says to the buyer, “I sell you the goods that the pebble falls on with a certain sum of money.” It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay’ul-Istisna’: This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisna’ comes into existence. But it is necessary for the validity of Istisna’ that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisna’.

Bay’ul-Khiyâr: Optional sale.

Bay’ul-Malâqîh: A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay’ul-Mu’awamah: Selling the produce of a tree for many years ahead.

Bay’ul-Muhâqalah: It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay’ul-Mukhabarah: To lend the land or rent against a part of
Bay'ul-Mukhādarah: The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulāmasah: A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munābadhah: A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah: Sale of things for things corresponding nearly with barter, but the ‘thing’ is here opposed to ‘obligations’, so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah: The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah: Public sale.

Bay'un-Najsh: A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nājiz: Final sale.

Bay'us-Salaf: A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf): It is also called Bay'us-Salam. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of con-
tract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجئة) Simulated sale, protective sale.

Bay'ut-Tawliyah: (بيع التولية) Released at cost price.

Bay'uth-Thunyâ or Bay'ul-Istithnâ: (أو بيع الاستثناء بيع الثنيا) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-'Urbun: (بيع العرون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadî'ah: (بيع الوضيعة) Resale at a loss.

Bay'ah: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imãm (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydâ': (البداء) A place to the south of Al-Madinah on the way to Makkah.

Baytul-Mal: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma’mûr: (البيت المعمور) Allâh’s House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsa Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allâh ordered Muslims to face the first House of Allâh, the Ka’bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harãm) in Makkah, and the second being the Masjid Nabawi (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrâs: (بيت المدرسة) A place in Al-Madinah (and it was a Jewish centre).

Bay’atur-Ridwân: (بيعة الرضوان) (Pledge of Contentment) The oath and
pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmān who had gone to negotiate with them and reported to have been taken captive.

**Bakkah**: (بَكَّة) Another name for Makkah. (See the Noble Qurʾān, Al-Imrān 3:96)

**Balām**: (بَلَام) Means an ox.

**Balāt**: (بَلَاط) A place in Al-Madīnah between the mosque and the marketplace.

**Balah**: (بَلَح) The date once it begins to ripen.

**Bālīgh**: (بَالِيْغ) The one who has reached the age of maturity and is an adult.

**Bānī Labūn**: (بَنِي لَبُن) A two-year-old male camel.

**Bānī Makhād**: (بَنِي مَخَادَ) One-year-old male camel.

**Bānū Asfār**: (بَنِو الأَصْفَر) The Byzantines (the Romans).

**Bānū Isrāʾīl**: (بَنُو إِسْرَآئِيل) Literally means the Children of Israel. It refers to the progeny of Prophet Yaʾqūb.

**Al-Baqīʾ**: (بَقِيَ) Also called Baqīʾ Al-Gharqad or Jannatul-Baqīʾ. The cemetery of the people of Al-Madīnah; many of the family members and Companions of the Prophet ﷺ are buried in it.

**Barakah**: (البركة) Literally means blessing or Divine grace.

**Barid**: (البريد) See Burud.

**Bārakallāh**: (بَارَكَ اللَّهُ) This is an expression meaning ‘may the blessings of Allāh (be upon you)’. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallāh.

**Barrah**: (البرة) Pious.

**Barzakh**: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allāh. It is during our life in the Barzakh that we will be asked about Allāh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

**Basmalah**: (بَسْمَة) The recitation of Bismillāh (Bismillahir-Rahmānir-Rahīm
In the Name of Allah, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur’ān, traveling, eating a meal, rising from sleep, etc.

Bathã': (البطحاء) See 'Abtah.

Bātil: (الباطل) Falsehood, null and void.

Batshah: (البطشة) Grasp.

Bawādī: (البوادي) See Bādiyāh.

Bid‘ah: (البدعة) Any heresy or innovated practice introduced in the religion of Allah which have no basis in the Qur’ān or Sunnah and to regard these new things as acts of Ibādah. The Prophet ﷺ said that every Bid‘ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr: (البكر) A virgin.

Bint Labūn: (بنت لبون) Two year old she-camel.

Bint Makhād: (بنت مخاض) One year old she-camel.

Bisāt: (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillāhir-Rahmānir-Rahīm: (بسم الله الرحمن الرحيم) In the Name of Allah, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fāṭihah (Chapter 1) of the Noble Qur’ān. While reciting the Qur’ān, it is to be read immediately after one reads the phrase: A‘udhu Billāhi min ash-Shaytānir-Raḥmān (I seek refuge in Allah from the outcast Satan). It is also recited before doing any daily activity.

Bi‘thah: (البعثة) The beginning of the Prophet’s mission, his call to prophethood in 610 CE.

Bit‘: (البيت) Mead. Intoxicating drink made from fermented honey or honeycombs, barley sprouts and water.

Black Muslims: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called ‘Black Muslims’ are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu‘āth: (بعثة) A place about two miles from Al-Madinah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

Budn: (البدن) (sing. Badanah) Camels to be offered as sacrifice by the
pilgrims at the sanctuary of Makkah.

Buhtān: (اللهان) A false accusation, calumny, slander.

Bulūgh: (البلغ) Puberty

Burāq: (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrā’ and Mi’rāj) in 619 CE.

Burd or Burdah: (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus: (البرنس) (pl. Barānis) A type of hooded cloak called burnous.

Burq: (البرقع): A covering dress worn by women.

Burud: (pl. Barūd) The distance equal to sixteen Farsakhs.

Busr: (البرس) Partially ripe dates that have begun to take on a red or yellow color.

Busrā: (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthān: (بطحان) A valley in Al-Madinah.

CE: Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madinah.

Dabb: (القبس) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

Dab‘u: (القبع) Hyena (Charkh or Lakkar Bhaggah).

AdDabūr: (الدبور) Westerly wind.

Daff: (الدف) Tambourine used in Arabia.

Daghabīs: (الضغابيس) (sing. Daghabūs) Snake cucumbers.

Dahn: (الدهن) Any thick oil applied to hair.

Dā‘ī: (الداعي) (pl. Du‘āt) Muslim missionary involved in Da‘wah (preaching).

Dayyān: (الديان) Allāh; the One Who judges people from their deeds after calling them to account.

Dajjāl: (Al-Masih Ad-Dajjāl) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjāl. He will be from
among the Jews and will appear before Qiyāmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet 'Eisa (Jesus).

_Damm_ (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

_Dāniq_ (ذناق) A coin equal to one-sixth of a dirham.

_Dārul-‘Ahd_ (دارالعهد) Country linked in a peace treaty.

_Dārul-Bawâr_ (دارالبואר) The abode of perdition.

_Dārul-Fanâ’_ (دارالفناء) The abode which passes away (earth).

_Dārul-Ghurûr_ (دارالغور) The abode of delusion.

_Dārul-Harb_ (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

_Dārul-Islām_ (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

_Dārul-Khilāfah_ (دارالخلافة) The seat of Imām or Khalīfah.

_Dārul-Kufr_ (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

_Dārul-Qarār_ (دارالعيم) The blessed abode (paradise).

_Dārul-Qadā’_ (دارالقضاء) Justice House (court).

_Dārul-Qarâr_ (دارالقرار) The abode that abides.

_Dārus-Salâm_ (دار السلام) The abode of peace.

_Dārush-Shuhadâ’_ (دارالشهداء) The Home of Martyrs.

_Da‘wah_ (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allâh and His Messenger Muhammad ﷺ.

_Dâwûd_ (داود) Prophet David, a Prophet of Allâh mentioned in the Qur’ān and the Old Testament.

_Dayn_ (الدين) Loan or debt.

_Deen_ (الدين) The meaning of the word Deen is obedience. A term
commonly used to mean ‘religion’, but actually referring to the totality of Muslim beliefs and practices. Thus, ‘Islam is a Deen’ means Islam is the complete way of life.

**Dhahab: (الذبح)** Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

**Dhan-Nis’ah:** (ذا النسة) The one with the rope. (See Ahādīth 2690 and 2691, Sunan Ibn Mājah)

**Dhāt ‘Irq:** (ذات عرق) Miqāt for the pilgrims coming from Iraq.

**Dhātun-Nitaqayn:** (ذات النطاقين) It literally means a woman with two belts, and refers to Asma’, the daughter of Abu Bakr (. She was named so by the Prophet ﷺ.

**DhāturRiqa’:** (ذات الرقاع) It is name of a Ghazwah and it may be translated as ‘the one having stripes’. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhāturRiqa’.

**Dhīkh:** (الذبخ) An animal male hyena.

**Dhikr:** (الذکر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhān-Allāh (Glorified is Allāh), Al-Hamdu Lillāh (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

**Dhimmi or Ahludh-Dhimmah:** (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights, life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious laws within their communities.

**Dhul-‘Arham or Dhur-Rahm:** (ذو الأرحام أو ذو الرحم) Kindred of blood from mother’s side, like mother’s father (grandfather), sister’s son, son of the daughter (grandson), maternal uncle, etc.

**Dhul-Farā’id:** (ذوالفرائض) Those persons whose share of inheritance is described in the Qur’ān are called Dhul-Farā’id, and the rest are ‘Asabah (العصبة).
Glossary Of Islamic Terms

**Dhul-Hijjah**: (ذو الحجة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.


**Dhul-Khalasah**: (ذو الخلص) Al-Ka’bah Al-Yamāniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath‘am and Bujaylah.

**Dhul-Qa‘dah**: (ذو القعدة) The eleventh month of the Islamic calendar.

**Dhul-Qarnayn**: (ذو القرنين) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur‘ān (18:83).

**Dhul-Qurba**: (ذو القربى) Relatives, kinsfolk.

**Dhū Mahram**: (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother’s son, a sister’s son, an uncle from either side etc.). See Mahram.

**Dhun-Nūn**: (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

**Dhun-Nūrayn**: (ذو النورتين) It means ‘Possessor of the Two Lights’. It is used to refer to ‘Uthmān bin ‘Affān (because he married two of the Prophet’s daughters).

**Dhū Tuwā**: (ذو طوي) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

**Dībāj**: (الديباج) Pure silk cloth, silk brocade.

**Dīnār**: (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinār was having the weight of 4.4 grams of gold.

**Dhīrā**: (الذراع) Cubit. any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

**Dirāyah**: (الدرایة) Cognizance, observation, note, remark.

**Dirham**: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

**Diyah**: (الدية) Blood money (for wounds, killing etc.), compensation paid by
the killer to the relatives of the victim (in unintentional cases).

**Du’ā’** (الدعاء) Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from Salāt (formal worship or prayer). Personal Du’ās can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du‘ās for many reasons and at various times, such as after Salāt, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

**Dubbā’** (الدبّاء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabīdīh used to be prepared, and used to hold alcoholic drinks. Also called Qara’ or Tounmba.

**Duhā** (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

**Dunyā** (الدنيا) The world or life, as opposed to the Hereafter that is the next life.

**‘Eid** (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as ‘Eidul-Fitr (which takes place after Ramadān), and ‘Eidul-Adhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of ‘Eid is ‘Eid Mubarak, meaning ‘May your celebration be blessed’. A special congregational ‘Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

**‘Eidul-Adhā** (عيد الأضحى) Literally means ‘the Feast of the Sacrifice’. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashriq. This event commemorates Prophet Ibrahim’s obedience to Allāh by being prepared to sacrifice his only son Ismā’īl (Ishmael).

**‘Eidul-Fitr** (عيد الفطر) Literally means ‘the Feast of breaking the Fast’. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

**Eisā or Isā** (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus
was crucified, but rather that God spared him such a fate and ascended him to Heaven.

**Fadak**: (فداك) (also Fidak) A town near Al-Madīnah.

**Fāhish**: (الفاحش) One who talks evil.

**Fajr**: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur’ān has also this name.

**Faqīh**: (الفقه) (pl. Fuqahā’) An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

**Faqīr**: (الفقير) (pl. Fuqarā’) A poor person.

**Fara’**: (الفراء) In Jāhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels’ flock, or a meal given on the occasion of the birth of camels.

**Farā’id**: (فرائد) See Farīdah.

**Faraq**: (فرارق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sā’.

**Fard**: (فرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.

**Fard ‘Ayn**: (فرض عين) An action which is obligatory on every Muslim individually.

**Fard Kifāyah**: (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

**Farīdah**: (الفرضة) (pl. Farā’id) An enjoined duty.

**Farrūj**: (الفروع) A Qabā’ opened at the back.

**Farsakh**: (فرسخ) (Parasang, Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

**Fāruq**: (الفاروق) It means ‘One who distinguishes the truth from falsehood.’
This name was given to 'Umar bin Khattab.

Fasl: (الفصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillahîr-Rahmânir-Rahîm.

Fāsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatât: (الفتاة) A female slave or a young lady.

Al-Fātihah: (الفاتحة) Arabic word meaning 'the Opening', the first Sūrah (chapter) of the Noble Qur'ân.

Fatwâ: (الفتاوى) (pl. Fatwâwâ) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur'ân, and the Sunnah of the Prophet ﷺ.

Fawâihish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur'ân all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (النفي) War booty gained without fighting.

Fidyah: (النفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqlh who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Shari'ah.

Firdaws: (الفردوس) The middle and the highest part of Paradise.

Fi Sabîlillâh: (في سبيل الله) In the way of Allah. A frequently used expression in the Qur'ân which emphasizes that good acts should be done exclusively to please Allah. Generally the expression has been used in the Qur'ân in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allah.

Fitnah: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.
Fitrah: (النطراة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allah. Muslims believe that Allah endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one’s environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of ‘Eidul-Fitr, on the night after Ramadān.

Fuqaha': (الفقهاء) See Faqīh.

Furqān: (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur’ān.


Ghadā': (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadir: (الغدير) The name of a place near Makkah.

Ghadir Khum: (الغدير خم) (Lake of Khum) A place between Makkah and Al-Madinah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about ‘Ali: “Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

Ghayb: (الغيب) Literally means ‘the Unseen’. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allah.

Ghayr Mahram: (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.

Ghayy: (الغري) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغموس) False oath to deceive one.

Al-Gharqad: (الغرقاد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi: (العازى) A Muslim soldier returning alive after participation in Jihad.

Ghazwah: (الغزوة) (pl. Ghazawāt) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madinah to prevent any advance by the enemies.
Ghībah: (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghīlah: (الغيلة) Intercourse with a breast-feeding woman.

Ghīrah: (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one’s honor and prestige is injured or challenged.

Ghulūl: (الغول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (العرف) Special abodes.

Ghurrah: (الغرة) A slave or slave woman.

Ghurratūsh-Shahr: (غرفة الشهر) The first three days of the month.

Al-Ghurral-Muhajjalūn: (الغر المحللون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (غسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and ‘Eid prayers.

Habalul-Habalah: (حبل الحلة) See Bay’ Habalil-Habalah.

Al-Habwah or Al-Iḥtiḥāb: (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one’s thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath: (الحدث) That which invalidates the state of purification.

Hadath Akbar: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

Hadath Asghar: (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudū’ (ablution) for purification.

Hadd: (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady: (الهدي) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.
Hadīth: (Plural: Ahādīth) The word Hadīth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadīth also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الآثار) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadīth. The word Hadīth is generally translated as a Narration or Tradition. The main text of a Hadīth is called Matn (المتن) (main text), which is preceded by Sanad (السند) (chain of narrators).

There are two kinds of Hadīth: Ahādīth Nabawīyyah (الأحاديث النبوية) and Ahādīth Qudsiyyah (الأحاديث النبوية). Ahādīth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahādīth are Imām Bukhārī, Imām Muslim, Imām Nasa’i, Imām Abū Dāwūd, Imām Tirmidhi and Imām Ibn Majah.

Hadīth Nabawī: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur’ān.

Hadīth Qudsi: (الحديث النبوي) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur’ān, reported by the Prophet ﷺ in his sayings. The meaning of these Ahādīth were revealed to him and he put them in his own words, unlike the Qur’ān that is the Word of Almighty Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadīth say that Ahādīth Qudsiyyah are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadīth to Allāh and claim, for example, “Allāh said...”

The basic kinds of Ahādīth are:

Qawli (القولي) (Verbal): It records the utterances of the Prophet ﷺ.

Fi‘lī (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.

Taqrīrī (التقريري) (Tacit): It records the Prophet’s silent approval of some action, behavior, etc.

Shamā’il (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the
various categories of the compiled narrations:

**Ahād:** (الآحاد) (Isolated)

**ʿAziz:** (العزيز) (Precious)

**Bātil:** (الباطل) (False)

**Daʿīf:** (الضعيف) (Weak)

**Gharīb:** (الغريب) (Unfamiliar)

**Hasan:** (الحسن) (Good)

**Jayyid:** (الجيد) (Perfect)

**Majhūl:** (المجهول) (Unknown)

**Maʿlūl:** (المعلول) (Defective)

**Mansūkh:** (المنسوخ) (Abrogated)

**Maqbal:** (المقبول) (Acceptable)

**Maqtūʿ:** (المقتروع) (Intersected)

**Mardūd:** (المردد) (Rejected)

**Marfūʿ** (Traceable) (المرفوع)

**Mash-hūr:** (المشهور) (Well-known)

**Matrūk:** (المتروك) (Abandoned)

**Mawdūʿ:** (الموضع) (Fabricated)

**Mawqūf:** (الموقوف) (Discontinued)

**Mawsūl:** (الموصل) (Complete)

**Mawthūq:** (الموثوق) (Trustworthy)

**Muʿallaq:** (المعلق) (Suspended)

**Munqatūʿ:** (المقطع) (Interrupted)

**Musalsal:** (المسلسل) (Uninterrupted)

**Musnad:** (المسند) (Traceable to Prophet)

**Mutawātir:** (المتواتر) (Continuous)

**Mudaʿaf:** (المضعف) (Doubtful)

**Mudallas:** (المدلس) (Truncated)
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*Mudraj*: (المدرج) (Interpolated)

*Mudtarib*: (المضرب) (Confounding)

*Munfarid*: (المنفرد) (Unique)

*Munkar*: (المنكر) (Denounced)

*Mursal*: (المرسل) (Disconnected)

*Mutassil*: (المستصل) (Connected)

*Muttafaq 'Alayh*: (المتفق عليه) (Agreed upon)

*Qawi*: (القوي) (Strong)

*Sahih*: (الساحيح) (Sound)

*Shadh*: (الشاذ) (Contradictory)

*Thabit*: (الثابت) (Authentic)

*Thiqah*: (الثقة) (Trustworthy)

*Hafiz*: (الحافظ) One who has memorized the entirety of the Qur’ān. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur’ānic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

*Hayd*: (الحيض) Monthly periods or menstruation experienced by a woman.

*Hays*: (الحيى) A dish made of butter, dates and cheese.

*Hajafah*: (الجهاش) A kind of shield.

*Hajjar*: (هاجر) (Hagar/Agar/Hajira) One of Ibrāhīm’s wives who, along with her infant son Ismā’īl (Ishmael), was settled in Arabia by Prophet Ibrāhīm (Abraham). She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

*Hajar*: (هجر) Places in Bahrain, Jāzan, Najrān.

*Al-Hajjarul-Aswad*: (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka’bah in Makkah by Prophet Ibrahim (Abraham). The pilgrims kiss it following the practice of Prophet Muḥammad ﷺ.

*Hajj*: (الحج) (Major Pilgrimage) The Hajj is performed annually by over
20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrahim, his wife Hajar, and their son Isma'il over 4,000 years ago. In addition to Tawaf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafat during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الافراد single), Qirān (القرآن combined), Tamattu' (التمتع interrupted).

**Hajj Akbar**: (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

**Hajj Asghar**: (الحج الأصغر) The minor pilgrimage ('Umrah).

**Hajjul-Bayt**: (حج البيت) Making a pilgrimage to the House of Allāh.

**Hajj Ifrād**: (حج الإفراد) (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.

**Hajj Mabrūr**: (الحج المبرور) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

**Hajj Qirān**: (حج القرآن) (Combined Hajj) Performing the 'Umrah followed by the Hajj, without taking off the Ihrām in between.

**Hajj Tamattu'**: (حج التمتع) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihrām is taken off in between these two stages.

**Hajjatul-Wadā'**: (حجوة الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

**Hajjām**: (الحجاج) One who performs cupping.

**Hajr**: (حجر) A place in the way to Basrah & Kufah from Yamāmah where the vessels were made, also the place of Banu Sulaim.

**Halāl**: (الحلال) That which is lawful or permissible in Islam.

**Halālah**: (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

**Halīf**: (الحايلة) A person who enjoys the protection of a tribe but does not belong to it by blood.
Halq: (الحلق) To shave off the hair from the head (during Hajj).

Halqah: (الحلقة) A group of students involved in the study of Islam.

Hām: (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hāmah: (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person’s head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafi: (الحنفي) Islamic school of law founded by Imam Abū Hanīfah. Followers of this school are known as the Hanafis.

Hantāh: (هنتاء) An expression used when you don’t want to call somebody by her name. (It is used for calling a female).

Hanbalī: (الحنبي) Islamic school of law founded by Imam Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanīf: (الحنيف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham). Hanīf literally means ‘one who is inclined’, it is used in the Qur‘ān at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one’s inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (worshipping Allāh Alone and nothing else).

Hunafā': (الحنيفة) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka‘bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafā’ (sing. Hanīf), a word originally meaning ‘those who turn away’ (from the existing idol-worship), but coming in the end to have the sense of ‘upright’ or ‘by nature upright,’ because such persons held the way of truth to be right conduct. These Hunafā’ did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of ‘Abdullāh became one of these.

Hantam or Hantamah: (الحتتم أو الحتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jar-
Hanūt: A kind of scent used for embalming the dead.

Haqq: The Truth, also used for the legal right or claim to something.

Harām: A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhīm (Abraham). All things within the limit of the Harām are protected and considered inviolable. Al-Madinah was also declared a Harām by the Prophet. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet’s Mosque (Masjid Nabawi) in Al-Madinah. This is why they are referred to as ‘Al-Harāmayn Ash-Sharīfayn’, the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra’: A town in Iraq.

Harbah: A small spear.

Harbī: Who is in the state of war.

Harīr: Silk.

Harj: Killing.

Harrah: A well-known rocky volcanic region in and around Al-Madinah covered with black stones.

Hārūn: (Aaron) The brother of Prophet Musa (Moses) and a Prophet of Allāh.

Al-Harūriyyah: A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā’.

Al-Hasba’: A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi’ah (demerit, sin, bad deed).

Al-Hashr: Another name for the Day of Judgment, Yawmul-Hashr (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur’ān.
Hasir: A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar: The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad, whose pure drink will refresh the believers on the Day of Judgment.

Hawálah: The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawãri: Sincere supporter or disciple.

Hawãzin: A tribe of Quraysh.

Hãwiyah: The lowest pit of Hell.

Hawl: The minimum period of time after which Zakát becomes due upon property.

Hawwa: Eve, the wife of Adam. The Qur’án indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allâh by eating fruit from the forbidden tree in the heaven. Upon turning to Allâh in repentance, both were likewise equally forgiven.

Hayã': This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayã' is of two kinds: good and bad; the good Hayã' is to be ashamed to commit a crime or a thing that Allâh and His Messenger has forbidden, and bad Hayã' is to be ashamed to do a thing, which Allâh and His Messenger ordered to do.

Henna: A kind of plant used for dyeing hair etc.

Hibah: present, gift.

Hibarah: A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

AllHidänah: The nursing and caretaking of children.

Hifz: It means to memorize. In the religious sense, Muslims try to memorize the whole Qur’án. Any person who achieves this task is called Häfiz. There are millions of Muslims who memorize the whole Qur’án.

Hijáb: Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover
their whole body from head to feet.

**Hijāz**: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madinah, Jeddah, and Ta‘if are situated.

**Hijr**: (حجر) The place of Thamūd before Tabūk between Al-Madinah and Shām. Also the unroofed portion of the Ka‘bah called Ḥātim, which at present is in the form of a compound towards the north of it.

**Hijrah**: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

**Hijrī**: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet’s migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatun-Nabī (the Prophet’s city), commonly known as Al-Madinah. This is the beginning of the Islamic lunar calendar, often called the Hijrī calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madinah) in which the Sharī’ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabī‘ul-Awwal, Rabī‘uth-Thâni, Jumã-dal-Ulã, Jumādath-Thāniyah, Rajab, Sha‘bān, Ramadān, Shawwāl, Dhul-Qa‘dah, Dhul-Hijjah.

**Hilāb**: (حلاب) A kind of scent.

**Al-Hill**: (الحلي) The area outside the sacred precincts of Makkah.

**Himā**: (الحمي) A private pasture.

**Hims**: (حماص) A city in Shām (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

**Himyān**: (حمايان) A kind of belt, part of which serves as a purse to keep money in it.

**Hiqqah**: (الهقحة) A three-year-old she-camel.

**Hirā’**: (الحراء) The cave in a mountain named Jabalan-Nūr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur‘ān, beginning with the word Iqra’ that means ‘read’. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call.
to prophethood, where he could contemplate alone and seek Allah free from the distractions of the city below.

Hubal: Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hublà: A kind of desert tree.

Hudâ': Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyyah: A well-known place ten miles from Makkah on the way to Jeddah.

Hudûd: Allah's set boundary limits for Halāl (lawful) and Harām (unlawful). Whoever transgresses these limits may be punished or forgiven by Allah as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjâj: Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hājj = a male pilgrim; Hâjjah = a female pilgrim)

Hujrah: Courtyard of a dwelling place, or a room.

Hukm: Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: One of the Khawârij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'āwiyyah under the plea that judgment rests only with Allah.

Hullah: A Najrâni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: Madness or evil suggestions.

Hums: The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harâm or born there or were in the area of Harâm or were from the tribes of Kinânah and Jadilah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allah." They thought themselves superior to other people.

Hunayn: A valley between Makkah and Tâ'if where the battle took place between the Prophet and Quraysh pagans.

Hūr: (الحور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr’īn-wildeyed houris)

Hūr’īn: (حور عين) (Wide-eyed houris).

Ibādah: (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh. Thus in Islam, visiting the sick, giving charity, hugging one’s spouse, or any other good act is considered an act of worship.

Iblīs: (إبليس) The word literally means ‘thoroughly disappointed, one in utter despair’. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur’ān. Iblīs is believed to be a prominent member of the jinn, a class of Allāh’s creation. When Adam (the first human) was created, Allāh commanded Iblīs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblīs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblīs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblīs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh’s order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblīs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allāh. Allāh warns human beings repeatedly in the Qur’ān that Iblīs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn: (ابن) (also used as bin) Arabic term meaning ‘son of’. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sīna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

Ibn Hajar: (ابن حجر) Allamah Hāfiz Ahmad bin Hajar ‘Asqalānī.

Ibn Labūn: (ابن لبون) Two year old camel.

Ibrāhīm: (إبراهيم) Abraham, a Prophet and righteous person revered by
Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrāhīm’s devotion, struggles and sacrifices during the annual Hajj rites.

‘Iddah: (الأعدة) The waiting period prescribed by Allāh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband’s death, during which a woman may not remarry after being widowed or divorced.

Iddkhīr: (الأذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtíbah: (الاضطاع) In Ihrām, putting the upper wrap (Ridā’) under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifādah: (الإفاضة) See Tawāful-Ifādah.

Ifār: (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhān) is called.

Ihdād: (الإحداد) Mourning for a deceased husband.

Ihlāl: (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or ‘Umrah.

Ihrām: (الأحرام) The state of consecration into which Muslims enter in order to perform the Hajj or ‘Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of ‘Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing Hajj or ‘Umrah. Then Talbiyah — pilgrimage recitation (Labbayk Allāhumma Labbayk... Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one’s waist is called Izār, and the other wrapped round the upper part of the body is Ridā’. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrām the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsān: (الإحسان) Right action, goodness, sincerity. Doing something in a godly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allāh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsān means to be patient in performing your duties to Allāh, totally for Allāh’s sake and in accordance with
the Sunnah (legal ways) of the Prophet ☪ in a perfect manner.

*Ihtikār* (الإحكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuffs.

*Al-Ihtibā'* (الاحتبا) See Al-Habwah.

*Ibn Makhād* (أبن مخاض) One-year-old camel.

*Ijārah* (الإجارة) Literally means to give something on rent.

*Ijmā'* (الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Shari‘ah. Ijmā’ comes next to the Qur’an and the Sunnah as a source of Islamic doctrines.

*Ijtihād* (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur’an and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur’an and the Sunnah.

*Ila‘ or Iylā‘* (إيلاء) A husband’s oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

*Ilhām* (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allah puts into the minds of His pious servants.

*Iliyā‘* (إلياء) Eilat seaport near Israel at head of Gulf ‘Aqabah.

*Ilm* (العلم) Arabic term meaning knowledge. The Qur’an and Hadīth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

*Ilm Jafar* (علم الجفر) The science of numerical symbolism of letters. It is said to come down from ‘Ali bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

*Imām* (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

*Imāmah* (العماة) The turban or similar head covering.
Imām Mahdī: He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiya-mah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet ‘Eisa (Jesus) will take over the leadership.

Imān: Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad is His Messenger, and also having belief in other articles of faith.

Imlās: An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

Imsāk: To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah: A woolen garment without marks.

Injīl: Arabic name for the Holy Scripture revealed to Prophet ‘Eisa (Jesus) during the last two or three years of his earthly life. The Injīl mentioned by the Qur’ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus. It is significant, however, that the statements explicitly attributed to Jesus in the Gospels contain substantively the same teachings as those of the Qur’ān.

Innā Lillāhi wa Innā Ilayhi Rāji‘ūn: When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning ‘We are from Allāh and to Him we return’. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In-shā‘-Allāh: The meaning of this Arabic phrase is ‘If Allāh wills’. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

Intiqās: Sprinkling water on private parts while performing Wudū’.

‘Iqāl: The rope by which the camel’s foreleg is fettered.

Iqāmah: It refers to the second call for the prayer that follows the
first call (Adhân). Iqâmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhân. The statements of the Adhân are recited reduced so that the statements that are expressed twice in the Adhân are recited once in Iqâmah except the last utterance of Allâhu-Akbar. The prayer is offered immediately after Iqâmah has been pronounced.

**Iqâmatus-Salât** (إِقَامَةُ الصَّلَاةِ): The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: “Order your children for prayer at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: “Offer your prayers the way you see me offering them.” Please see Sahîh Al-Bukhârî, Vol. 1 for the Prophet’s way of praying, in the book of characteristics of the prayer and that the prayer (Salât) begins with Takbîr (Allâhu-Akbar) with the recitation of Sûrat Al-Fâtihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslîm.

**Iqra’** (إِقْرَاءٌ): It means ‘read’ or ‘recite,’ it was the first word of the Qur’ân revealed to Muhammad ﷺ during one of his retreats to the cave of Hirâ’ above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, ‘from the cradle to the grave’ as Prophet Muhammad ﷺ said.

**Irfâh** (الشَفَاء): To comb the hair everyday.

**Isbâghul-Wudû’** (إِسْبَاغُ الْوُدُودُ): To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudû’ means performing ablution well, and Atammal-Wudû’ means performing ablution perfectly.)

**Ishâl** (الإِسْبَال): Making one’s lower garment too long below the heels.

**‘Ishâ’** (الْإِسْحَاء): It is the commencement of darkness, and the beginning of the time of ‘Isha’ (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

**Ishâr** (الإِشْعَار): Marking the Budn. This was done by grazing the skin of the camel’s hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set
aside for sacrifice.

_Ishrāq_ (الإشراق): Sunrise.

**Ishtimalūs-Sammā':** The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one's private parts. (See Ihtibā')

**Ishtirāk:** Equivocally; participation; partnership. While Istidānah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

**Islam:** Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allāh,' and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salām) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in good-
ness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet  (Sūrah 3  Al ‘Imrân–The Family of Imrân, Verse 19) “Truly, the religion with A āh is Islam,” and again (Sūrah 5: Al-Mā‘īdah–The Table Spread, Verse 3) “This day I have perfected your religion for you, and have chosen for you Islam as your religion.” A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā‘īl: (Ismail) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismā‘īl helped Abraham build the Ka‘bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnād: (Isnad) The chain of narrators of a Prophetic Hadith.

Isrā: Another name for Sūrah Baṇî Israel (17) of the Noble Qur‘ān.

Isrā‘ wa Mi‘rāj: The miraculous ‘Night Journey’ and ‘Ascension’ of Prophet Muhammad  (s), respectively, from Makkah to Al-Aqṣā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad’s wife Khadijah’s death, gave strength to him by reaffirming God’s support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad  (s), making them a cornerstone of Muslim faith and practice.

Istabraq: (Istabraq) Thick Dībāj (pure silk brocade).

Istibrā‘: The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: To seek Allāh’s forgiveness. It is something that must be done continuously in a Muslims life.

Istiḥādah: Bleeding from the womb of a woman in between her ordinary periods. (See Sahih Al-Bukhārī, Vol. 1, Hadith No. 303)

Istihsān: To give a verdict with a proof from one’s heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].
Glossary Of Islamic Terms

*Istijmär:* (الأستجمار) Purification by stone.

*Istikhārah:* (الأستخارة) A prayer consisting of two Rak'āt in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Sahīh Al-Bukhārī Hadith No. 263, Vol. 2; Hadith No.391, Vol. 8; Hadith No. 487, Vol. 9.)

*Istinjār:* (الاستنجاء) Cleansing of one’s private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

*Al-Istīnshāq:* (الأستنشاق) Rinsing the nose.

*Istīsqa:* (الاستسقاء) A prayer consisting of two Rak'āt, invoking Allāh for rain in seasons of drought. (See Sahīh Al-Bukhārī, Hadith 119, Vol. 2)

*Ithm:* (الإثم) Ithm denotes negligence, dereliction of duty and sin.

*Ithmīd:* (الإيمان) Antimony that clears the vision and makes the eyelashes grow.

*I'tikāf:* (الإعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

*Izār:* (الأزار) A sheet worn below the waist to cover the lower half of the body.

*Jabriyyah:* (الجابريّة) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or bad as against the Qadariyyah sect whose belief is just the opposite.

*Jad'ā:* (جذع) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

*Jadha'ah or Jadha:* (جذع جذع) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

*Jahalah:* (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

*Jahannam:* (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish
to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahim—the shallowest level of Hell. It is reserved for those who believed in Allah and His Messenger, but who ignored His commands. 2. Jahannam—a deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa’ir—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allah will be sent on the Day of Judgment. 5. Ladha—will be the home of the Jews. 6. Hawiyah—will be the abode of the Christians. 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allah’s creation are the Munāfiqīn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allah and His Messenger. A dweller of Hell is called a Jahannami.

Jāhîl (الجاهل) Literally means ‘an ignorant person.’ Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jāhiliyyah (الجاهلية) Literally ‘ignorance’ is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad. Jāhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life either wholly or partly as independent of the directives of God.

Jahîm See Jahannam.

Jahmîyyah (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allah in the Hereafter.

Jahrî Salât (الصلاة الجهوية) Prayer of audible recitation.

Jayshul-‘Usrah (جيش العسرة) Army of Hardship, meaning the campaign to Tabûk.

Jâlîl (الجليل) A kind of good smelling grass grown in Makkah.

Jâriyah (الجارية) A young girl.

Jâ’iz (الجائز) see Halâl.

Jalab & Janab (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.
Jallālah: The animal that eats dung or the dropping of other animals.

Jalsah: Sitting between the two prostrations.

Jām‘: Muzdalifah, a well-known place near Makkah.

Jāmi‘: Collection of Ahādīth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

Jamā‘at: It is a group or a congregation for communal worship.

Jamrah: White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimār on the four days of ‘Eidul-Adhā at Mina.

Jamratul-‘Aqabah: One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-‘Ulā: The first one.

Jamratul-Wusta: The middle one.

Janābah: The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salāh (prayer) or recite or touch the Qur’ān.

Janāzah: The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janīb: A good kind of date.

Jannah: Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

6. Bābus-Sadaqah (باب الراضين)
7. Bābut-Tawbah (باب الوداع)
8. Bābus-Salāt (باب الصلاة)

A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Taʿdil: (الجرح والتعديل) The Science of Validation of Ahādīth, validation or invalidation.

Jāriyah: (الجارية) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خيرا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allah reward you for the good. It is understood that human beings can’t repay one another enough. Hence, it is better to request Al-mighty Allah to reward the person who did a favor and to give him the best.

Jī’ah: (الجعة) Beer. A drink made from barley and wheat.

Jibrīl or Jībra’īl: (جبريل/جبريل) Muslims believe that angels are among God’s many creations. He is believed to be one of the most important angels, as he was reponsible for transmitting God’s Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur’an as a Spirit (Rūḥ) from God.

Jibt: (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: (الجهاد) The word literally means ‘to strive’ or ‘to exert to the utmost.’ It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Muğāhid, Jihād, and Ijtihād. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one’s life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qurʾān that says: “There is no compulsion in religion.” (Qurʾān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and
influences so that they can freely choose to believe in Allāh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

Jilbāb: (الجلبب) (pl. Jalābīb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimār: (الجمار) See Jamrah.

Jinn: (الجن) A creation, created by Allāh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur'ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Jirānah: (الجيرانة) A place, few miles from Makkah. The Prophet distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihram to perform 'Umrah.

Jirār: (الجار) (Also called Qullah - القلل) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - عربة).

Jizyah: ( الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakāh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them. Jizyah symbolizes the submission of
Jubbah: A cloak, outer garment.

Al-Jubār: Bloodshed with impunity (exemption), i.e., without liability.

Juḥfaḥ: The Mīqāt of the people of Shām.

Jummā: Friday, the Muslims’ day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jummāh congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur’ān.

Jummāh Masjid: Refers to the mosque in which Jummāh prayer is offered. It is generally the main mosque in a town or city.

Junub: A person who is in a state of Janābah, means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janābah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahārah, without which a man or woman is not allowed to touch or read the Qur’ān, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudū’).

Juyūb: Bosom or breast.

Juz': Collection of Ahādīth handed over by a single individual, a Companion, a Successor or a succeeder

Ka’bah: The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka’bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad, and is covered by a black and gold cloth embroidered with Verses from the Qur’ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Harām) at Makkah, it is the most sacred place in Islam and commonly referred to as the ‘House of Allāh.’ It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka’bah. The Ka’bah contains the sacred Black Stone.
Al-Kabā'ir: (الكبائير) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

*Kabsh: (الكبش) Ram, a male sheep.

Kafan: (الكفن) The shroud for the dead.

Kafālah: (الكفرة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffārah: (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act. It is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafil: (الكفيل) A person providing surety, or a guarantor.

Kāfir: (الكافير) It signifies one who denies or rejects the truth. A person who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allāh.

Kāfir (الكافور) Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur’ān, Al-Insan 76:5.

Kalālah: (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām: (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalim Majid: (كلام مجيد) Refers to the Noble Qur’ān, the Message of God.

Kalimah: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh.

Kalla: (الكل) Poor dependents and a debt.

Kanz: (الكنز) Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur’ān 9:34).

Karāmah: (الكرامات) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allāh.
These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.


*Kashf* (الكشف): Literally means ‘manifestation’.

*Katam* (الكتم): A plant used for dyeing hair (Wasmah).

*Al-Kawthar* (الكورة): A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirātul-Mustaqīm. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sūrah No. 108.

*Khabāl* (الخبال): The (mire of) pus or sweat of the people of Hell.

*Khabat* (الخبط): The leaves of a thorny desert tree.

*Khadhf* (الخذف): The act of throwing small pebbles (like in Ramy).

*Khadirah* (خضراء): A kind of vegetation.

*Khaybar* (خيبر): A well-known town in the north of Al-Madinah on the road to Syria.

*Khayf* (خف): A valley.

*Khalās* (الخلاص): A condition stipulating that the seller will deliver the product when it comes into his possession.

*Khilfah* (الخلفة): Pregnant she-camels those are halfway through their pregnancy.

*Khalīfah* (الخليفة): (Caliph) The Imām or the Muslim ruler.

*Khalīfah* (الخليفة): An Arabic term meaning ‘successor,’ it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalīfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Shari‘ah (Islamic law). Another title for the Khalīfah (caliph) is Amīrul-Mu‘minīn meaning ‘the Leader of the Believers’. In the political history of Islam, Khalīfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafā’ur-Rāshidūn. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, ‘Umar bin Khattāb, ‘Uthman bin ‘Affān, and ‘Ali bin Abī Tālib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Ca-
liphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

*Khalifah:* Khalifah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalifah (representative) of Allah on earth according to Allah. This term has been used in the Qur’an with reference to man: “Just think when your Lord said to the angels: ‘Lo! I am about to place a vice-gerent on earth...’” (2:30). At certain places in the Qur’an, Khulafã’ (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

*Khalil:* A close friend. The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet had only one Khalil, i.e., Allah, but he had many friends.

*Khaluq:* A kind of perfume and dye made from saffron.

*Khamr:* It literally means ‘wine’, and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur’an, Al-Baqarah (2:219), Al-Ma’idah (5:93).


*Khamisah:* A black woolen square blanket with marks on it.

*Khandaq:* It means a ditch. Generally referred to the battle of Khandaq.

*Kharaj:* Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

*Kharaj:* Zakât imposed on the yield of the land (1/10th or 1/20th).

*Kharqâ’:* An animal with pierced ears.

*Khasafa:* A word meaning ‘eclipsed’ used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

*Khatib:* Orator, speaker.

*Khawãrij:* (Kharijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.
Khazîr or Khazîrah: (الخزير، الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khîbr: (الخرب) The agreement to Mukhâbarah, i.e., selling fruit before it ripens.

Khilâbah: (الخلافة) Deception. See Musarrah:

Khilîfah: (الخلافة) The Muslim state or the office of the caliph.

Khîlal: This term is generally used in the act of Wudû’ (ablution). It refers to the passing of fingers either through one’s beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khîmâr: (الخمار) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. Khîfâf) Leather socks or slippers.

Khûl': (الخلع) It signifies a woman’s securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Qur’ân, Al-Baqarah (2:229).

Khûmrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allâh and to help the orphans, the needy, the wayfarer and the Prophet’s kinsmen. Since the Prophet devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet as well as for his family and the relatives dependent upon him for financial support. See Qur’ân, Al-Anfâl (8:41).

Khushû': (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allâh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an Imam immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called Khutbatul-Wada’ (the Farewell address), given by the Prophet Muhammad during his last Hajj in 10 AH. There are various types of sermons:
1. Khutbatul-Jumu’ah (the Friday sermon). This is given immediately before the Jumu’ah (Friday) prayer. 2. Khutbatul-‘Eid (the ‘Eid sermon). This is given immediately after the prayer of the two ‘Eids. 3. Khutbatun-Nikäh (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikah: (خطبة الخلاف) A speech delivered at the time of concluding the marriage contract.

Kifayah: (كيفية) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kiff: (كيف) Share or portion, a like part.

Ki’ab: (كعب) Ki’ab is plural of Ka’b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: (كحل) Antimony eye powder.

Kufah: (الكرمة) A city of Iraq.

Kuffar: (الكافرون) Plural of Kafir (see Kafir).

Kufi: (كرفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur’an.

Kufr: (الكافر) The state of disbelief. Its original meaning is ‘to conceal’. This word has been variously used in the Qur’an to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufu: (الكاف يؤ) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadith, rest of the two, profession and freedom are admitted by all. To marry other than Kufu is not prohibited, but it is better to marry in Kufu for many reasons.

Kunyah: (الكنية) Surname. Calling a man, O ‘father of so-and-so!’ Or calling a
woman, O'mother of so-and-so!' This is a custom of the Arabs.

Kursî: (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the ‘Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad صلّى الله عليه وسلم said: “The Kursî compared to the ‘Arsh is nothing but like a ring thrown out upon open space of the desert.” If the Kursî extends over the entire universe, then how much greater is the ‘Arsh. Indeed Allāh, the Creator of both the Kursî and the ‘Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the ‘Arsh (Throne):

It is narrated from Muhammad bin ‘Abdullāh and from other religious scholars that the Kursî is in front of the ‘Arsh (Throne) and it is at the level of the Feet. (Fatāwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

Kusuf: (الكسوف) Solar eclipse. See Kasafat.

Labbayk: (لبيك) Literally means a response to the call.

Labbayka wa Sa’dayka: (لبيك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw: (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.

Lā hawla wa lā quwwata illā billāh: (لا حول ولا قوة إلا بالله) The meaning of this expression is: ‘There is no power and no strength except with Allāh the Almighty.’ This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allāh, and submits himself to Allāh.

Lahd: (الحد) Niche type of grave.

Lāhut: (اللهوت) Divine.

Lā Ilāha illallāh: (لا إله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: ‘None has the right to be worshipped but Allāh.’ The second part of this first pillar is to say: ‘Muhammadun Rasūlullāh,’ which means:Muhammad is the Messenger of Allāh.

Lāt: (الآلات) A chief goddess of the Thaqif tribe in Tā’if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur’ān, An-Najm (53:19).
Laylatul-Qadr: (‘The Night of Power,’ concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadán). The night on which the Qur’ān was first revealed by Jibra’il to the Prophet Muhammad ῶ in 610 CE, during his retreat in the cave of ῾Hira’ above Makkah. Allah describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur’ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur’ān Sūrat 97 (V.97: 1-5)] (See Sahīh Al-Bukhārī, Vol. 3, Hadīth No. 231 and Chapter No.2)

Al-Latīf: (الطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur’ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

Al-Lawḥ Al-Mahfūz: (اللَّوِّح المَحفُوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur’ān was first written on the Lawḥ Mahfūz in its entirety before it was sent down to the Baytul-‘Izzah in the First Heaven.

Li’ān: (العلاقان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwā’: (اللواء) A standard, it is smaller than Rāyāh (الرَايَة flag).

Al-Lizām: (اللزَّام) The settlement of affairs, in the Hadīth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (النقاط) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma‘āfīrī: (مَعَارِيَ) A Yemeni Burd (sheet).

Madhhab: (المذهب) A term used in reference to a particular ‘school of thought’ in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and
thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school’s opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the ‘lay’ Muslim.

**Madhī:** (المذى) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

**Ma‘dhūr:** (المعذور) Literally means ‘one who is excused.’ In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

**Al-Madinah:** (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet’s Mosque is situated, it was the first city-state that came under the banner of Islam. *Madīnah* means city, and *Madinatun-Nabi* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madīnah Munawarrāh - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madinah. It became the center of the first Islamic community and political state after Prophet Muhammad迁移到there from Makkah in 622 CE. The people of Al-Madinah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad迁移到 died in Al-Madinah in 632 CE and was buried in his room adjacent to the city’s central mosque, which he established.

**Al-Madmadah:** (المضمضة) Rinsing the mouth.

**Maghāfir:** (المغافر) A bad smelling gum.

**Maghāzī:** (المغازي) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns in which the Prophet迁移到 himself participated.

**Maghrib:** (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three *Rak‘ahs* and can be offered between just after sunset and before the stars appear in the sky.

**Mahr:** (صدق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the husband is required to make to his bride. *Mahr* seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal:* Deferred dower or dowry; *Mahr Mu‘ajjal:* Immediate dower or dowry)

**Mahram:** (المحرم) The person with whom marriage is not permissible and
with whom strict Hijāb is not obligatory. A Mahram refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanant Mahrams due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father’s side, her brother’s son, her sister’s son, and her uncle from her mother’s side. Her Radā‘ Mahrams due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven Mahrams (i.e., nothing can change their status). Her in-law Mahrams because of marriage and they are: her husband’s father (father-in-law), her husband’s son (stepson), her mother’s husband (stepfather), and her daughter’s husband. These categories of people, along with the woman’s husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah: (الميتة) Dead meat (meat of a dead animal).

Maysir: (الميسر) Gambling. Literally means getting something too easily.

Al-Majíd: (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allāh.

Majūs: (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur’ān, Al-Hajj (22:17).

Makkah: (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka’bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madînah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic Hajj. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka’bah of idols and reintegrating the city into the fold of Islam.

Makkûk: (المكوك) Weight equal to 6 Mudd or 3 kilo and 258 gram.

Makr: (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur’ān, Āl-Imrān (3:54).

Makrūh: (المكره) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the Makrūh counts as a good deed and doing it does not count as a bad deed. Makrūh is of two types: Makrūh Tahrīmī and Makrūh Tanzihī. Makrūh Tahrīmī is that which has been established by a proof which is not absolute.
The one who rejects it is regarded as a *Fāsiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makrūh Tanzihī* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

*Malāʾikah* (الملائكة) (sing. *Malak*) Angels, a class of God’s creations. Angels inhabit the unseen world, and constitute a group of beings who do God’s commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person’s good deeds while the other records a person’s evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qurʾān, such as Jibra’il (angel of revelation), Mikā’il (angel of rain and plant), and Isrāfil (angel who sounds the horn on Judgment Day, calling all souls to account).

*Al-Malāʾikah* (الملائكة) Another name for *Sūrat Fāṭir, Sūrah* 35 of the Noble Qurʾān.

*Malhamah* (المحمية) (pl. *Malāhim*) The Fierce Battles that will take place near the End Times before the coming of Dajjāl. (Antichrist or False Masih).

*Mālikī* (مالكى) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Māliki.

*Mamlūk* (المملوك) A male slave.

*Manāt* (مناة) It was the chief idol worshipped by the Khuzā‘ah and Hudhail tribes.

*Manārah* (منارة) A tower-like structure, more commonly called a minaret, from which the *Muʿadh-dhīn* (caller to prayer) calls out the *Adhān* (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.


*Manāsīʿ* (المناسع) A vast plateau on the outskirts of Al-Madīnah.

*Mandūb* (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after Zuhr and Maghrib prayers. Doing the *Mandūb* counts as a good deed and not doing it does not count as a bad
deed or a sin.

**Manî** (أَلْمَنِي) Semen or sperm.

**Manîbah** (الصَّبْحَة) (pl. Manâ’ih) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

**Mann** (أَمْن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

**Mannân** (المَانِن) The one who reminds others of what he has given to them.

**Manzil** (المنزل) (pl. Manâzîl) Portion. There are seven Manâzîl in Qurân to be recited over seven days. The last Manzil nicknamed as Mufassal. or Hizbul-Mufassal.

**Maqâm Ibrãhîm** (مَقَامِ إِبْرَاهِيم) The Station of Ibrâhîm or the standing place of Ibrâhîm, a place near the Ka’bah, where there is a stone bearing the footprint of Prophet Ibrâhîm on which Abraham stood while he and Ishmael were building the Ka’bah.

**Maqâm Mahmûd** (المَقَامُ المُحْمَد) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

**Mâriqah** (المريرة) (Passers through) One of the Khawârij sect. so named because they had strayed away from the true faith.

**Maʿrûf** (المَعْرُوف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

**Marwah** (المروة) Granite, a sharp-edged stone. Ibn Hajar says in Hadyus-Sârî that Marwah is a sharp stone after which the mountain across from Safâ was named. A mound near the Ka’bah that is referred to in the Qur’ān as one of the symbols of Allâh. It is in conjunction with Safâ. Now it is a remnant of a mountain in Makkah.

**Maryam** (مریم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur’ān is titled Maryam indicates that the lessons of her life are extremely important for Muslims.
Glossary Of Islamic Terms

Mas’alah: (المسألة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of Mas’alah is Masā’il.

Mash: (المش) The act of passing of wet hands over a particular part of the body.

Mā-shā’-Allāh: (ما شاء الله) An Arabic sentence meaning literally, ‘What Allāh wishes,’ and it indicates a good omen.

Mash’ar: (المشَهر) Shrine. A place appointed for sacred rites.

Al-Mash‘arul-Harām: (المشعر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah: (المشربية) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masih Ad-Da’jāl: (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (مَسجد) (pl. Masājid) Mosque. A term meaning ‘place of prostration,’ Masjid designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word Sū-jūd (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with Masjid, though the latter term is preferred by Muslims. The Masjid also serves various social, educational, and religious purposes. There are three sacred Masājid in the world, which Muslims hope to visit and pray within

Masjid Aqsa: (المسجد الأقصى) The ‘Furthest Mosque’ built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See Baytul-Maqdis.

Al-Masjidul-Harām: (المسجد الحرام) (The Inviolable Mosque). The Grand Masjid in Makkah. The Ka’bah (the Qiblah of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawi: (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madinah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madinah, where most of the Ḥājīs go for wearing Ihrām; a Miqāt.

Matāf: (المطاف) Area of Tawāf.
Mathâni: (ال[Mathâni: (المعنى)) The oft-repeated Verses of the Qur'an, and that is Sûrat Al-Fâtiha, recited repeatedly in the prayer.

Ma'thurah: (الMa'thurah: (المتأثرة)) Custom.

Mawlâ: (الMawlâ: (المولى)) Literally means protector, and a person of slave origin who does not have tribal protection. Allâh describes Himself as the Mawlâ or the Lord (Allâh) of the believers. Mawlâ is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlâyâ: (الMawlâyâ: (مولاي)) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqûdah: (الMawqûdah: (الموقودة)) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawâlî: (الMawâlî: (الموالي)) Non-Arabs and originally former slaves.

Mawâqît: (الMawâqît: (المواقيت)) See Miqât.

Mayâthir: (الMayâthir: (المبאיר)) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (الMayyit: (موت)) A corpse, dead body of a human being

Mazhar: (الMazhar: (المنظور)) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan: (الMihjan: (المحنّ)) A walking stick with a bent handle.

Mihrâb: (الMihrâb: (المحراب)) A niche in the wall of a mosque that indicates the place of standing of the Imâm, and the Qiblah, the direction of Ka'bah, towards which all Muslims turn during the formal worship. Architecturally, the Mihrâb serves to amplify the voice of the Imâm as he leads the worshippers in prayer.

Mijannah: (الMijannah: (المجدّة)) A place at Makkah.

Milad: (الMilad: (الميلاد)) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah: (الMillah: (الملة)) See Ummah.
Minā (منى): A plain five miles from Makkah and approximately ten miles from ‘Arafāt within the bounds of the Harām (sanctuary) of Makkah. During the Hajj the pilgrims pass the night between the eighth and ninth day, before proceeding to ‘Arafāt on the ninth day. An essential place to visit during the Hajj.

Minbar (المبرر): Steps with a pulpit on which the Imām stands to deliver the Khutbah (sermon or address).

Miqāt (الميقات): (pl. Mawaqit) The appointed places specified by the Prophet ﷺ for entering the state of Ihrām (consecration) before entering Makkah when intending to perform ‘Umrah or Hajj.

Mi'rād (المعراض): A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mi'rāj (المعراج): Literally means ‘ascension’. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascention through the realms of the seven heavens wherein he communicated with Allāh. (See Hadīth No. 345, Vol. 1, Hadīth No. 429, vol. 4 and Ahādīth No. 345, Vol. 1, 227, Vol. 5, Sahīh Al-Bukhārī) [Also see (V. 53:12, 17:1) the Qur'ān] See also Isrā' and Mi'rāj.

Mirbad (المريد): A place where dates are dried, also said for a small enclosure for animals.

Mīrt (المرط): (pl. Murūt) A sheet of wool or silk to wrap around.

Miskīn (المسكين): (pl. Masākīn) The word denotes helplessness, destitution. Thus Masākīn are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that Masākīn are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

Misr (مصر): Egypt.

Miswāk (المسواك): A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mitharah (المبررة): See Mayāthir.

Mithqāl (المقابل): A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 Mithqāl = 94 grams approx.)

Mīzr (المزر): Beer.
Mu’adh-dhin: (المؤذن) A call-maker who pronounces the Adhân (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The Mu’adh-dhin may also perform other duties, such as reciting the Qur’ân while worshippers assemble at the mosque and perform the Wudû’ (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu‘ahad: (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to Dhimmî.

Mu’allafatul-Qulûb: (مؤسسة القلوب) New Muslims who were given Sadaqah by the Prophet to keep them firm in the fold of Islam.

Mu‘arras: (المعرض) A place nearer to Mina than Ash-Shajarah.

Mu‘amalah: (المعاملة) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu‘an’an: (المعانين) Those Ahâdîth in which narrator relates the text using the preposition ‘an.

Mu‘aqqadah: (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu‘asfar: (المعاصر) Garments lightly died with safflower-almost orange color.

Mu‘asharah: (المعاشرة) Literally means society. In Islamic terminology, it refers to one’s social relationships and social dealings.

Mu‘attilah: (المعطيلة) This sect does not believe in the primacy of Allāh’s Attributes.

Mu‘awwidhât: (المعوذات) The last three Sûrahs of the Qur’ân.

Mu‘awwidhatân or Mu‘awwidhatayn: (المعوذتان أو المعوذتين) i.e., Sûrat Al-Falaq (113) and Sûrat An-Nas (114).

Mubah: (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the Mubah does not count as a good or bad deed.

Mubashshirât: (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 119].
Mubiqat: (المويقات) Great destructive sins.

Mudābarah: (المدارة) An animal with the sides of its ears cut off.

Mudabbar: (المدير) A slave who is promised by his master to be manumitted after the latter's death.

Mudārabah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudārib: (المضارب) The partner who provides entrepreneurship and management in a Mudārabah agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المدم) A dry measure of two thirds of a kilogram (approx.). It may be less or more. Sā' equals 4 Mudds (3 kilograms approx.).

Mufaddamah: (المفدهة) Garments deeply dyed with safflower-almost red color.

Mufassal or Mufassalât: (المفصل أو المفصلات) The shorter Sūrahs starting from Qāf to the end of the Noble Qur’ān (i.e., from No. 50 to the end of the Qur’ān 114).

Mufattaqah: (المفتدة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah: (المفاوضة) A basic contract of partnership based on Wakālah and Kafālah. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Muftī: (المفتي) One who issues verdicts.

Muhaddith: (المحدث) (pl. Muhaddithīn) An Islamic scholar of Hadīth (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah: (المحفلة) Animals that have not been milked. See Musarrāt.

Muhājir: (المهاجر) A person who does Hijrah (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all
those things which Allah has forbidden. According to a Hadîth, Muhâjir is the one who forsakes mistakes and sins. (Ibn Mâjah: 3934)

Muhâllal lahû: The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhâllil: The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad: The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkah society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur’ân. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhâqalah: Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram: An act that is strictly forbidden in Islam.

Muharram: The first month of the Islamic calendar. Also called the month of Allâh.

Muhasil: (المحسب) A valley outside Makkah on way to Mina, sometimes called Khayf Bani Kinânah.

Muhasar: (مُحسَر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Mudâth: Innovation.

Mudîth: An innovator of heresy.

Muhammad: Qur’ânic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim: One who enters into the consecration state of Ihram. for the purpose of performing the Hajj or ’Umrah.

Muhrimah: A female who assumes Ihram.
Glossary Of Islamic Terms

Muhsan: (المحصن) One who is married.

Muhsanat: (المحصنات)

It means ‘protected women’. It has been used in the Qur’ān in two different meanings. First, it has been used in the sense of ‘married women’, that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar: (المحسّر) A Muhrim who intends to perform the Hajj or ‘Umrah but cannot because of some obstacle.

Mujāhid: (المحاهد) (pl. Mujāhidīn) One who takes an active part in Jihād and fights for Islam. A Muslim fighter. The opposite of Qā'idīn. See Jihād.

Mujazziz: (المجزز) A Qā'if: a learned man who reads the foot and hand marks.

Mu'jizah: (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allāh.

Mu'jam: (المعجم) Collection of Ahādīth alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid: (المجتهد) (pl. Mujtahidūn) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur’ān, Hadīth, conscience of the community from all over the Muslim world, and reasoning.

Mukātab: (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhābarah: (المخبرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says Mukhābarah refers to sharecropping when the seeds are supplied by the cultivator, while Muzāra'ah refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhādarah: (المضاربة) The buying of a raw crop before it is ready to be reaped is Mukhādarah.

Mukhadram: (المخضرم) (pl. Mukhadramūn) A person who became a Muslim during the Prophet’s lifetime but did not see him.

Mulā‘anah: (الملاعبة) The act of performing Li‘ān.
Mulabbadah: (الملابسدة) Cloak made from a thick patched sheet.

Mulāmasah: (الملامسة) Mulāmasah is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called Limās.

Mulhid: (الملحد) Atheist, one who denies the existence of God.

Mulhidūn: (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam: (المتزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min: (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadah: (المباحة) The sale by Munābadah is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, “I barter my garment for your garment,” and the sale is achieved without either of them seeing the garment of the other. Or one may say, “I give you what I have and you give me what you have,” and thus they buy from each other without knowing how much each has had.

Munāfiq: (المنافيق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his Kufr (disbelief). (See Al-Baqarah 2:8-23). A Munāfiq is more dangerous and worse than a Kāfir.

Munkar wa Nakir: (منكر ونكر) The names of the two angels who question the dead in the graves.

Muqābalah: (المقابلة) The animal whose ears have been severed.

Muqallid: (المقلد) A follower of a qualified specialist on religious matters.

Muqāradah: (المقارضة) Another name for Mudārabah used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

Muqarrabun: (المقربون) Literally means, ‘those who have been brought near.’ On the Day of Resurrection, Allāh will sort out the good and the evil into three groups:
1. **Muqarrabûn** - the exalted class, those who will be nearest to Allâh. Also described as the Sâbiqûn, meaning ‘those who outstrip the rest.’

2. **Ashâbûl-Maymanah** - literally means, ‘the Companions of the Right.’ The righteous people destined to enter Paradise.

3. **Ashâbûl-Mash’âmah** - literally, ‘the Companions of the Left.’ These will be the inheritors of Hell-fire. See Al-Wâqi’ah (56:11-56).

**Al-Muqatta’ât:** (المقطعتات) The initial abbreviated letters prefixed to certain Sûrahs of the Qur’ân.

**Muqayyar:** (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

**Murâbit:** (المرابط) A person who is on the road spreading Islam.

**Murji’î’ah:** (المراجعة) (Also called the people of Irjâ’.) The Murji’î’ah sect has the belief that Iman (faith) concerns with words only, it has no link as far as deeds are concerned.

**Murtad:** (المبتدع) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

**Mûsa:** (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur’ân and the Old Testament. The Qur’ân contains accounts similar to those in the Hebrew Bible regarding Moses’ early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharoah and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

**Mustad’âfin:** (المستضعفين) Weak and oppressed persons.

**Musaddiq:** (المصدق) The person discharging voluntary charity.

**Musâllâ:** (المصلى) A praying place.

**Musallî:** (المصلي) One who is offering the prayer.

**Musannaf:** (المصنف) More comprehensive collection of Ahâdîth divided into books and chapters.

**Musâqât:** (المساقاة) Watering and doing watchman’s job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called Musâqât. This is also called Muzâra’ah (المزارعة). The difference between Musâqât and Muzâra’ah is that the first mentioned is for grains and the last mentioned is for fruit trees.

**Musarrat or Muhaffâlah or Khilâbah:** (المصرة أو المحملة أو الخलابة) Such she-camels and sheep whose udders are bind to avoid milking them for two or
three days to sell them for a higher price as buyer thinks that they deliver
great amount of milk.

*Mushabbiyah:* (المشبهة) (Anthropomorphist) Those who ascribe human
characteristics to Almighty Allah.

*Mushaf:* (المصحف) A copy of the Qur’ān.

*Mushawarah:* (المشاورة) It means consultation.

*Mushrik:* (المشرك) (pl. Mushrikīn or Mushrikūn) A polytheist, pagan or
idolater. A person who ascribes partners to Allah. Someone who offers his
adoration to anything besides the one God. Hence, polytheists and idolators
are associators. However, on a more subtle level, anyone who adores God
with an impure love is an associator too.

*Musinnah:* (المستحقة) A female three-year-old cattle, cow or ox (entered its
third year). (Also Thanīy or Thanīyyah, those having two teeth.)

*Muslim:* (المسلم) A person who accepts Islam as his or her way of life. Literally
(and in the broadest sense), the term means ‘one who submits to God.’ More
commonly, the term describes any person who accepts the creed and the teach-
ings of Islam. The word ‘Muhammadan’ is a pejorative and offensive mis-
nomer, as it violates Muslims’ most basic understanding of their creed-
Muslims do not worship Muhammad, nor do they view him as the founder of
the religion. The word ‘Moslem’ is also incorrect, since it is a corruption of the
word ‘Muslim.’ Muslim is the one who believes in Allah, His Prophets, His
Books, the Day of Resurrection (Qiyāmah), recites the Kalimah, and accepts
the commandments of Allah and His Prophet ﷺ as the Truth.

*Musnad:* (المسنن) Collection of Ahādīth with complete chains.

*Musallā:* (المصلى) The place where the ‘Eid prayer is performed.

*Mustadrak:* (المستدرك) Collection of Ahādīth a compiler collected according
to the conditions of a former compiler but that were missed by him.

*Mustahabb:* (المستحب) An act in Islam that is Desirable, preferable or
recommended, ordered without obligation. Mustahabb is something that is re-
commended and performed in desire for (Divine) love. Refers to those acts
done by the Prophet ﷺ or the Companions very occasionally. The acts
whose neglect is not punished, but whose performance is rewarded, e.g., the
call for prayers (Adhān).

*Mustahādah:* (المستحاضة) A woman who has bleeding from the womb in
between her ordinary periods.

*Mustakhraj:* (المستخرج) Collection of Ahādīth in which a later compiler
collects fresh and additional Isnad (chains) cited by the original compiler.

**Mustawsilah** (المستوصلة) The women who has her hair extensions done.

**Mut'ah** (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by 'Ali bin Abu Tālib in *Sahih Muslim* and *Sahih Al-Bukhārī*.

**Muta'awwilēn** (المناولون) Those (ones) who form wrong opinions of Kufr about their Muslim brothers.

**Mutafahish** (المتفحش) A person who conveys evil talk.

**Mutaffiljāt** (المنفلجات) The women who have their teeth separated for the sake of beauty.

**Mu'takif** (المعتكي) One who is in a state of I'tikāf.

**Mu'tamir** (المعتمر) The person performing 'Umrah.

**Mut'anammisah or Mutanammisat** (المتنمص أو المتنمصات) The women who have their eyebrows plucked, some say it includes the face.

**Mutashābihāt** (المتشابهات) Allegorical. Qur'ānic Verses that are not clear and are difficult to understand.

**Mu'tazilah** (المعترضة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur’ān was questionable, and that humans have free will.

**Mustawshimāt** (المتوشممات) The women who get themselves marked with tattoos.

**Mutras** (مترس) A Persian word meaning 'don't be afraid.'

**Muttafaq 'Alayh** (متفق عليه) Meaning 'Agreed upon'. The term is used for such Ahādīth that are found in both the collections of *Ahādīth: Bukhārī* and *Muslim*.

**Muttaqī** (المتقى) Derived from its noun Taqwā (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe—the things that prompt one to fulfill his duty. Taqwā or heedfulness is the main criterion by which God values the deeds of a Muslim (Al-Hujurat 49:13).

**Muttaqūn** (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and
love Allah much (perform all kinds of good deeds which He has ordained).

**Muwalladûn**: (المولدون) The children of female slaves from other nations.

**Muzâbanah**: (المزبنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

**Muzaffat**: (المعزف) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar*.

**Muzâra'ah**: (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzâra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhâbarah* refers to sharecropping when the seeds are supplied by the cultivator.

**Muzdalifah**: (المزدلفة) (Also called *Mash'ar*) A place between 'Arafât and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and 'Isha' prayers (together) there.

**Nâr**: (النار) The fire of Hell.

**Nabi**: (النبي) (pl. *Anbiyâ*) The meaning of the word *Nabi* is a Prophet. To be a Prophet, he should receive a revelation from Allah that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur'ân that there are no more Prophets and Messengers after Muhammad ﷺ the last of the Prophets and Messengers.

**Nabîdh**: (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

**Nadhr**: (النذر) is one of the three types of vows to Almighty Allah.

**Nâdïkah**: (الناضحة) A camel used for agricultural purposes.

**Nâdiy**: (النذير) A part of an arrow.

**Nafâth**: (النفث) Witchcraft.

**Nafkh**: (النفح) Puffing of Satan.
Nāfilah: (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl: (النفل) Literally means ‘optional’. A voluntary act of supererogatory devotion such as Nafl prayer or Nafl fast. According to the jurists it has a similar ruling to that of Mustahabb.

Nafs: (النفس) In Arabo-Persian usage, Nafs (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The Nafs represents that core of each individual which exhibits an innate orientation towards God, called Fitrah, and which passes into a different unknown realm upon a person’s physical death in the present world.

Nahd: (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun ‘anil-Munkar: (نهي عن المنكر) Forbidding evil.

Nahr: (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of Nahr is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāsah: (النجاسة) Refers to impurity. It is of two types: Najāsah Ghalīzah (heavy impurity) and Najāsah Khafīfah (light impurity).

Najash: (النجب) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najashi: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (نجد) Lexically means ‘the elevated land’. The expanse of land between Tihamah and Iraq.

Najis: (النجس) Something that is impure.

An-Najīwā: (النجوي) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur’ān (V.58:7-13), and also see the footnote of (V.11:18)] (See Sahih Al-Bukhārī, Vol.3, Hadīth No. 621)

Na’l: (النعل) Slipper or sandal.

Namimah: (النثيمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.
Namirah: (النمرة) (pl. Nimār) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah: (النامية) The women who plucks the eyebrows of other women.


Naqīb: (القيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqīr: (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab: (النسب) Lineage or geneology.

Nasārā: (النصارى) The name given to the followers of the Christian faith both in the Qurʾān and Hadīth.

Nash: (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to ½ Uqīyyah (60 grams approximately).

Nasī: (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasīḥah: (المصيبة) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of the Qurʾān.

Nasl: (النصل) A part of an arrow.

Nāsut: (النسووت) Human, as opposed to Divine.

Nāṣilah: (التوافل) Optional practice of worship in contrast to obligatory (Farīḍah). See Nafl and Nāṣilah.

Nawār: (النوار) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nīfāq: (النفاق) Hypocrisy.

Nīfās: (النفاس) Refers to the flowing of postnatal blood after childbirth.

Niḥal: (الحل) Present. ( Hibah: Gift; ‘Umrah: Lifelong gift; Ruqbā: Gift of house given for lifelong use).
Glossary Of Islamic Terms

**Nikāh: (النكاح)** Pronouncement of marriage or wedlock according to Shari'ah (Islamic Law).

**Niqāb: (النقاب)** Face veil with the exception of the eyes. Veil covering full face including the eyes.

**Nisāb: (النصاب)** A threshold of wealth of which any excess is subject to Zakāh (obligatory charity). So Nisāb is the minimum amount of wealth or property which makes one liable to pay Zakāt. Minimum amount of property liable to payment of the Zakāt, e.g., Nisāb of gold is twenty (20) Mithqāl, i.e., approx. 94 grams; Nisāb of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; Nisāb of food grains and fruit is 5 Awsuq, i.e., 673.5 kgms; Nisāb of camels is 5 camels; Nisāb of cows is 5 cows; and Nisāb of sheep is 40 sheep; etc.

**Niyyah: (النية)** It is an intention to perform an activity.

**Nubūwwah: (البروة)** Prophethood.

**Nūh: (نوح)** A Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

**Nūn: (نون)** Fish.

**Nūr: (نور)** Light


**Nusk: (النسك)** Religious act of worship.

**Nusub: (النصب)** (pl. Ansāb) Nusub were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

**Nusuk: (النسك)** A ritual sacrifice as well as other forms of devotion and worship.

**Qabā‘: (الفباء)** (pl. 'Aqbiyah) An outer garment with full-length sleeves.

**Qabr: (القبة)** Grave.

**Qadā‘: (الفضاء)** A prayer said after due time. Literally means ‘carrying out’ or ‘fulfilling’. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

**Qadariyyah: (القدرية)** (Also called the people of Qadar/Ahlul-Qadar.) The
Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants—as against the Jabriyyah sect whose belief is just the opposite.

Qadar: (القدر) Divine Preordination or the Divine Decree.

Qadid: (القديم) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr: (القدر) ‘The Power.’ The name of Sūrah 97 of the Qur’ān also.

Qādī: (القاضي) Judge.

Qā’idin: (القاعدين) People who remain inactive and do not actively fight. The opposite of Mujāhid.

Qaylūlah: (القيلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalīb: (القبيب) A well.

Qamīs: (القميص) meaning ‘shirt’. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qār: (القار) Tar or pitch.

Qaraz: (القرز) The leaves of Mimosa Flava used for tanning.

Qard: (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qārī: (القارئ) A reciter. Early Muslim religious scholars were called Qurrā’. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur’ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur’ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qārin: (القارن) One who performs Hajj Qirān.

Qarīn: (القرين) The Devil companion that is with everyone.

Qarnul-Manāżil: (القرن المنازل) The Miqāt of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadijiah’s home in Paradise.
Qasāmah: (القسمة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means ‘to shorten,’ it is technically used to signify the Islamic rule that during one’s journey it is permissible, and indeed preferable, to pray only two Rak’āhs in those obligatory prayers in which a person is required to pray four Rak’āhs.

Qaswā’: (القصواء) The name of the Prophet’s she-camel.

Qatīfah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattāt: (القاترة) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (Sahih Al-Bukhari, Vol. 8, Hadith No. 82)

Qawmah: (القومة) Raising one’s head in prayer from bowing and standing up straight.

Qawwām or Qayyim: (القائم أو القيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza’: (القرع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the Qiblah is the Ka‘bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the Qiblah direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qil wa Qāl: (قبل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār: (القتنطر) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a Qintār is equal to twelve thousand Uqiyah, each Uqiyah of which is better than heaven and earth.

Qirā’ah: (القراءة) The audible recitation during prayers.

Qirād: (القرض) Sleeping partnership (see Mudārabah).

Qirām: (القرام) A thin marked woolen curtain.

Qirāt: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 Qirat = 1/2 Dāniq & 1 Dāniq = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.
**Qirbah**: (القرية) A water skin.

**Qirsh**: (القرش) A unit of money.

**Qisás**: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See Al-Mā'idah (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See Al-Baqarah (2:178-179).

**Qassiy or Qassiyyah**: (القصي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

**Qithām**: (القيثام) A plant disease that causes fruit to fall before ripening.

**Qiyām**: (القيامة) The standing during the prayer for recitation of Sūrat Al-Fātīhah or Sūrat Al-Hammād and the second Sūrah that follows after it, while the standing after the Ruku' is Qawmah. And the voluntary prayers at night are also called Qiyām for night prayers.

**Qiyāmah**: (القيامة) The Day of Resurrection, or the Day of Judgment.

**Qiyās**: (القياس) In simple terms, the verdict given by a Mujtahid or Faqīh who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur’ān and Sunnah to situations not explicitly covered by these two sources. Qiyās is one of the most important tools for interpreting and implementing the Sharī'ah (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur’ān; (b) From the Prophet’s Sunnah. (c) Conscience of the community from all over the Muslim world; (d) and Qiyās, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfi‘i), Qiyās is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

**Qadā’**: (قضاء) Paying in a debt.

**Qubā’**: (القبة) A place on the outskirts of Al-Madînah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak'ah prayer is regarded as a performance of 'Umrah in reward according to the Prophet’s saying.

**Qubbah**: (القبة) A small and round one-room tent.

**Qubbatus-Sakharah**: (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqṣā Mosque or Baytul-Maqdis, in Jerusalem. It is
believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudāt: (القضاء) Plural form of Qādi.

Qudhadh: (القذد) A part of an arrow.

Al-Quds: (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madina, because of its significance to Islamic history in the broadest sense

Qullah: (القلة) (Also called Jirār - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two Qullahs as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum: (نقم) A narrow-headed vessel.

Qunūt: (القنوت) Invocation in the prayer. The act of raising both palms in front of the face while praying in the second Rak'ah of prayer.

Qunūt Nāzilah: (قنوت نازلة) Supplication in the event of a calamity.

Quraysh: (فرش) One of the greatest and prominent tribes in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad's downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of Jahiliyyah were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshī or Qurashi: (قرشي أو قريشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshī.

Qur'ān: (القرآن) Meaning 'the recitation,' or 'the reading.' Qur'ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad
through the angel Jibra'il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madinah. There is only one Qur'ân in the whole world and it is in the Arabic language. The Qur'ân has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'ân continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 Surahs (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'ân have been documented and recognized. The Qur'ân cannot be translated at all as the Qur'ân represents the exact Words of Allâh. Any translation is considered to be the explanation to the meaning of the Qur'ân. The Qur'ân is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ân is viewed as the authoritative guide for human beings, along with the Sunnah of Muhammad ﷺ. The Qur'ân amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ân in the Qur'ân speak for themselves. The Qur'ân is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur'ân has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ân has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

Qurbân: (الترفیع) Literally means ‘sacrifice’. In Islam it refers to the sacrificing of animals solely for the pleasure of Allâh on the day of ‘Eidul-Adhã and the two days following it.

Qust: (القسم) A type of incense.

Qu’ud: (القعود) Sitting posture in prayer while Tahîyyah and Tashah-hud are recited.

Rabâ’i: (الرباعی) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabâ’iyah: (الرباعیة) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb: (الرب) There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for the entire universe, its
Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. Rabb is also one of the Names of Allâh. We have used the word ‘Lord’ as nearest to Rabb. All occurrences of ‘Lord’ actually mean Rabb and should be understood as such. For example see Qur’ân 2:21.

Rabbuka: (ربك) Your Lord, Your Master.

Rabbul-'Ard: (رب الأرض) Owner of the land in Mūsāqāt and Mūzāra‘ah contracts.

Rabbul-Māl: (رب المال) A person who invests in Mudārabah or Musharakah. See Sâhibul-Māl.


Radiyallâh ‘Anhu (رضي الله عنه) May Allâh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radā‘ah: (الرضاعة) The suckling of one’s own or someone’s child.

Rāhilah: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmān and Rahīm: (الرحمن والرحيم) These words are from the root ‘raham’ which denotes mercy. In the Qur’ân this attribute of Allâh has been mentioned side by side with the attribute Rahmān (literally ‘merciful’). As such Rahīm signifies Allâh’s mercy and beneficence towards His creatures. Moreover, according to several scholars, the word Rahīm signifies the dimension of permanence in Allâh’s mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See Sūrah 55 of the Qur’ân.

Rahn: (الرهن) Pledge or mortgage.

Rayhān: (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyān: (الرّيآن) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab: (رجب) It is the seventh month of the Islamic calendar.

Rajabiyyah: (الرجيبة) See ‘Aţarah.

Rajaz: (الرجز) Name of poetic meter.

Raj’ah: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajm: (الرجم) Means to stone to death those married persons who commit
the crime of illegal sexual intercourse. In Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm*.

**Rak‘ah**: (الركعة) (pl. *Raka‘at*) Literally, 'a bowing.' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur‘ān, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

**Ramadān**: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur‘ān started to be revealed to our Prophet ✈️ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

**Ramal**: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one’s physical strength. This is to be observed in the first three rounds of the *Tawāf* around the Ka‘bah, and is to be done by the men only and not by the women.

**Ramy**: (الرمي) The throwing of pebbles at the pillars (*Jimār*) at Mina.

**Rāsul-Māl**: (رأس المال) Capital invested in *Mudārakah* or *Musharakah*.

**Rasūl**: (الرسول) The meaning of the word *Rasūl* is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur‘ān. From within the list, the Qur‘ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), ‘Eisa (Jesus), and Muḥammad ✈️. See *Nabī*.

**Rail**: (الرلي) Measurement equal to half a seer or a liter. See *Qullah*.

**Rāwi**: (الراوي) A narrator. In *Ḥadīth* literature, it means the narrator of *Ahādīth*.

**Rāyah**: (الراية) A flag, it is bigger than *Liwa‘* (standard).

**Ribā**: (الربا) It literally means ‘to grow; to increase, to expand.’ Technically, *Ribā* denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. *Ribā Nasī‘ah* (ربا النسية) - taking interest on loaned money. 2. *Ribā Fadl* (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See *Al-Baqarah* (2:275-280), *Al Imrān* (3:130).

**Ribāt**: (الرياط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one
of the highly praiseworthy forms of worship.

Ridā’: (الرِّدَاء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz: (الرِّجْز) Whispering, evil suggestions.

Rikâz: (رِكَاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risâlah: (الرسالة) Regarding Hadîth compilations: collection of Ahadîth dealing with a particular topic.

Riwayah: (الرواية) Narration.

Riyâ: (الرِّياء) A minor Shirk (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allâh.

Riyâdul-Jannah: (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rühullãh: (روح الله) According to the early religious scholars from among the Companions of the Prophet and their students and the Mujtahidûn, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allâh, and the other is a person of a thing, e.g., (i) Allâh’s House (Baytullah), (ii) Allâh’s Messenger; (iii) Allâh’s slave (‘Abdullah); (iv) Allâh’s spirit (Rühullãh) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honorable with Him, similarly Allâh’s spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e., Jesus, and it was His Word: “Be!” - and he was created (like the creation of Adam). (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh’s Knowledge (‘Ilmullãh); (ii) Allâh’s Life (Hayâtullah); (iii) Allâh’s Statement (Kalâmullãh); (iv) Allâh’s Self (Dhãtullah) etc.

Rühul-Qudus: (روح القدس) ‘The Holy Spirit.’ Another name for the Angel Gabriel (Jibra’il).

Rukn: (الركن) (pl. Arkân) Pillar, basic article.

Rukû’: (الرکوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur’ân. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (Ajzâ’, sing. Juz’), and each Juz’ consists usually of sixteen Rukû’. 
Ruqba: (رَقْبَة) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah: (رَقْيَة) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite Sūrat Al-Fātihah or any other Sūrah of the Qur’ān and then blow one’s breath with saliva over a sick person’s body-part).

Rushd: (رُشْد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab: (رُطْب) Ripe dates, opposite of Busr.

Sā': (سَاحَة) A volume measure that equals four Mudds (3 kg. approx) (also 2.172 kg.), one Sā' of Al-Madinah was equal to about two and a half kilograms.

Sabā: (سَبَا) Easterly wind.

As-Sab‘ah: (السَّبِعَة) The seven compilers of Ahādīth - Bukhārī, Muslim, Abū Dāwud, Nasā‘i, Tirmidhi, Ibn Mājah, Ahmad.

Saba’ or Sheba: (سَبِّيْل) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See Sābi‘ün or Sabeun)

As-Sab‘ul-Mathānī: (السَّبِيعُ الْمَثَانِيُّ) The seven repeatedly recited Verses, i.e., Sūrat Al-Fātihah.

Sabāhāh: (صَباَحَاء) An exclamation indicating an appeal for help.

As-Sabat: (السَّبَت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see Sūrah 7, Al-A‘rāf.

Sābi‘ (ضَبِيْل) (pl. Sābi‘) Those who change their religion.

Sābiqūn: (السَّبِيْقَانُ) See Muqarrabūn.

As-Sabiqūnal-Awwalūn: The first forerunners in the faith.

Sābirūn: (السَّبِيرُونَ) People who are patient and steadfast.

Sābi‘ün or Sabeen: Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an
important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San‘ã’. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *La Ilaha ill allâh* (none has the right to be worshipped but Allâh) and used to read *Zabûr* (The Psalms of the Sâbi‘ûns) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

**Sabr** (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and chievement.

**Sa’dân** (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

**Sadâq** (الصداق) This word has the same meaning as *Mahr*.

**Sadaqah** (الصدقة) Literally, ‘righteousness.’ This terms refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakâh*, which is a mandatory contribution paid yearly and calculated based on one’s wealth or assets. *Sadaqah* can consist of any item of value, and can be provided to any needy person. The Qur‘ân states that Allâh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

**Sadaqatul-Fitr** (صدقة الفطر) Refers to the charity that is given on or prior to the day of ‘Eidul-Fitr.

**Sadûq** (الصدوق) Truthful.

**As-Safâ wal-Marwah** (الصفا والمروة) Two mountains at Makkah neighboring *Al-Masjidul-Harâm* (the Great Sacred Mosque) to the east. One who performs ‘Umrah and *Hajj* should walk seven times between these two mountains and that is called *Say*. These are referred to in the Qur‘ân as one of the symbols of Allâh. See *Al-Baqarah* (2).

**Safar** (الصفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

**Saghîrah** (الصغرى) A child or minor girl underage.
**Sahābah**: (sing. Sahābī) A term meaning ‘companions,’ commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The Sahābah’s piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his Ahādīth in the years following his death.

**Sahbā**: (صهباء) A place near Khaybar.

**Sāhibul-Māl**: (صاحب المال) (pl. Ashābul-Māl) (also, Rabbul-Māl) The financier in the Mudārakah form of partnership agreement, provides the finance while the Mudāriḥ provides the entrepreneurship and management. There can be many Ashābul-Māl and Mudāriḥs in a given Mudārakah agreement.

**Sahīfah**: (الصحيفة) A page or manuscript. Collection of Ahādīth by a Companion.

**Sahīhayn**: (الصحيحين) The Twins. The two most authentic books of Ahādīth—Sahīh Al-Bukhārī and Sahīh Muslim.

**Sahīh Al-Bukhārī**: A book of Ahādīth compiled by Imām Bukhārī.

**Sahīh Muslim**: A book of Ahādīth compiled by Imām Muslim.

**Sahūr**: (الصحح) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadān. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his Sunnah.

**Sahw**: (السهو) Forgetting (here it means forgetting how many Rak‘āt a person has prayed in which case he should perform two prostrations of Sahw).

**Sā’īmah**: (السائمية) A flock of about one hundred grazing animals.

**Sā’ibah**: (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur’ān 5:103)

**Sayhah**: (الصيحة) Torment-awful cry.

**Sayhān wa Jayhān**: (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from Sayhūn and Jayhūn that are in the territory of Khurasan. (Mu‘jam Al-Buldān of Baladharī, 2/227, 3/333). Some maintain that Sayhūn is in India and Jayhūn in Khurasan. Furāt (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form Shati‘ul-Arab, and Nil (Nile)
is the well-known river in Egypt.

**Sayyi’ah**: (السيئة) (pl. Saiyy’ät) Sins or demerits or bad deeds (opposite of Hasanah), often means what one earns by doing something wrong (committing a sin). According to a Hadīth, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

**Sajdah**: (السجدة) (pl. Sujūd) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called Sajdatayn.

**As-Sajdah**: (السجدة)

**Sūrah 32 of the Qur’ān.**

**Sajdatus-Sahw**: (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

**Sakīnah**: (السكينة) Tranquility, calmness, peace and reassurance etc.

**Salab**: (السب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

**Salaf**: (السلم) A sale in which the price is paid at once for goods to be delivered later.

**Salaf**: (السلم) Predecessers, ancestors, forefathers, ascendants.

**Salam**: (السلام) Synonym of Salaf.

**Salām**: (السلام) Literally means ‘peace’. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of ‘As-Salāmu ‘Alaykum wa Rahmatullāh’ which denotes the end of the prayer.

**Salāt**: (الصلاة) Prayers. Salāt is a spiritual relationship and communication between the creature and his Creator. Salāt refers to the prescribed form of worship in Islam, and is one of the ‘five pillars’ of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one’s daily life. These prayers and their time zones are: 1. Fajr (dawn or morning prayer), after dawn but before sunrise; 2. Zuhr (noon prayer), early afternoon till late afternoon; 3. ‘Asr (afternoon prayer) late afternoon prayer till sunset; 4. Maghrib (sunset prayer); just after sunset; 5. ‘Isha’ (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings,
prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform Salāt, a Muslim has to have ablution (Wudū'). He/she should make sure that cleanliness of body, clothing, and place are attained before performing Salāt.

Salāt: (الصلاة) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (Duʿā). So Salāt (the act of sending the blessings) is not to be confused with Salāt (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: “O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious.” Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

Salātul-Awwābin: (صلاة الأواني) It is another name for Salātu-Duḥā, that is prayer after sunrise.

Salātud-Duḥā: (صلاة الضحاى) That is optional prayer after sunrise.

Salātul-Hājah: (صلاة الحاجة) Prayer at times of need.

Salātul-Istikhārah: (صلاة الاستخارة) Prayer for (seeking) guidance. See Istikhārah.

Salātul-Istisqā‘: (صلاة الاستسقاء) Prayer for rain.

Salātul-Junāzah: (صلاة الجنازة) Funeral prayer in absentia. The prayer is done in standing position only and consist of four Takbīrs: 1. After the first Takbīr, recite Al-Fātiḥah. 2. After the second Takbīr, recite Tashahhud and As-Salātul-Ibrāhīmiyyah. 3. After the third Takbīr, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth Takbīr, finish the prayer by uttering As-Salāmu ‘Alaykum while turning to the right.

Salātul-Jam‘: (صلاة الجمِع) Combined prayer.

Salātul-Jamā‘ah: (صلاة الجماعة) Congregational prayer.

As-Salātul-Jāmi‘ah: (الصلاة الجامعة) Prayer is about to begin.

Salātul-Jumu‘ah: (صلاة الجمعة) Friday prayer. See Jumu‘ah.

Salātul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its
Glossary Of Islamic Terms

procedure see Sūrat An-Nisā’ 4:102.

**Salātul-Kusūf wal-Khusūf** (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

**As-Salātul-Maktūbah** (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

**Salātul-Qāsr** (صلاة القصر) Shortened prayer.

**Salātul-Tatawwu’** (صلاة التوافع) A voluntary prayer.

**Salātul-Tasbīh** (صلاة التسبيح) The prayer of glorification.

**Ṣālih** (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. ‘Amal Ṣālih, honorable or righteous action, is often combined in the Qur’ān with Ḥiṣb and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

**Ṣālwā** (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

**As-Samad** (الصمد) One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. The Most Perfect in His Attributes.

**Sami’llāhu Liman Hamidah** (سمع الله لمن حمده) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

**Samur** (السمر) A kind of tree.

**Sanāh** (سناه) Means ‘good’ in the Ethiopian language.

**Sannūt** (السنوت) Fennel or aniseed.

**Saqīfah** (السقيفة) A shelter with a roof. The Companions of the Prophet met in a Saqīfah in Al-Madinah to pledge their loyalty to Abu Bakr after the death of the Prophet.

**Sarf** (الصرف) Exchange. (Neither Sarf nor ‘Adl means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

**Sarif** (سريف) A place six miles away from Makkah.

**Sariyyah** (السرية) A small army sent by Prophet Muhammad for Jihād, in which he did not personally take part.

**Satr** (مستر) Means ‘cover, shield’. And it refers to that area of the body that
has to be covered. It is also referred to as the ‘Awrah.

\textbf{Sawm} (الصوم) (pl. \textit{Siyām}) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the ‘five pillars’ of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

\textbf{Sawād A'zam} (السواد الأعظم) The great majority.

\textbf{Sawīq} (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

\textbf{Sa'y} (السعي) The going for seven times between the mountains of Safā and Marwah in Makkah during the performance of Hajj and 'Umrah. It is done to symbolize Hajar’s search for water for her son Ismā‘īl.

\textbf{Sā'i} (السعي) The person responsible for collecting the Zakāt is sometimes called Sā'i.

\textbf{Sayyid} (السيد) A descendant of the Noble Prophet ﷺ. See Qurayshī.

\textbf{Sayyid} (السيد) Leader or chief.

\textbf{Sayyidi} (سيدي) My master.

\textbf{Sayyidul-Istighfār} (سيد الاستغفار) The Master Supplication for forgiveness.

\textbf{Sha'ā’irullāh} (شعراء الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

\textbf{Shābān} (شعبان) The eighth month of the Islamic calendar.

\textbf{Shāfi‘i} (شافعي) Islamic school of law founded by Imām Shāfi‘i. Followers of this school are known as the Shāfi‘i.

\textbf{Shahādah} (الشهادة) An Arabic word meaning ‘witnessing’. The declaration of faith: \textit{La ilāha illallāh Muhammadur-Rasūllullāh} (I testify that none has the right to be worshipped but Allāh and I testify that Muhammad is the Mes-
senger of Allâh). A person must recite the Shahâdah to convert to Islam. The Shahâdah constitutes the first of the ‘five pillars’ of Islam.


Shâhîd: (الشاهد) A witness.

Shaikh: (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various Tariqahs (spiritual orders or groups).

Shaitân: (الشيطان) (pl. Shayâtîn) Satan, the enemy of mankind and the source of evil in the world. See Ibîlîs.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madînah to Makkah.

Shâm: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah: (الشمالة) Turban, head wrap, cloak, mantle.

Shaqq: (الشق) Ditch type of grave.

Shari’ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. Shari’ah is the totality of of Allâh’s Commandments relating to man’s activities. It signifies the entire Islamic way of life, especially the Law of Islam. The Shari’ah is based upon the Qur’ân and the Sunnah of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, Sharikah Musâhamah (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqâ: (الشرفاء) An animal with split ears.

Shawwâl: (شوال) The tenth month of the Islamic calendar.

Shi’ah: (الشيعة) Literally, ‘party’ or ‘partisans.’ This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been ‘Ali bin Abu Talib, rather than the first caliph Abu Bakr Siddiq. Moreover, Shi’ahs believe that ‘Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imam (leader). The largest group in Shi’ism believes that ‘Ali was the first of
twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of Sharī’ah (Islamic law), used by Shi‘i religious scholars to derive legislation and issue religious opinions. So, a Shi‘ah is a follower of the twelve Imāms. Shi‘ah Muslims may be found in Iran, Iraq, Afghānistān, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shī‘b: (الشعب) A narrow pass.

Shighār: (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.

Shiqāq: (النقاق) Difference between husband and wife.

Shirāk: (الشراكة) A leather strap.

Shirk: (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur’ān. Thus, paganism, or even atheism, is viewed as expression of Shirk.

Shirkah: (الشراكة) Partnership between two or more persons, whereby unlike Mudārabah, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

Shirkah ‘Āmmah: (الشراكة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

Shirkatul-Amwāl: (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type ‘Inān or Mufāwadah.

Shirkatul-‘Aqd: (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

Shirkatul-Inān: (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

Shirkatul-Jabr: (شركة الجبر) Mandatory co-ownership created by an act of law, like inheritance.
**Shirkah khāṣṣah:** Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

**Shirkat Mafālis:** A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see Shirkatul-Wujūh.

**Shirkah Muḥāwadah:** An unlimited partnership.

Shirkatul-Wujūh: Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type 'Inān or Muḥāwadah.

**Shirkatuz-Zimām:** It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafī Shirkatul-Wujūh insofar as it requires the physical presence of all the partners at the time of purchase.

**Shuf'ah:** Pre-emption.

**Shukūk:** Check, certificate of debt, certificates of investment.

**Shūrā:** Consultation.

**Shurāt:** (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

**Shurt:** Terms and conditions in Islamic law.

**Sibtiyyah:** (pair Sibtiyyatayn) A hairless sandal dyed with the leaves or pods of Qaraz which is a species of Mimosa tree, making a brown color.

**Siddiq wa Siddiqūn:** The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur’ān 4:69)

**Siddiq:** Abū Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appellation as-Sadiq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

**Sidr:** Lote tree (or Nabk tree).

**Sidratul-Muntahâ:** 'The lote-tree of the furthest limit.' A Nabk tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See An-Najm (53:14-18).
Siffin: (صفين) A battle that took place between ‘Ali’s followers and Mu’awiyah’s followers at the river of the Euphrates in Iraq.

Sihāh Sittah: (الصحاح السنتة) The term As-Sihāh us-Sittah (The Sound Six authentic collections of Ahādīth), is used for the compilations done by Imāms and Scholars named, Bukhārī, Muslim, Tirmidhī, Nasa’ī, Abu Dawūd and Ibn Mājah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mājah) to have defective narrations. The majority of the Shi‘ah reports are of even later date than the early compilations. For the most part, they are from the Buyid period of around 454 Hijrī.

Sihāq: (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sūjin: (السجین) It is a ‘prison’ where the records of the evil doers are kept. See Al-Mutta‘ifīn (83:7-9).

Sin-nul-Bulūgh: (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin-nut-Tamīz: (سن التميم) This is the age of distinguishing. This age is used in Fiqh to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanīfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarā’: (السيراء) A sheet of pure or mixed silk having yellow stripes.

Sirah: (السيرة) The writings of the Companions of the Prophet about him, his personality, his life story, and his ways of handling different situations is called Sirah. The famous collections of the Sirah are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days Ar-Rahiq Al-Makhtūm in many languages is very famous. The Sirah is a source of reference that Muslims rely on in their daily life situations and problems.

Sirāt: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sirātul-Mustaqīm: (الصراط المستقيم) ‘The straight path,’ the path that the
Glossary Of Islamic Terms

Prophet Muhammad demonstrated to mankind by way of the Noble Qur’an. The path that leads to Paradise.

Sirri Salât: (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of Zuhr and ‘Asr.

Sirwâl: (السروال) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwâk: (السواك) A piece of a root of a tree called Arâk, used as a tooth stick. Also called a Miswâk.

Subh Sâdiq: (الصبح الصادق) Literally means ‘true dawn.’ It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the Fajr prayer commences.

Subhânallah: (سبحان الله) To esteem Allah by saying ‘Glorified is Allah’ and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhânahu wa Ta’âlâ: (سبحانه وتعالى) ‘He is Glorified and Exalted.’ This is an expression that Muslims use whenever the Name of Allâh is pronounced or written. The meaning of this expression is: Allâh is pure of having partners and He is exalted from having a son. Muslims believe that Allâh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allâh is written or pronounced. Some of which are: ‘Azza wa Jalla: ‘He is the Mighty and the Majestic’; Jalla Jalâluhu: ‘He is the Exalted Majestic’.

Suffah: (الصنعة) A shaded verandah with raised platform attached to the Prophet’s Mosque in Al-Madinah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad’s time. It was also used by the Prophet as a welcoming point for newcomers or poor people. It was part of his mosque.

Sûfî: (الصوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as Tariqahs.

Sufism: (الصوفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen
as an ‘inward’ path of communion with God, complementing the *Sharī‘ah*, or ‘outward’ religious law.

**Sufrāh**: (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

**Suhūf**: (الصفحات) pages or manuscripts.

**Suhāliyyah**: (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

**Suhūr**: (السحور) Predawn meal. A meal taken before *Fajr* in the month of Ramadan to begin fasting.

**Sujūd**: (السجود) See Sajdah.

**Sunnah**: (السنن) Collection of *Ahādīth* only containing legal traditions (*Ahādīthul-Ahkām*).

**Sundus**: (السندس) A kind of silk cloth.

**Sunnah**: (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahādīth* are reports on the Sunnah. The two major legal sources of jurisprudence in Islam are the Qur’ān and the Sunnah. The *Sunnah* may confirm what is mentioned in Qur’ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur’ān.

**As-Sunnat-ul-Taqrīriyyah**: (السنة التقريرية) The Prophet’s remaining silent on any Companion’s explanation of his action amounts to his approval, as we know, the Prophet’s abstaining from disapproving anything said or done before him means his approval.

**Sunnah or Mustahabb**: (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhān). See Mustahabb.

**Sunnah**: (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu‘akkadah* and *Sunnat Ghayr Mu‘akkadah*.

**Sunnah Mu‘akkadah**: (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

**Sunnah Ghayr Mu‘akkadah**: (السنة غير المؤكدة) Unascertained prayers. These
prayers the Prophet \( \text{‡} \) carried out, but also left out at times without any reason. To follow such a type of Sunnat entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet \( \text{‡} \).

**Sunni** (السني) \( \text{‡} \) A term designating those Muslims who recognize the first four successors of Prophet Muhammad \( \text{‡} \) as the ‘Rightly-Guided Caliphs,’ and who attribute no special religious or political function to the descendants of the Prophet’s son-in-law ‘Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

**Sūrah** (الсуورة) \( \text{‡} \) A distinct chapter of the Qur‘ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a Sūrah is called an Ayah. The Qur‘ān is comprised of 114 Sūrah of varying lengths. Each Sūrah in the Qur‘ān is named from some subject or word that is particularly striking in that chapter.

**Sutrah** (السورة) \( \text{‡} \) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolic barrier or screen between him and the others.

**Tābah** (الطابت) \( \text{‡} \) Madinatun-Nabī (City of the Prophet), Madīnah Munawwarrah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madinah. See Al-Madinah.

**Tabī’** (تبع) \( \text{‡} \) A male two-year-old cattle, cow or ox (entered its second year).

**Tabī’ah** (تبيلة) \( \text{‡} \) A female two-year-old cattle, cow or ox (entered its second year).

**Tābi‘un** (التابعين) \( \text{‡} \) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet \( \text{‡} \).

**Tabūk** (تبوك) \( \text{‡} \) A well-known town about 700 kilometers north of Al-Madinah.

**Tadbīr** (التدير) \( \text{‡} \) About freeing a slave.

**Tadlis** (التدليس) \( \text{‡} \) (Truncation) For some reasons, like explicit affirmation of a Mudallis (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, Hadīth no. 35, Ibn Mājah, collected by Ahmad from Hadīth of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also Introduction.

**Tafṣīr** (الفسر) \( \text{‡} \) Any kind of explanation, but especially a commentary on the Qur‘ān. Translations of the Qur‘ān from Arabic into other languages such as
Spanish, Urdu, or English are considered interpretations of the Qur’ân, since only the original Arabic text actually constitutes the content of the Qur’ân.

**Tâghût:** (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur’ânic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man’s error is *Fisq* (i.e., disobeying Allâh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allâh). The last stage is that man not only rebels against Allâh but also imposes his rebellious will on others. All those who reach this stage are said to be *Tâghûts.* So, the word *Tâghut* covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allâh, who were falsely worshipped and taken as *Tâghûts.* Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

**Tahajjud:** (التهجد) The *Tahajjud* prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the *Tahajjud* prayer. It may be performed anytime between ‘Isha’ and *Fajr*.

**Tahârah:** (الطهارة) It is the state of being clean and not impure.

**Tahiyyah:** (النتحية) All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh.

**Tahiyyatul-Masjid:** (تحية المسجد) Two Rak‘at Sunnat offered as greetings of the mosque on entering the mosque for prayer.

**Tahiyyatul-Wudû’:** (تحية الوضوء) Two Rak‘at Sunnat offered as greetings of the *Wudû’*.

**Tahlîl:** (التهليل) Assertion of the Oneness by saying *Lâ ilâha illallah* (None has the right to be worshipped but Allâh).

**Tahlîl:** (التحليل) Saying *As-Salâmû ‘Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

**Tahmîd:** (التحميد) Praising Allâh by saying *Al-Hamdu lilâlâh* (the praise is for Allâh).

**Tahnîk:** (التحنيك) It is the Islamic customary process of chewing a piece of
date etc., and putting a part of its juice in the child’s mouth as his first food, and then pronouncing *Adhān* in child’s ears. (See *Sahih Al-Bukhārī*, the Book of ‘*Aqīqah*, Vol. 7, Page No. 272)

*Tā’if* (الطائف) A well-known town near Makkah.

*Taylāsān* (طيلسان) (Green sheet) is the dress of the Shaikhs of the non-Arab nations.

*Tajwīd* (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur’ān in accordance with the established rules of *Nutq*, pronunciation and intonations, such as *Tafkhīm*, velarization, *Ghunnah*, chanting, and *Iqlāb*, transposition.

*Takāfūl* (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

*Takbīr* (تكبيرة) Saying *Allahu Akbar* (*Allāh is the Most Great*). See *Allāhu Akbar*.

*Takbīrah* (التكبير) A single utterance of *Allāhu Akbar*.

*Takbiratul-Ihrām* (تكبيرة الإحرام) Saying *Allahu Akbar* (*Allāh is the Most Great*) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbīr Tahrimah* (formula of prohibition).


*Talāq Raj‘i* (الطلاق الرجعي) Revocable divorce.

*Talāq Bā‘in* (الطلاق البأين) Irrevocable divorce or final divorce.

*Talbīnah* (التلبية) A kind of porridge prepared from white flour, milk and honey.

*Talbiyyah* (التلبية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or ‘*Umrah* attributed to Prophet Abraham and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihrām*, the pilgrim’s plain white attire. It is saying of: *Labbayka, Allāhumma labbayk. Labbayka lā sharīka laka labbayk. Innal-hamda wan-ni‘mata, Laka wal-mulk. Lā sharīka laka.* (Here I am at Your service, 0 Allāh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

*Tamā‘im* (التمائم) Amulets.
**Ta'min:** Insurance, assurance, Security.

**Tamr:** Dates.

**Tan'īm:** A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihram* to perform ‘Umrah.

**Tanzih:** To declare Allāh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

**Taqdir:** Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allāh.

**Taqlīd:** Putting colored garlands around the necks of *Budn* (animals for sacrifice).

**Taqīls:** Play or merriment. Swordplay and playing *Daff* (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet. *Muqallis* are those who make a show.

**Taqwā:** Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one’s Taqwā is a measure of one’s faith and commitment to God. It means fearing Allāh as He should be feared, and loving Allāh as He should be loved. A person with Taqwā desires to be in the good pleasures of Allāh and to stay away from those things that would displease Allāh. He remains careful not to go beyond the bounds and limits set by Allāh. See Qur’ān, Ál ‘Imrān (3:102-103), *Al-Hashr* (59:18-19).

**At-Taqwīmul-Hijrī:** The *Hijrah* (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madinah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon’s crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadān, celebrating the two major feasts (*‘Eidul-Fitr* and *‘Eidul-Adhā*), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabi’ul-Awwal, Rabi’uth-Thāni, Jumāda Al-Ūla, Jumāda Al-Ākhirah, Rajab, Sha’bān, Ramadān, Shawwāl, Dhul-Qa’dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after Hijrah) dates for historical events.

**Tarāwih:** Optional prayers offered after the ‘Ishā’ prayers on the
nights of Ramadán. These may be performed individually or in congregation.

**Tarībat Yaminuka**: (تربیت يمينك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

**Tārjī** (الترجع): Repetition of recitation (especially in Adhān)

**Tārīl**: (التریل) Measured recitation of the Qur’ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: “Whoever does not chant the Qur’ān is not among us.” (Abū Dāwūd).

**Tāsbīh**: (النسبي) Glorification, saying Subhānallāh, Praise, saying Al-Hamdu Lillāh, and magnification, saying Allāhu Akbar. A rosary that is used to glorify Allāh è is also called a Tāsbīh.

**Tashah-hud**: (الشهاد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of Tahīyyah, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: “I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger.”

**Tashbīh**: (التشبيه) Ascription of human characteristics to Allāh.

**Tashmīt**: (التشميت) To say Yarhamukallāh (may Allāh have mercy on you) when someone sneezes and says Al-Hamdu Lillāh (all praise is due to Allāh).

**Taslīm**: (التسليم) Salutations or greetings, saying of Salām–As-Salāmu ‘Alaykum. On finishing the prayer, one turns one’s face to the right and then to the left saying, As-Salāmu ‘Alaykum wa Rahmatullāh (Peace and mercy of Allāh be upon you), and this action is called Taslīm.

**Tasmiyyah**: (التسمية) Giving a name, nomination. A title given to the Basmalah.

**Ta’tīl**: (التعطيل) Denying all attributes of Allāh.

**Tathwīb**: (التوتوب) Saying of As-Salātu kha’rūm-minan-Nawm (The prayer is better than sleep) in the Adhān for Fajr prayers.

**Tawhīd**: (التوحید) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; Tawhīdur-Rubūbiyyah: (توحید الروبیة) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; Tawhīdul-Ulāhiyyah: (توحید الألوهیة) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from
the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc., but Allâh. (C) Oneness of the Names and the Qualities of Allâh; *Tawhîdul-Asmã’ was-Sifât:* To believe that: (i) we must not name or qualify Allâh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. Al-Karîm; (iii) we must confirm Allâh’s all qualifications which Allâh has stated in His Book (the Qur’ân) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allâh is present over His Throne as mentioned in the Qur’ân. (V. 20:5): “The Most Beneficent (i.e., Allâh) Istawâ (rose over) the (Mighty) Throne” over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of ‘Arafât (Hajj, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (Bi-Dhatihi), “There is nothing like Him, and He is the All-Hearer, the All-Seer.” (The Qur’ân, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others; and likewise He also said: “To one whom I have created with Both My Hands,” (V. 38:75); and He also said: “The Hand of Allâh is over their hands.”: (V. 48:10). This confirms two Hands for Allâh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men. These three aspects of *Tawhîd* are included in the meanings of *La ilãha illallãh* (none has the right to be worshipped but Allâh). It is also essential to follow Allâh’s Messenger Muhammad ﷺ: *Wujûbul-Ittiba’* and it is a part of *Tawhîdul-Uluhîyyah.* This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allâh” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger ﷺ. [See the Qur’ân (V. 59:7) and (V. 3:31)].

*Tawarruk:* (الثورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

*Tawbah:* (الترية) Repentence, turning to Allâh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

*Tawâf:* (الطوارف) The circling or circumambulation of the Holy Ka’bah. It is a part of the worship of *Hajj* and *‘Umrah.* It is done in sets of seven circuits, after each of which it is necessary to pray two Rak’at, preferably at or near Maqâm Ibrâhîm. It refers to the act of walking around the Ka’bah. It is not permissible to make *Tawâf* of any other place irrespective of how sacred it may be.
Glossary Of Islamic Terms

Tawâf ul-Ifadah: The circumambulation of the Ka'bah by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This Tawâf is one of the essential ceremonies (Rukn) of the Hajj. It is also called Tawâfuz-Ziyarah.

Tawâf ul-Qudûm: The Arrival Tawâf, the Tawâf of the Ka'bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the Hajj and 'Umrah.

Tawâf ul-Wadâ: The Farewell Tawâf. The Tawâf made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawâfuz-Ziyarah: See Tawâf ul-Ifadah.

Tawrâh: (Torah) Arabic name for the holy book revealed to Prophet Moses thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'an, just as Moses was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Tâ'wil: A vision of reality in which everything seen takes on symbolic meanings.

Ta'wîd: An amulet that is generally suspended around the neck.

Tayâlisah: (الطيا历史文化) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum: (التيجم) It literally means 'to intend to do a thing.’ Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for Wudû’ and Ghusl. As an Islamic legal term, it refers to wiping one’s hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudû’) and Ghusl (in case of Janâbah etc.) See Sahîh Al-Bukhãri, Vol. 1, Hadîth No. 334 and 340.

Tayyibât: (الطية历史文化) Literary good things and good deeds, also the monetary acts of worship, like Zakât, alms, etc. (See Salâwat also)

Ta'zîr: Penalization, to inflict a penalty. Discretionary punishment.

Thaghâmah: (الغامة历史文化) A type of grass having white color; or a white fruit from a type of plant.
Ath-Thalâthah: (التثنية) The three compilers of Ahâdîth - Abû Dâwud, Nasâ’i, Tirmidhî.

Thani or Thaniyyah: (الثنية أو الثنية) Those having two teeth. See Musinnah.

Thaniyyah: (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadâ': (ثنية الوداع) A place near Al-Madînah.

Thajj: (التج) Performing the sacrifice on camels.

Tharîd: (التريد) A kind of meal, prepared from meat and bread.

Thawb: (الثوب) Garment.

Thawr: (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madînah.

Thawâb: (الثواب) Reward of a good deed is a Divine blessing.

Thayyib: (الطيب) A non-virgin married or previously married woman.

Thiqah: (الثقة) Trustworthy.

Thunyâ: (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because ‘some’ is not a fixed measure, and it is fraudulent.

Tijãrah: (التجارة) Trade. Act of buying and selling.

Tilâ’: (الطيلة) A kind of alcoholic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah: (الوثلة) Charms.

Tiyarah: (الطيرة) Drawing an evil omen from birds etc.

Tubbân: (التبان) Shorts that cover the knees (used by wrestlers).

Tulaqâ’: (الطلاق) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tûr: (الثور) A mountain.

Turbah: (التربة) Earth, especially from the shrines of the Imãms, on which Shi’âhs place their heads during Sajdah.

Turs: (الترس) A kind of shield.

Udhiyah: (الأضحية) Sacrifice (on ‘Eidul-Adhâ).

Uhud: (أحد) A well-known mountain in Al-Madînah. One of the great battles
in the Islamic history took place at its foot. This battle is called Ghazwah Uhud.

‘Ulamā’: (العلماء) See ‘Ālim.

Ūtul-Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Ulūwwah: (الألوة) They say it is a Persian word for ‘Ud (aloeswood).

Ummah: (الأمة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur’ān refers to Muslims as the best Ummah or Millat raised for the benefit of all mankind (3:110). At another place (2:143), it calls them ‘the middle nation’ (Ummah Wasat) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummī: (الأمي) It signifies the ‘unlettered.’ It is also used to refer to those who do not possess Divine revelation.

Ummal-Mu‘minin: (أم المؤمنين) It means ‘Mother of the Believers.’ This was the title of the Prophet’s wives; Sūrah 33 Āyah 6 stipulated that they could not marry after the Prophet’s death because all of the believers were their spiritual children.


‘Umrah: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the Ihrām, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like Hajj, it consists of pilgrimages to the Ka’bah, with the essentialities of Ihrām, Tawāf (circumbulation) around the Ka’bah (seven times), and Sa’y (walking and running) between Safa and Marwah (seven times). It is called minor Hajj since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the Hajj proper. (See Sahih Al-Bukhārī, Vol. 3, Page 1)

Umratul-Qada’: (عمرة القضاء) Making up for the missed ‘Umrah. The fulfilled ‘Umrah—the ‘Umrah that the Prophet ﷺ performed in the seventh year after Hijrah, which he intended to do in the sixth year but the Quraysh disbelievers
had not allowed him to complete.

**Uqiyah**: (أوقية) (pl. Awâq) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One Uqiyah is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See Awâq)

**Urbân**: (العربان) Urbân means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

**Urfut**: (العرفط) The tree which produces Maghāfir.

**Usfur**: (العصر) Safflower.

**Ushr**: (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like Zakāh, mainly for the benefit of the poor and the needy. (See Sahih Al-Bukhārî, Vol. 2, Hadith No. 560)

**Al-‘Usrah**: (العسرة) The battle of Tabûk, called so because of the poverty the Muslim were facing at that time.

**Usūlud-Din**: (أصول الدين) The principles of Islam.

**‘Uzza**: (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafân tribe in the religion of the pre-Islamic Arabs during the days of Jâhiliyyah.

**Wa ‘Alaykumus-Salâm**: (وعليكم السلام) ‘And on you be peace.’ The reply to the Muslim greeting of ‘As-Salâmu ‘Alaykum’ (peace be on you).

**Wadi’ah**: (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

**Wafat**: (الوفاة) The death of a person.

**Wahy**: (الوحي) It refers to Revelation that consists of communicating God’s Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur’ān of which even the words are from God.

**Wahy Ghayr Matlû**: (الوحي غير المتلل) Revelation unrecited.

**Wahy Matlû**: (الوحي المتلل) Revelation recited.

**Wayhaka**: (ويحك) May Allâh be merciful to you.

**Waylaka**: (ويلك) ‘Woe upon you!’
Glossary Of Islamic Terms

Wājib (الواجب) (pl. Wājibāt) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a Wājib without any valid reason makes one a Fāsiq and entails punishment. Imam Abū Hanīfah makes Wājib a separate category between the Fard and the Mubāh.

Al-Wakālatul Mutlaqah (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakil (الويل) A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Wala’ (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Wali (الولي) (pl. Awliyā’) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walīmah (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom’s family after a marriage is consummated. Providing a Walīmah was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf (الوقف) Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allāh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with Waqf status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyah (الورسية) A cloth dyed with Wars.

Wasāyā (الوصايا) Wills or testaments.

Wāshimāt (الواشمات) The women who do the job of tattoo marking.

Al-Wāsīl (الواصل) One who keeps good relations with his kith and kin.

Wāsilah (الواصلة) The women who affixes hair extensions.

Wasilah (الورسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.
**Wasmāh**: (الوسمة) A plant used for dyeing hair (*Katam*).

**Wasq**: (الوسمان) (plural *Awaṣq* or *Awsuq*) A volume measure equal to 60 *Sā's* = 135 kg. approx. It may be less or more. [One *Wasq* of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sārah Pakistānī) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms.]

**Wisāl**: (الوصلات) Fasting for more than one day continuously.

**Witr**: (الوتر) Odd number. *Witr Rak'ahs* are odd number of *Rak'ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

**Wudū’**: (وضوء) Literally means ‘purity or cleanliness.’ It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudū’* serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyamum*, which involves symbolically touching clean earth, may be substituted.

**Yājūj wa Mājūj**: (ياغوج وماجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur’ān and Ahādīth when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur’ān, *Al-Anbiyā’* (21:96), Sahih Muslim, *Kitābul-Fitan wa Ashrāt us-Sā’ah*]

**Yakhsifān**: (يخسفان) Eclipse.

**Yalamāl**: (يلمالم) The *Miqāt* of the people of Yemen.

**Yamāmah**: (اليمامة) A place in Saudi Arabia towards Najd.

**Yaqīn**: ( اليقين) Perfect absolute Faith.

**Ya’qūb**: (يعقوب) A Prophet of Allāh, mentioned in the Qur’ān and the Old Testament.

**Yarmūk**: (اليرموك) A place in Shām.

**Yathrib**: (يثرب) See *Al-Madinah*.

**Yawmud-Dār**: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged ‘Uṭhmān in his house and murdered him.
Glossary Of Islamic Terms

**Yawmud-Din:** (يَوم الدُّينِ) Literally ‘Day of Faith,’ one of several Arabic terms for Judgment Day. See Day of Judgment.

**Yawmul-Qiyamah:** (يوم القيامة) (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

**Yawmun-Nafir:** (يوم النفر) The day of Nafr. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of Hajj at ‘Arafat, Al-Muzdalifah and Mina. See Nafr.

**Yawmun-Nahr:** (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

**Yawmur-Ru’üs:** (يوم الرؤوس) Meaning ‘day of heads’. It is the name of the day following the ‘Eid day (‘Eidul-Adhã).

**Yawmut-Tarwiyah:** (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

**Yüsuf:** (يوسف) A Prophet of Allah, mentioned in the Qur’ân and the Old Testament.

**Zabûr:** (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dâwud ) thousands of years ago. For Muslims, the Zabûr, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur’ân, just as David was a predecessor of Muhammad in the history of Divinely revealed monotheism.

**Zahw:** (الزهر) Unripe dates that have begun to ripen.

**Zakariyyâ:** (زکریاء) (Zacharia) A Prophet of God and father of John the Baptist.

**Zakât:** ( الزکاة) One of the five pillars of Islam is Zakât, which means purification and increment of one’s wealth. A Muslim who has money beyond a certain quantity is to pay the Zakât. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur’ân, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allah, and for those who are to collect it. The Zakât is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual Zakât payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For ex-
ample, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See Sahih Al-Bukhari, Vol. 2, Book of Zakat (24)]


**Zakātul-Hubūb**: (زكاة الحبوب) Zakāt of grain/corn.

**Zakātul-Ma’din**: (زكاة المعدن) Zakāt of minerals.

**Zakātur-Rikāz**: (زكاة الركاز) Zakāt of treasure or precious stones.

**Zālim**: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

**Zamzam**: (زمزم) The sacred well inside Al-Masjid Al-Harām near Ka’bah in Makkah. The water that comes out from this well is called Zamzam water.

**Zanādiqah**: (الزنادقة) Atheists.

**Zanjabil**: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur’ān, Al-Insān (76:17).

**Zaqqūm**: (الزقوع) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur’ān, Al-Isrā’ (17:60), for example.

**Zarnab**: (زرنب) A kind of good smelling grass.

**Zihār**: (الطهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, “You are like my mother.” This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur’ān, Al-Ahzāb (33:4), Al-Mujādilah (58:1-5).

**Zina**: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

**Zindīq**: (الزنديق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur’ān and the Sunnah to such an extreme extent that they actually leave Islam altogether.

**Ziyārah**: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

**Zuhr**: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it’s zenith. The second obligatory prayer of the day.
**Zulm**: Zulm literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.